

The Believers' Pathway—X.

# PRECIOUS WORDS

AND

# PERFECT WAYS



STUDIES IN THE WORDS AND WAYS OF JESUS.

STUDIES IN GREAT EVENTS OF OLD TESTAMENT HISTORY.

ORIGINAL OUTLINES FOR BIBLE STUDENTS.

PRACTICAL PAPERS FOR CHRISTIAN WORKERS.

PHOTOGRAPHS AND BRIEF RECORDS OF MEN OF GOD.



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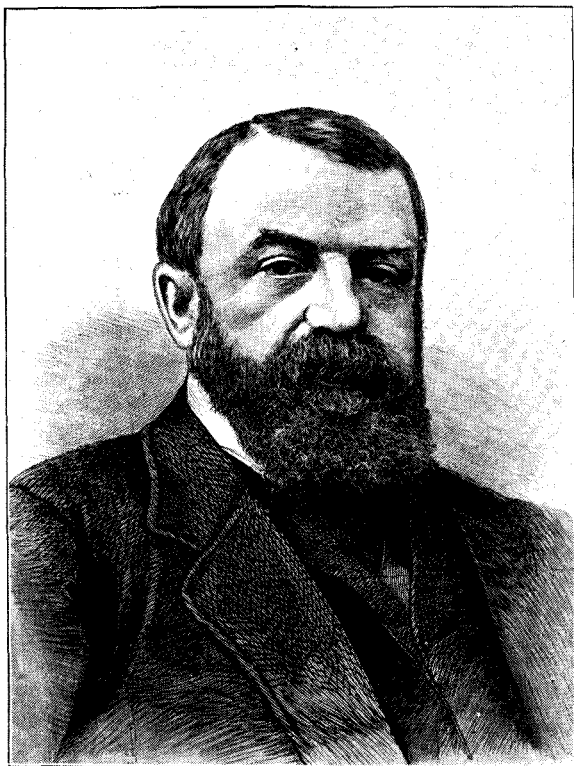
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PRECIOUS WORDS AND  
PERFECT WAYS.



DWIGHT LYMAN MOODY,  
THE WELL-KNOWN AMERICAN EVANGELIST.

DR. CHAPMAN was an intimate friend and fellow-labourer of the great American evangelist, and in the handsome volume before us has given an interesting and fascinating biography. Dwight Lyman Moody was one of the most successful evangelists of the nineteenth century. Dr. Arthur T. Pierson says that with careful reckoning it is believed that he addressed one hundred millions of persons in his lifetime. His influence on both sides of the Atlantic and among all English-speaking peoples was great. Those who knew him best appreciated and loved him most. Mr. Moody, to use one of his own expressions, was "O and O"—out and out—for Christ. His gifts, talents, and abilities were wholly consecrated to the Lord. He had in a pre-eminent degree the chief characteristic of a successful evangelist—an intense passion for souls. Though he had few educational advantages in youth, he became well equipped for the work to which God called him.

His father died when he was four years old, leaving the widow with a family of nine children totally unprovided for. After trying to earn his living in various occupations, at the age of 18 he obtained employment in an uncle's boot and shoe store in the city of Boston. Here he was brought to Christ through the labours of his Sunday-school teacher. Soon after his conversion he removed to Chicago, where he became actively engaged in Sunday-school work. He and another young man recruited twenty mission and Sunday schools. Eventually he formed a Sunday school in a low part of the city, which proved a great success. It is instructive to read the story of his encouragements and discouragements in this special field of labour. The school increased in a few years until there were 1500 scholars on the roll. The teachers sought to instruct and help their scholars on week-nights as well as on Sundays. The work began with children, but it extended to the parents.

Mr. Moody's first experience of public speaking was not encouraging. One of the Church deacons, on hearing him speak a few words at a prayer meeting, told him that he thought that he (Moody) would serve God best by keeping still! He was not, however, so easily suppressed. Filled with an intense longing for the salvation of the perishing, he persevered, and ultimately became a ready and eloquent speaker. Meantime he was diligent and successful in business. When 24

\* The Life and Work of Dwight Lyman Moody. By J. Wilbur Chapman, D.D.  
Price Six Shillings. To be had at *Witness Office*.

years, of age he earned in one year over five thousand dollars (£1000) as commission, in addition to his salary as a commercial traveller.

The burden of souls weighed so heavily upon him that he gave up business and devoted himself entirely to Sunday school and evangelical work. If he had continued in business there is no doubt he would have become a wealthy man. He became an active worker in the Young Men's Christian Association, and was chosen president. In simple dependence on the Lord, he toiled on day and night, and God greatly honoured his efforts. His faith was tried, and it stood the test. He determined to tell no one of his temporal needs, and though hard pressed at times the Lord tenderly cared for him. Even when he and Mr. Sankey were leaving America for Britain on their first evangelistic tour, they had not on the morning of their departure enough cash in hand to pay their passage money. God intervened, and in a remarkable way supplied the necessary funds.

The work in Chicago increased by leaps and bounds. A large building was erected in which Sunday-school and evangelistic work was carried on with most encouraging results. At the Chicago fire the place was burned down, but a more suitable edifice was secured.

Most of our readers are familiar with the story of the remarkable work of grace in the British Isles through "Moody and Sankey." Thousands and tens of thousands of souls were saved, multitudes of Christians were stirred up to whole-hearted consecration to God, and Bible reading and study received a great impetus. Hundreds of missionaries and evangelists now labouring for the Lord in all parts of the world were led to Christ through the meetings.

A year ago news came to Great Britain that Moody had been taken home. He had a most triumphant end. "Earth is receding, heaven is opening, God is calling me. Is this death? It isn't bad at all. It is sweet—no pain, no valley. I have been within the gates. It is beautiful. It is glorious. Do not call me back. God is calling me." Such were among his last words. Thus passed from earth to heaven a faithful and devoted servant of Christ. Many have asked, "How was it that D. L. Moody was so greatly used of God?" Those who were intimately acquainted with him were not surprised that he was so successful. Among other qualifications, he had a great love for souls, and was a deeply sympathetic man. He

felt *with* rather than *for* those whom he sought to reach. When a boy was asked why he went so far from home to Mr. Moody's Sunday school, he replied, "*They loves a feller over there.*" Surely love for souls is the most important qualification for an evangelist. D. L. Moody *preached* the gospel. Many in these days have taken to *lecturing* and *teaching* the gospel. Few souls are saved through such means. The conscience needs to be aroused, the enormity and malignity of sin as committed against God needs to be emphasised, but it is only the gospel that saves. Law work *breaks*, but it is only grace that can *melt*. The glorious gospel of God's matchless grace will subdue and win the most stubborn and determined sinner. "The glad and glorious gospel" was fully and faithfully preached by the American evangelist, and it proved the power of God unto the salvation of tens of thousands. Mr. Moody was a born organiser, and knew how to get and keep Christian workers together. One of his aphorisms was: "It is better to set ten men to work than do the work of ten men."

He succeeded in securing the co-operation of Christians in the various places he visited, and usually commenced his campaigns with addresses to believers. In this way he was enabled to reach those who were under religious instruction in the various denominations. Many Christian professors through the plain, searching preaching of the evangelist were brought to Christ.

Mr. Moody was a good judge of character, and was enabled to secure suitable co-workers, and one has said that his qualities were not unusual, but his use of them was extraordinary. A scoffer said to a man who sometimes went to hear Mr. Moody preach, "Why do you go to hear Moody? You don't believe what he preaches." "No," was the reply, "but he believes it with all his heart, and it is refreshing to meet such a man in these days of doubt and uncertainty." He was again and again charged with profiting by his work, and of receiving large royalties from his hymn-book. Mr. F. H. Revell, the well-known Chicago publisher, has said that although he was entitled to £25,000 as his share of the hymn-book royalties, he never used a cent of it for personal purposes.

We are surprised to learn that Mr. Moody expressed his belief that the gospel was as faithfully preached in some Roman Catholic churches as in Protestant ones. It is a pity that such remarks should be quoted. Surely it is the part of Christians to warn the young and inexperienced of Romish claims and



teaching. We are glad, however, to observe that he distinctly refused to have fellowship with any who denied the deity of Christ. We will quote his words: "God being my helper," he said, "I never will fellowship a man who denies the deity of my God and Saviour Jesus Christ, or sneers at His atonement." This Life of D. L. Moody by Dr. Wilbur Chapman is calculated to do much good.

A. M.

## THE SOUL-WINNER.

"HE that winneth souls is wise" (Prov. 11. 30). He is no fool at his work. He goes about it as one that means business. He knows well that as much harm may be wrought in a few minutes as will take months to undo. Therefore he is wary. He takes time to consider matters. He observes no undue haste. He is not much enamoured of doing his work by "fits and starts." *Constancy* is his watchword here. "Rushing the position" is not one of his methods. He lays deliberate siege to hearts. He goes after that which is lost "until he finds it."

There is a secret in this continuity. What is it? The secret is *love*—love for souls. He who would be a winner of souls, must first be a lover of souls. It is because he loves that which is lost that he goes after it; and because he loves he wins. Therefore, if the soul-winner is great in anything, he is great in love.

But there is likewise a secret in this love. What is it? The secret is this, that Christ has won the heart. The soul-winner has himself been won. In the dark and cloudy day, going down to a lost eternity, he was sought and found by the great Lover of souls. Helpless and undone, he was saved, and cleansed, and captivated by the Christ of the Father's love. His heart has been thrilled by the love that sought Gethsemane, and shrank not back from the woes of Calvary. The soul-winner's love had a heavenly origin. The lamp was lighted from the upper sanctuary. His love is of the heavens, heavenly; and because it is from above it shall abide, and surmount the difficulties of hostile circumstances, and rejoice in hope.

The winner of souls is likewise great in faith; but he is great in faith because he is great in love. From his own love for the perishing he is the better able to "calculate" by the simple process of multiplication that love of Christ which "passeth

knowledge." Its immensity baffles him. He feels he has but touched the edge of the vast ocean of the Saviour's compassions. Lost in wonder, he goes forth to tell of love whose depth he cannot tell. Transported with the vision of Calvary, he points others to the wondrous sight, and expects that they, too, will "look and live."

The soul-winner may sow in tears, yet he reckons that "he shall *doubtless* come again with rejoicing, bringing his sheaves with him" (Psalm 126. 6). Let them sit down in despair who will, he ever sees the dawn of coming day. His ministry, however humble its sphere, is radiant with expectation. He "believes to see" the goodness of the Lord (Psalm 27. 13). No doleful prophet of evil is he. He is a bearer of good tidings; and the very air that surrounds him seems to commend his heavenly wares.

Let us pray, as we enter the untrodden path of another year, that "the grace of our Lord may be exceeding abundant with faith and love which is in Christ Jesus" (1 Tim. 1. 14). Let it be our aim so to abide in His love that through us it shall shine upon many who now sit in darkness and in the region and shadow of death. And who shall tell but hearts now lone and desolate shall arise and call us blessed in that day when "tongues shall cease, and prophets fail, and every gift but love."

W. S.

COUNSEL TO YOUNG CHRISTIANS—I.

### THE YOUNG BELIEVER'S AIM.

From an Address by GEORGE MÜLLER on his Ninety-first Birthday,  
27th September, 1896.

"Set your mind on the things that are above" (Colossians 3. 2, R.V.).

**W**HAT are these things that are above? First of all there is the glorified Redeemer. Our hearts should be more and more taken up with that blessed One who laid down His life for us.

There are the spirits of just men made perfect. More and more we should consider the blessed position in which they are now—how infinitely happy, how habitually free from pain, from affliction, from trial, from temptation, from sorrow of every kind, how habitually in a perfectly holy state, how habitually in communion with the Lord Jesus Christ. Oh, how precious!

Now for us also individually is coming the day when we shall commence our eternal communion with the Lord Jesus, when we shall see for ourselves those precious hands, and kiss for our-

selves those precious feet that were pierced with large nails for us, when we shall look that blessed One in the face without the least fear or dread, and when this blessed experimental communion on which we then enter, never more will come to an end. Five hundred years we shall have it, and it is only like the beginning; five thousand years we shall have it, and it is yet only like the beginning; five million of years we shall have it, and yet it is only like the beginning—it will never, never, never come to an end any more. This is one of the things above; on this we have to set our minds individually for ourselves, and to say, “I, a guilty sinner who deserves nothing but punishment, I shall for myself have experimental communion with the Lord Jesus Christ, I shall see Him for myself, I shall kiss His feet for myself, I shall look Him in the face without the least particle of fear or dread.” O what a prospect is this! O beloved in Christ, let us accept for ourselves this loving counsel and advice!

Then with the glorified spirits we shall be in constant communion. The dear ones gone before we shall see again, and with them we shall have holy, blessed intercourse throughout eternity, looking then back on the life that is gone, and praising and adoring God for all the wondrous grace bestowed upon us, and for all the numberless blessings and mercies that we have enjoyed during our earthly pilgrimage. O how precious is all this!

And this is not only a religious dream or fancy; we have a warrant in the Word of God, and these things will be found after a little while, by ourselves individually, to be realities.

“Set your mind on the things that are above.” O let us mind this: we have but one life, and this one life is a brief life in comparison with the eternity before us. And hence our loving Lord who gave His only-begotten Son thus advises us, and His advice is given for our real, true happiness, for God delights to see His children exceedingly happy.

### HUMILITY.

A GOOD heart will be lowest when the hand of God is lifted highest.

A real sense of unworthiness renders us most fit for use by God.

Godfrey, first king of Jerusalem, refused to be crowned with a crown of gold, saying that it became not a Christian to wear crown of gold where Christ had worn a crown of thorns.

# THE GIFT-OFFERING OF THE FIRSTFRUITS.

By THOMAS NEWBERRY, Editor of *The Englishman's Bible*.

Leviticus 2. 12-16.

“**A**S for the oblation [approach-offering] of the firstfruits, ye shall offer [bring] THEM unto Jehovah: but they shall not be burnt [ascend] on the altar for a sweet savour [savour of rest].”

The offering of firstfruits here alluded to is that of Lev. 23. 17: the two-tenth deals of fine flour baked WITH LEAVEN, a type of the Church of the present dispensation, from Pentecost to the Lord's return, composed of Jews and Gentiles, who, because of the evil of their nature, cannot stand the test of the searching holiness of God; yet who, on the ground of atonement, can be presented unto God as a “kind of firstfruits” of His creatures (James I. 18).

“And every oblation of thy meat [gift] offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering.”

Salt is the emblem of resurrection, incorruptibility, and perpetuity (see Psalm 16. 10, 11). He whom God raised again saw no corruption. This is symbolised by the uniform use of salt in every oblation.

“And if thou offer [bring] a meat-offering of thy firstfruits unto Jehovah, thou shalt offer for the gift-offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.”

This is faith's remembrance in the presence of God of the RISEN Christ as the firstfruits of them that slept; who in His humanity was cut off in the PRIME of life, yet as the “Man of sorrows and acquainted with grief,” His visage marred, who “was cut off out of the land of the living” in atonement for the transgression of God's people, prematurely, as “corn beaten out of full ears.”

“And thou shalt put oil upon it, and lay frankincense thereon: IT is a meat [gift] offering.”

It was in resurrection, and as ascended at the right hand of God, that Christ received the promise of the Father and sent down the Comforter. It was not only whilst the Lord Jesus was on earth, but in resurrection also Christ is God's everlasting joy. And as all the frankincense was burnt, the believer is taught to give God all the glory.

FELLOWSHIP is two hearts in one—two hearts at one in love, two minds at one in thought, two lives at one in purpose.

## THE SWORD OF JEHOVAH.

“Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of Hosts” (Zec. xiii. 7).

THE Sword of Jehovah to judgment awoke,  
And Jesus, His “Fellow,” received its dread stroke;  
For His sheep that had wandered, this Shepherd so good  
Met sin’s righteous sentence, and paid it in blood.

The cherubim armèd, at Eden’s closed gate,  
’Gainst sin vowed Divine indignation and hate;  
Revolving and flashing, that sword of God’s ire  
Declared that His Name is a consuming fire.

When Abra’m ascended Moriah’s dark hill,  
With knife, wood, and fire his loved Isaac to kill,  
He showed how God’s justice and love are allied,  
And said that God Himself a Lamb would provide.

In that very mountain in due time was seen  
The “Lamb” foreordained, all spotless and clean.  
There the Son of God’s love for sinners was slain—  
God spared not His own Son the knife and the pain.

When David had numbered the nation in pride,  
Neglecting to pay the “redemption” beside,  
The Sword of Jehovah awoke in its power,  
And thousands were slain in that terrible hour.

But David, now full of contrition and woe,  
God’s sword stretched across the dark heavens he saw;  
In mercy it rested on that sacred place  
Where God had long promised to manifest grace.

So then David hastened to purchase that place,  
And there, through the blood of a victim, found grace.  
There Solomon builded the Temple of God  
On the rock of Moriah—’twas founded on blood.

Apart from redemption, apart from the blood,  
There’s nothing but wrath from a sin-hating God;  
But on Mount Moriah God’s glittering sword  
Found a Ransom for sinners in Jesus the Lord.

Salvation through judgment, through blood, and through  
grace,  
Salvation through Him who has stood in my place;  
There’s pardon and peace for all sinners distressed,  
Come, weary ones, come to the Saviour and rest.

“**S** EARCH the Scriptures” (John 5. 39). In a recent paper we read of a gentleman buying a parcel of old books at a local auction room for a few shillings. Among the books was an old Family Bible. On Sunday evening his wife discovered that several pages of the Bible were pasted together, and, her curiosity being roused, she proceeded to separate them. A pleasant surprise awaited her, no fewer than six £5 Bank of England notes being found thus secreted. On the back of one of the notes the following extraordinary last will and testimony was written: “I have had to work very hard for this, and having none as natural heirs, I leave thee, dear reader, whosoever shall own this holy Book, my lawful heir.—June 17th, 1840, Southend, Essex.” For fifty years the treasures lay undiscovered, like the treasures hid in every Bible, and often in the parts most difficult to open up. If men only knew the riches hid in the old Book, and in Christ, the living Word, “in whom are hid all the treasures of wisdom and knowledge” (Col. 2. 3), how differently they would act.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

### “THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,”

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for “THE GOSPEL SCHEME OF LESSONS.” Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

6th January, 1901.—**THE BIRTH OF JESUS** (Luke 2. 1-16). *Learn* Galatians 4. 1, 5—“But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”

At the appointed time—At the appointed place—The promised Person—Proclaimed by angels—The purpose in view—Persons benefited.

**N**O story can be more profitable and interesting than the story of the visit of the Son of God in human form and likeness to this earth in His great love and pity to save and raise from their fallen estate the sons of Adam’s race. In our present lesson we are called to view Him as He in infant weakness and emptiness enters on His earthly career.

**THE PERIOD OF JESUS’ BIRTH.** “In those days,” that is in the reign of Cæsar Augustus, while Rome was dominant over the world, and all the world was at peace; “in the fulness of time” (Gal. 4. 4), when all events and things were ready for His arrival, and all that was written about Him could be carried out.

**THE PLACE OF JESUS' BIRTH.** "Bethlehem," David's royal city (Micah 5. 2), for He was Heir of David's royal throne, yet in the Bethlehem inn "there was no room" for the babe Jesus, even as there is no room for Him in many a busy place to-day (Rev. 3. 20). A stable and a manger were all the earth that belonged to Him afforded Him (John 1. 11).

**THE PERSON WHO WAS BORN.** Ordinary persons have no personal history previous to their birth. Jesus differed in this, that He was known to have been from eternity "with God," and that He "was God" (John 1. 1-3); that He was the Creator and upholder of all things (Col. 1. 16); promised from earliest days to be the Seed of the woman to bruise the head of the serpent (Gen. 3. 15).

**THE PROCLAMATION OF JESUS' BIRTH.** By angel visitor, accompanied by angel choir, in brightness of the glory of the Lord, on the plains of Bethlehem, to a company of humble shepherd men following their ordinary occupation (Matt. 11. 25), the heavenly messengers brought a heavenly message, "Unto you is born a Saviour, Christ the Lord" (Isaiah 9. 6).

**THE PURPOSE OF JESUS' BIRTH.** "A Saviour" implies salvation, and salvation includes the saving work of Jesus on the Cross, for "without the shedding of blood there is no remission" (Heb. 9. 22); "Christ" indicates that He is God's Anointed One (Luke 4. 18); and "Lord" tells of His resurrection glory and dominion (Acts 2. 36).

**THE PERSONS INTENDED TO BE BENEFITED BY JESUS' BIRTH.** "All people," not only the shepherds of Bethlehem, but "every creature," to all men everywhere (Acts 17. 30), were the glad tidings of great joy sent. Notice further the predicted result of Jesus' visit to earth—"Glory to God, peace on earth, goodwill toward men." These have been and will yet be to the full accomplished by the incarnation of the Son of God, His holy life on earth, His death on the Cross, His resurrection, and coming kingdom.

13th January.—**THE CHILD IN THE TEMPLE** (Luke 2. 22-39).  
*Learn* Isa. 49. 6—"And He said, It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

All for God—All to God—All for man—All to man—Satisfaction in the Saviour—Salvation, illumination, glory—Intervening sorrow.

**WE** are now to review the entrance of our Lord Jesus on the path of subjection to the law of God and obedience to all things "written in the book of the law to do them." In this connection the Holy Spirit's action, man's joyous reception of Jesus, faith's victory over death, and predicted redemption through sorrow and death appear in this beautiful narrative.

**THE SUBSTANCE IN THE CENTRE OF THE SHADOWS.** Everything about the Temple was typical and prophetic (Heb. 10. 1). The fulness of it all lay in the young Child—then forty days old—who was brought to be presented to the Lord according to Exodus 22. 29, &c. In the fullest sense Jesus was the Lord's First-born.

**JESUS THE ATTRACTIVE ONE.** There were then some Spirit-taught persons who saw through temple service a Coming Christ; they were waiting, looking, expecting. Simeon (meaning 'Listener') was one of these. His listening ears had heard, like Samuel, God's Word in

the Temple, and his heart was engaged. Taught by the Spirit, and led by the Spirit, Simeon met Jesus in the Temple that day—not only so, but by the Spirit Simeon knew Jesus as God's sent One, and spoke of Him as such.

**JESUS THE SATISFYING ONE.** With his eyes on Jesus, with his arms full of Jesus, aged Simeon blessed God for His gift to the world—to him. The promise had been that Simeon would see the Lord's Christ before he saw death. That sight took all the gloom out of the grave; Simeon was ready to "depart" (2 Tim. 4. 6; Phil. 1. 23) in peace (Rom. 5. 1).

**WHAT SIMEON SAW IN JESUS.** Salvation, light, glory—God's salvation, the Gentiles' light, Israel's glory. Spirit-taught and Spirit-led ones see the same in Jesus to-day. God's salvation, through redemption work and resurrection power, is the Lord Jesus who was a babe in Simeon's arms—a salvation "prepared" of God, and set before the face (in sight of) all peoples (R.V.). A light for the Gentiles (Isa. 9. 2), who sat in heathen darkness, without God, without Christ, without promises, without hope, afar off (Eph. 2. 12, 13). Glory of Israel—when Jesus, David's royal Son, sits on His throne, His people will be the centre of earth's blessing.

**REJECTION AND DEATH FORETOLD.** This Jesus is set, or appointed, for the fall, or stumbling, as over a stone, and raising up of many (1 Peter 2. 7, 8; Isa. 8. 14, 15); and a sign, or wonderful One, to be spoken against (Acts 28. 22).

**THE SWORD FOR THE HEART.** Mary's heart was to be pierced on account of Jesus' sufferings. The Cross deals with heart thoughts, and the truths of the Cross should pierce every heart (Acts 2. 37).

20th January.—**VISIT OF THE WISE MEN** (Matt. 2. 12). *Learn* Psalm 72. 15—"And He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised."

From the far-off place in Daniel's land—Seeking by starlight—Guided by revelation—Searching with desire—Finding with joy.

**T**HE Temple at Jerusalem was the scene of our last lesson; it is now the house at Bethlehem. Then it was Simeon and Anna in the near place; now it is a company of seeking men from the outside far place attracted in a different way, but by the same God to the same Object.

**THE MEN WHO CAME.** Probably Persians from the land where Daniel had lived, where the Jews had dwelt during the captivity. We understand that many Jews live there to this day. These would preserve the expectancy about Messiah's coming. The wise men had heard of the coming King of the Jews, and hearing, believed, and, like Sheba's queen, travelled far to see (2 Chron. 9). They were men reputed for wisdom, were rich, and evidently students of nature, astrologers (Ps. 19. 1-3; Rom. 1. 19, 20). The earth and sky gave them knowledge, but they were in search for more.

**THAT WHICH MOVED THE MEN.** "His star" (Num. 24. 17)—all the stars were His, but one of special appearance shone out on them. They did not worship the star—they sought Him of whom the star spoke to their wondering minds, to worship Him.

**WHERE THE MEN SOUGHT THE KING.** At the metropolis, in the capital, at the palace. But the King was not there, and enquiry brought out the old prophecy of Micah 5. 2 (notice the place the Bible



has here); as they sought, the star again appeared and led them to the "house" where Jesus was.

**HOW THE MEN SOUGHT JESUS.** Persistently, diligently, enquiringly, joyfully. Their heart was in it. It was a long journey, it was a costly journey; they met with disappointments, difficulties, and hindrances in it. They lost sight of the star, and found the people who should have been delighted with the news of the King's birth, "troubled" about it. Yet they did not give up, but went on with "exceeding great joy."

**WHAT THE MEN DID WHEN THEY FOUND JESUS.** Fell down and worshipped Him—strange to see these learned, princely, rich, and, probably, aged men fall down before a babe in a lowly house. This they did, because in Him they saw, in a different way perhaps, the same glory that Simeon saw, only seen by faith, and through revelation of God (Matt. 11. 27). Besides prostration and worship, gifts of gold, frankincense, and myrrh, the wealth of their country, they laid at His feet. All this a foreshadow of the time yet to come (Psalm 72. 8-12).

27th January.—**THE STORY OF THE FALL** (Genesis 3. 1-15). *Learn* Romans 5. 19—"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

God's Word the test of man—Other words not to be heeded—Listening, looking, longing—Failing and falling—Seeking and saving the lost.

**I**T is impossible to overestimate the importance of this lesson; it lies at the foundation of all God's Word; it is the keystone of revelation. Man is known to be a fallen, ruined, naked, dying creature, and here we have the inspired and divine record of how this came to pass—how sin entered and death by sin, and how the whole human race in their Adam head came under the power of sin and death. In the same narrative we have a history of conflict indicated, and ultimate victory promised, through the victorious Seed of the woman.

**THE TESTING WORDS.** "Thou shalt not eat" was a simple command; ample supply of food was provided—there was no hunger pang to drive them to desire more. That which was forbidden they did not need; the temptation must come from without. Another voice must speak and be listened to ere trouble could arise.

**THE TEMPTING WORDS.** That other voice breaks in through serpent lips, the voice of an old liar (John 8. 44). In its original condition before the fall the serpent may have been quite different in appearance, attractive, subtle, innocent, and harmless like. Such the enemy uses now as he did then (Rom. 16. 18; Eph. 4. 14); men attractive, subtle, are used as the serpent was to oppose and pervert God's spoken and written words to the destruction of those who listen.

**THE WAY OF THE TEMPTER.** He casts doubts on God's Word—"Hath God said?" Is there such a thing as a real word of God? Was it really God who spoke? If it is asserted that He did speak, then the meaning of His word is perverted: "Ye shall not surely die." No, what will happen is this, "Ye shall be as gods, knowing good and evil." A subtle mixture of truth and lies, which ought to have been refused as dishonouring to the sovereign God. Of course, all this was with Eve, who ought not to have acted apart from her husband and head, Adam.

**THE METHOD OF YIELDING.** First the ear, then the eye. She saw the tree was good for food, pleasant to the eyes, and desirable to make wise—God's word was outweighed and the die was cast—Eve took, ate, and gave to Adam, and he did eat.

**THE RESULT OF YIELDING.** Part of Satan's word came awfully true—their eyes were opened, and they knew that which they had not before known—**EVIL.** Their condition known, they tried to hide it from themselves and themselves from God, but that cannot be (Psalm 139).

**GOD'S WAY WITH HIS FALLEN CREATURES.** He seeks for them (Luke 19. 10), He speaks to them, brings their sin before them, in their nakedness (Gen. 3. 21) clothes them; and in pronouncing the serpent's doom declared that the woman's Seed would bruise the serpent's head, at the cost of being Himself bruised. Here, even at the time and in the place of ruin, the Cross of Jesus rises into view.

3rd February—**AFTER HIS FATHER'S BUSINESS** (Luke 2. 41-52).  
Learn Psalm 40. 7, 8—"Then said I, Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God, yea, the law is within My heart."

The True Paschal Lamb at the typical feast—An interesting city—An interesting building—An interesting book and its teachers—Jesus at His real trade.

**TWELVE** years intervene between our last New Testament lesson and this. All that we need to know is covered by verse 40 of this chapter—"The child grew, waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." A lovely portrait, physical, mental, spiritual—the earthly and heavenly in beautiful combination.

**THE OCCASION OF THE VISIT TO JERUSALEM.** To keep the Passover feast, to see the Lamb slain, and to have the blood sprinkled on door-post and lintel, as well as to feed on the roast lamb of the sacrifice (Exod. 12). This was the first time (so far as we know) that Jesus attended that feast. Being now twelve years of age, he would be a "son of the law," begin to learn a trade, wear phylacteries, and incur legal responsibilities. How suggestive to see the true Paschal Lamb at the typical feast.

**WHAT JESUS FOUND AT JERUSALEM.** He would there see much that could not be seen at Nazareth; there He would see places He had heard of and read of; things, too, would He see full of meaning. Jerusalem, the glory of the whole earth, the centre of Israel's history, the palaces of the kings, the Temple of God. There, too, were the seat of learning, the complete Scriptures, and the doctors of the law. Seven days were all too short to satisfy Jesus in such a place.

**THE MISSING SON.** Joseph and Mary took too much for granted when they started on their return journey. They supposed it was all right, but they were wrong. A hint might be dropped here: It is best to make sure that Jesus is with us. Jesus had not lost them—He was not lost; but they had lost Him. It took them three days to find Him.

**WHERE JESUS WAS FOUND.** In the Temple, in His Father's house, where His Father's service was carried on, where His Father's Word was read. Mary said: "We have sought you three days," and the answer is one of surprise, not as to the fact of their seeking Him but as to their method. They should have so known Him that straight to the Temple they would have gone.

**WHAT JESUS WAS DOING.** "About My Father's affairs." This is the key to His whole life. Wherever He is seen, whatever He is doing, it is His Father's affairs. In the Temple as a learner, at Sychar's well as a teacher (John 4. 34); opening blind eyes (John 9. 4); healing, helping, saving; in all we see Jesus about His Father's business. Above all, and even on the Cross extended in dying agony, we may hear the words, "I delight to do Thy will, O my God" (Psalm 40. 8).

**PRECIOUS WORDS.**

PAST—Ebenezer - I Sam. 7. 12  
 PRESENT—Jehovah-nissi Ex. 17. 15  
 FUTURE—Jehovah-jireh Gen. 22. 14

**THREE FIGURES.**

Building - - - - Eph. 2  
 Body - - - - Eph. 4  
 Bride - - - - Eph. 5 J.M.H.

**TEN REASONS WHY THE BLOOD OF CHRIST IS PRECIOUS.**

The blood redeemed us, - - - - Rev. 5. 9  
 The blood cleanseth us, - - - - 1 John 1. 7  
 The blood purchased us, - - - - Acts 20. 28  
 It is innocent blood, - - - - Matt. 27. 4  
 The blood makes atonement, - - - - Lev. 17. 11  
 We are justified by His blood, - - - - Rom. 5. 9  
 We have peace through His blood, - - - - Col. 1. 20  
 The blood brings us nigh, - - - - Eph. 2. 13  
 We are sanctified through His blood, - - - - Heb. 13. 12  
 When I see the blood I will pass over you, - - - - Exod. 12. 13 J.A.

**THE WORD OF OUR GOD IN PSALM 119.**

**WHAT IT IS.**

1 True - - - v. 160 compare - - - John 17. 17  
 2 Pure - - - v. 140 " - - - 1 Peter 2. 2  
 3 Sweet - - - v. 103 " - - - Song 5. 13, 16  
 4 Lamp - - - v. 105 " Mark 8. 16; 2 Pet. 1. 19; 2 Cor. 4. 4

**WHAT GOD DOES WITH IT.**

1 Quickens - vs. 25, 50 compare - - - Eph. 2. 5; John 5. 25  
 2 Strengthens - - v. 28 " - - - Heb. 6. 18; 1 John 2. 14  
 3 Comforts - - v. 52 " - - - Rom. 15. 4; 1 Thes. 4. 15  
 4 Enlightens - - v. 130 " Eph. 1. 18. Heb. 10. 32 (same word)  
 5 Gives understanding v. 130 " - - - 1 Cor. 2. 15; 1 John v. 20

**WHAT THE WRITER OF THE PSALMS DID WITH IT—**

**AN EXAMPLE FOR US. (a) POSITIVE.**

1 Loved it - - v. 140 compare - - - 1 John 5. 2; 2 John 1  
 2 Longed for it - v. 123 " - - - 1 Pet. 2. 2 (see R.V.)  
 3 Ate it - - v. 103 " - - - Jer. 16. 16; Job 23. 12  
 4 Trusted in it - v. 42 " - - - Ps. 106. 12; Acts 27. 25  
 5 Kept it - vs. 17. 27 " John 14. 23; Luke 8. 15; 11. 28  
 6 Hid it in heart - v. 11 " - - - Luke 2. 19-51  
 7 Meditated on it - v. 14 " Ps. 1. 2; Josh. 1. 8; 1 Tim. 4. 15  
 8 Took heed to it - v. 9 " - - - 1 Tim. 5. 16  
 9 Rejoiced at it - v. 162 " - - - John 15. 11; 1 John 1. 4  
 10 Stood in awe of it v. 161 " - - - - Ezra 9. 4; 10. 3  
 11 Spoke of it - v. 172 " - - - Mark 2. 2; 2 Tim. 4. 2

**(b) NEGATIVE.**

I will not forget Thy Word v. 16 compare - - - Prov. 3. 1; 4. 5 J.K.M'E.

**THE KEEPER AND THE KEPT.**

The Lord is thy Keeper	Ps. 12. 5	} Kept from falling Ps. 121. 3; 145. 14 Kept from evil Jno. 17. 15; Ps. 121. 7 Kept in peace Isa. 26. 3; Phil. 4. 7 Kept continually Ps. 121, 4; 139. 18 Kept in the hour of temptation Rev. 3. 10; 2 Tim. 4. 17
He will keep the feet		
of His saints - - -	- I Sam. 2. 9	
Behold, I am with thee		
and will keep thee -	- Gen. 38. 15	
By the power of God -	- 1 Pet. 1. 5	
Now unto Him that is able to keep...be glory...both now and		
ever. Amen - - -		- Jude 24 E. A. H.

## Outlines of Scripture Studies.

### HE IS ABLE—WE ARE ABLE.

What the Lord Jesus Christ is able to do for us  
(1 Tim. vi. 15; Matt. xix. 26).

Save to the uttermost,	Hebrews vii. 25
Keep from falling,	Jude 24
Build up,	Acts xx. 32
Make stand,	Romans xiv. 4
Succour,	Hebrews ii. 18
Subdue all things,	Philippians iii. 21
Make grace abound,	2 Corinthians ix. 8
Exceeding abundantly above all we ask,	Ephesians iii. 20
Promised: He will perform,	Romans iv. 21

What we are able to do by faith in Christ Jesus  
(John xv. 45; Phil. iv. 13).

Overcome,	Numbers xiii. 20
Bear,	1 Corinthians x. 13
Withstand,	Ephesians vi. 11-13
Comfort,	2 Corinthians i. 3-5
Comprehend,	Ephesians iii. 18, 19

J. E. W.

### THE JOY OF THE LORD JESUS.

1. In anticipation, - Prov. viii. 31
2. In obeying the Father, - Ps. xl. 8
3. In resurrection, - Ps. xvi. 11
4. In revealing Himself, - Lu. x. 21
5. In His saints, - Ps. xvi. 3
6. In His people's obedience, - Jno. xv. 2
7. In presenting them, Jude 24

### OUR HANDS.

1. Cleansed, Lev. xiv. 14. Sins forgiven.
2. Anointed, Lev. xiv. 17. Sealed with the Holy Spirit.
3. Filled, Ex. xxix. 24(m.) Consecration.
4. Clean, Job xvii. 9. Secret of strength.
5. Fighting, Ps. xviii. 34. Warfare.
6. Uplifted, Ps. cxxxiv. 2. Praising.
7. Uplifted, 1 Tim. ii. 8. Praying.

F. E. M.

### FOUR PLACES FOR FOUR KINDS OF CHRISTIANS.

1. A PLACE OF SECURITY FOR THOSE IN DOUBT.—In His hand—for work (Isaiah xlix. 16), for rest (John x. 28).
2. A PLACE OF STRENGTH FOR THOSE WHO ARE WEAK.—On His shoulder (Exod. xxviii. 12; Luke xv. 5).
3. A PLACE OF AFFECTION FOR THE TROUBLED.—On His heart (Exod. xxviii. 29).
4. A PLACE FOR AN UNINSTRUCTED CHRISTIAN.—At His feet (Luke viii. 35; x. 39).

H. R. F.

### THE POOR AND NEEDY.

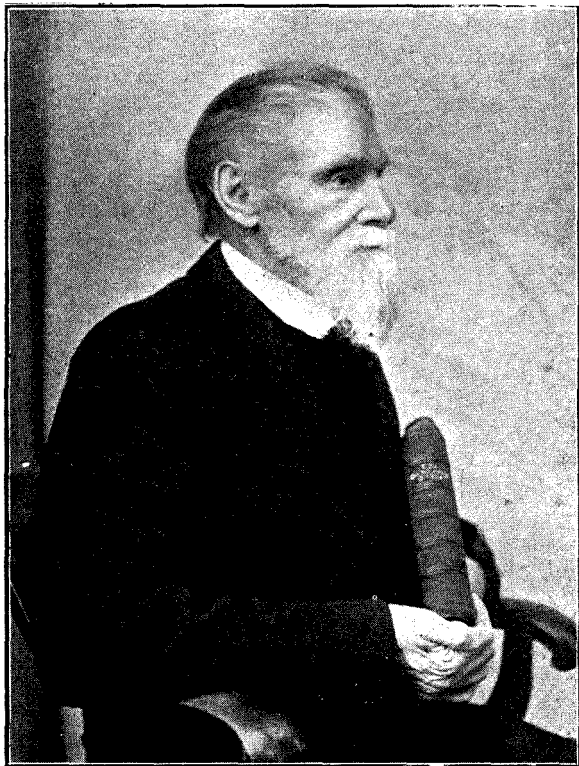
What the Lord will do for such.

Raise up from the dust,	1 Sam. ii. 8	Prepare for them,	- Ps. xlvi. 10
Lift up,	Ps. ciii. 7	Set them on high,	- Ps. cvii. 41
Save,	Job v. 15	Stand at their right hand,	Ps. cix. 31
Deliver,	Ps. xxxv. 10; lxxii. 12	Satisfy them,	- Ps. cxxxii. 15
Help,	- Ps. x. 4	Maintain their right,	Ps. cxl. 12
Judge,	- Isa. xi. 4; Ps. lxxii. 4	Make them to lie down,	Isa. xl. 30
Spare,	- Ps. lxxii. 13	Make them victorious,	Isa. xxvi. 6
Think of them,	- Ps. xl. 17	Not forsake,	- Ps. xli. 17
Not forget,	- Ps. ix. 8	Be their strength,	- Ps. xxv. 4
Arise for them,	- Ps. xii. 4	Regard them,	- Ps. lxvi. 2
Hear them,	Ps. lxix. 33; xxxiv. 6		S. E. S.

*Brief Records of Men of God.*

“ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3. 16).

“I have fought a good fight, I have finished my course, I have kept the Faith” (2 Tim. 4. 7).



**THOMAS NEWBERRY,**

**AUTHOR AND TEACHER, WESTON-SUPER-MARE.**

Editor of *The Englishman's Bible*, Author of *The Temples of Solomon*,  
*Solar Light*, &c.

## THOMAS NEWBERRY.

**F**EW brethren were more generally beloved, and few faces more familiar in the assemblies of Christians who gather to the Name of our Lord Jesus Christ, than the dear saint whose features will be recognised on the frontispiece of this, and who "fell asleep" in Christ Jesus at Weston-super-Mare on 16th January, after a short illness, at the ripe age of 90 years.

For many long years he had faithfully served the Lord, and counted it his chief joy to minister the Word to fellow-saints, also to preach the Gospel of the grace and glory of God to sinners, always with sweetness, power, and profit to the souls of his hearers, so that one is not surprised to hear of a very widespread feeling of sorrow at the great loss the Church has sustained in the removal of this honoured and beloved servant of Christ, who was truly "a burning and shining light," *holding forth* and *holding fast* "the faithful Word of God.

It will be of interest here to quote the following testimony of the departed scholar, written in his old age: "As the result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the signification of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. . . The godliness of the translators, their reverence, the superiority of their scholarship, and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole as **THE WORD OF GOD**"

Around his grave in Weston-super-Mare Cemetery were gathered a large circle of fellow-saints who cherished fond memories of sweet fellowship with their dear, departed brother, yea, their father, in Christ, and also of the profit their souls had derived from his edifying ministry. Memorial services were held in the Gospel Hall there, when brethren James Wright, W. H. Bennet, C. Paul, and Dr. Baedeker spoke of their affection for the dear, departed one, praying to the God of resurrection that other pastors, teachers, and shepherds may be raised up to *feed and care for* "the flock of God." Seasonable exhortations were also given that believers should *follow the faith* and emulate the diligence and loyalty of the one whose memory was very fragrant to all.

It is suggested that a short outline of the life, times, and leading features in the ministry of Mr. Newberry would be

glorifying to God and profitable for fellow-saints. We therefore refer briefly to some of "those works of faith, labours of love, and patience of hope in our Lord Jesus Christ" which the Holy Spirit wrought in and through our departed brother.

It was his wont to refer with deepest gratitude to the exceeding riches of Divine grace which saved him at an early age, and sustained him during the long years of his pilgrim life in simple trust in God and the Word of His grace.

Finally, the same grace enabled him to "rejoice in hope of the glory of God" and "magnify the Lord" during the last hours of his earthly testimony. Among the cherished words then uttered, we are told that he spoke of hearing the Father say to His child, "Come home!" and then from his rich memory he quoted such simple Scriptures as, "With long life will I satisfy him, and show him My salvation," "I shall be satisfied when I awake with Thy likeness," "Not His glory, but Christ Himself, shall these sightless eyes behold; yea, I shall see the King in His beauty."

With many such words of faith and hope did he cheer beloved friends who were privileged to be near him, and only a few hours before his "departure to be with Christ" a cheque was received in payment of an account, which he handed to a relative with the remark, "You will, of course, put aside the Lord's portion of this," telling of one of the exemplary habits of his redeemed life.

Referring to his early days, he praised God for the blessing of a Christian mother and a godly elder sister, for through them, like Timothy of old, he knew the Holy Scriptures from a child; and it pleased God to reveal His Son to his soul as SAVIOUR AND LORD at an early age, so that he knew the blessed experience of being "BORN AGAIN," by the incorruptible Word of God, which "liveth and abideth for ever." And his Christian life commenced with a love and reverence for THE HOLY SCRIPTURES, which were his food and "the joy and rejoicing of his heart" throughout his long and active life, so that he became "mighty in the Scriptures," and one of the most reliable and profitable expositors of the Bible.

We have often heard him remark that during the early years of his Christian experience he was but an ordinary READER of the Word of God for comfort and instruction; but sixty-one years ago he began the diligent STUDY and SEARCHING of the Scriptures in the original Hebrew and Greek languages.

Pursuing these studies for twenty-five years, he felt constrained

to commence that work which will be one of the best memorials of his valuable life, even *The Englishman's Bible*, which has been issued in three editions, and is now widely known and greatly prized by Bible students as one of the best *helps* ever published for enabling ordinary readers to discern the beauties of the original "sacred Scriptures," as "holy men of God" wrote them under the inspiration of the Holy Spirit.

This work has been highly commended by competent scholars, who express admiration at the immense labours bestowed upon the book, and the valuable and reliable information given in its marginal notes, which help Christians to understand somewhat of the precious treasure which God has given in this, His own Word—to be "a lamp to our feet, and a light to our path," and "which things the angels desire to look into."

Well do we remember occasions when the face of this honoured servant of Christ beamed with holy joy as he commended to fellow-saints "THE WORD OF GOD" he so dearly loved, and exhorted them to "SEARCH the Scriptures, for in them ye think ye have eternal life, and they are they which TESTIFY OF ME," *i. e.*, JESUS CHRIST THE SON OF GOD.

One of his happiest illustrations to give point to this great truth, that "THE TESTIMONY OF JESUS is the spirit of prophecy," and that "to HIM give all the prophets witness," was the reference to the historic MIRROR OF ARCHIMEDES, which was composed of various plates of polished metal, each plate being concave in form, focussed to one centre, so that when the sun shone, its brilliant rays were concentrated by reflection upon one object. So, he was wont to say, whilst the Bible was a Book of many parts, yet "all was given by inspiration of God," and the whole sixty-six books combined were so arranged by Divine skill, that being focussed to one centre, they throw their concentrated light upon the glorious Person and work of HIM who was "the brightness of God's glory and the express image of His Person;" yea, HIM whom all the angels of God worship, and who, to carry out the purposes of God concerning our redemption and salvation, became "God manifest in the flesh." Yea, said he, "A body hast Thou prepared me," "By the which will we are sanctified through the offering of the Body of Jesus Christ once for all." "For by one offering He hath perfected for ever them that are sanctified, whereof the Holy Ghost is a witness to us."

The glories of this NEW COVENANT set forth in the Epistle to the Hebrews, as contrasted with the bondage of the former



Covenant of LAW made with Israel at Mount Sinai, was one of the favourite and profitable themes of public ministry by our dear departed brother, and many have to thank God for soul enlightenment and liberty received through the same. E. H. B.

[As the limit of space in this magazine only permits of our inserting a part of this interesting *MÉMOIR*, we are issuing the whole in booklet form. The other portion gives a review of the important truths recovered and testimony revived in connection with believers gathering only to the Lord's Name during the past century. As this publication, in its complete form, will be of deepest interest to our readers, and suitable for circulation amongst Christian friends, we advise early orders for the *MÉMOIRS OF THE LIFE AND TIMES OF THE LATE THOMAS NEWBERRY*. 3/6 per 100, or 6d. per dozen, post free.]

### SOME EXPRESSIONS

DURING THE LAST FIVE DAYS OF MR. NEWBERRY'S ILLNESS.

"THIS sharp pain seems to me to be the Home-call. I may gain strength for a little while, but it seems as if the Father said, 'Come home.' 'With long life will I satisfy him, and show him My salvation.' I am thoroughly satisfied. 'I shall be satisfied when I awake with Thy likeness.' Not His Glory, but Himself."

"I must turn another page in my patience book in the school of God. I believe that is why God allows suffering at the close of the day, that we may enjoy the rapture of heaven all the more."

"Precious promises; old age wants a staff to lean upon. God's promises shine in the dark. 'There is one sun by day; by night ten thousand lights that lead us to the Deity'; that is Young's 'Night Thoughts'."

Tuesday morning at six he asked for the portion of Scripture for family worship; this read, he prayed, "Our God and Father, we bless Thee for the night's repose, and ask Thy presence for this day; keep us from all evil; sanctify affliction. Bless all our friends and Thy people. Our Sovereign, bless her. Restore peace in South Africa and China. We ask all for Christ's sake."

"Like Stephen, I shall fall on sleep. Amen, so let it be."

Rallying towards evening, he said: "I thought I was going home; I am rather disappointed."

For evening Scripture Mark 4. 35-41 was read: He said, "Our God, who speaks to the elements without, and to the hopes and fears within with His all prevailing authority, 'Peace, be still,' still speaks to us all, 'Be careful for nothing.' The peace of God, and the God of peace Himself give us peace by all means; speak peace to the raging elements in Africa and China, and preserve our nation, and give us every blessing for time and for all eternity; and our friends, who have so kindly enquired, remember, for Jesus' sake."

## THE GRACE OF GOD AND ITS TEACHINGS.

(Titus 2. 11.)

By Dr. J. N. CASE, of China.

ON this wondrous theme, the Grace of God, every Christian loves to meditate. For it is the source of his salvation; it is the moving-spring of all God's dealings with him in blessing.

But Grace is a Teacher as well as a Saviour, and all who are born from above at once are placed in God's school. Well is it for us that Grace is now our teacher and not Law (Gal. 3. 24), for the methods, spirit, power and objects of the two Teachers are vastly different. However, only those can learn and practise Grace's lessons who have first received the salvation it brings. And now we very briefly notice what those lessons are.

### I.—THE THINGS IT TEACHES US NOT TO DO.

(1) There is the *denying of ungodliness*. That simply means that we should never do anything that is unbecoming of our position as children of God. This is something far higher than not dishonouring the family, church, school, or firm to which we belong. It leads us to always avoid anything that would dishonour or grieve our heavenly Father.

(2) We are also taught to *deny worldly lusts*. Lust is not necessarily something which men acknowledge to be vile or wrong. It is just something which one longs to possess or enjoy. Desire becomes lust when it is set upon a thing condemned or forbidden by the Word of God, so that *worldly lusts* include many things which men of the world consider both good and desirable.

### II.—HOW GRACE TEACHES US TO LIVE.

(1) *Soberly*. This word looks at our relation to ourselves. It is frequently found in the New Testament. Alas! for the Christian who is generally regarded as a frivolous or jocular person. Among all who know him his influence for God is gone. We have many things to make and keep us of sober mind. Consider the state of guilt and helplessness from which we have been saved; the high and responsible position into which we have been brought; the danger of losing our lives and dishonouring our Lord; the eternity of holiness and happiness that awaits us. These things are enough, surely, to keep us sober. And this sobriety is quite consistent with a full measure of spiritual joy.

(2) *Righteously*. A Christian is under a deep obligation to

act in a righteous way towards his fellow-men. He should always do to others what the common conscience as well as the Word of God acknowledges as *right* (2 Cor. 8. 21, R.V.; 1 Peter 2. 12). There must be no tricks of trade, no juggling with words, no taking advantage of a man's ignorance or necessity: all his dealings must be aboveboard and honourable.

(3) *Godly*. A godly life is that of one who sets the Lord always before him; who in all things endeavours to act as it becomes a worshipper and servant of Jehovah; and whose chief aim is to conform his thoughts, and words, and ways to the Word of God.

“Grace and truth came in Jesus Christ.” He is the embodiment and manifestation of the grace of God. May we, in all our ways, make it more and more manifest that we are learning of Him who is the great Example, as well as effective Teacher, of the ways of Grace.

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## **SOME THOUGHTS on FRUITBEARING in JOHN 15.**

VERSE 2 gives us two kinds of branches, the one fruitless, which is *taken away* (see 1 Cor. 11. 30). How solemn! how searching! The other one, fruitful, is *purged*, in order that it may become more fruitful. How thankful we ought to be if we are being purged, as that is a token we are bearing some fruit.

Verse 6. The Father is the Purger (see Heb. 12. 5-9), and if we keep in remembrance what we have in Psalm 103. 13, it will help us “to endure,” as we may rest assured that our Father will not lay one stroke more upon us than is needful.

Verse 8. Fruit glorifies the Father—does not Eph. 5. 22, 23 give us the fruit, while 2 Pet. 1. 5-9 tells us the way in which it is produced. Note especially verses 8 and 10. If these things be **IN YOU**, then fruitfulness will be the result. If ye **DO** these things, then ye shall never fall.

Verse 5. Abiding in Christ is the secret of fruitfulness, and verse 10 tells how we are to abide in Him, viz., by keeping His commandments.

J. W. W.

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THERE'S a saying old and musty,  
But 'tis good as any new:  
You should never trouble trouble  
Until trouble troubles you.

# "LET THE PEACE OF GOD RULE IN YOUR HEARTS."

The latest Hymn written by R. C. CHAPMAN, Barnstaple (now in his 99th year),  
Author of "Choice Sayings," "Hymns and Meditations," &c.

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BENEATH the shadow of Thy wings,  
My Father and my God, I rest ;  
Seeing unseen, eternal things,  
My portion soon to be possessed.

Thy Son, Thy First-born from the dead,  
Jesus, how excellent is He ;  
Thy Joy and Rest, Thy Church's Head,  
Father, Thou gavest Him for me.

Sealed by Thy Spirit, I am Thine,  
Raised up to sit with Christ the Lord ;  
Forth from His face Thy glories shine,  
Unveiled in Him, the Living Word.

Thou provest faith, in wisdom deep,  
To nourish faith, to save from pride,  
For Thee alone the hearts to keep  
Of those who with the Lord have died.

Thy rod of discipline I kiss,  
Bitters I turn to sweet ; Thy child  
Would e'er be blameless in Thine eyes,  
With harp in hand, all undefiled.

According to Thy riches, Thou  
Wilt ever for Thy servant care ;  
Joyful before Thy throne I bow,  
And Jesus' bliss and glory share.

But when shall we then stand arrayed  
In heavenly garments all unite  
To make our God and Father glad,  
'Midst darkness, children of the light.

Oh, let the world, as once of old,  
Ere the Redeemer come to reign,  
Sure tokens in Thy saints behold,  
That "Jesus died and rose again !"

## HIS LAST SHILLING.

**A**N answer to prayer may be long delayed—so long as to prove a severe trial to the faith of the petitioner. Sometimes years pass away before the answer comes. Yet the answer, though seemingly delayed, has proved the faithfulness of our God. And often it has been recognised that God's time has been the right time—that His goodness has been seen even in the particular juncture at which He interposed for our deliverance.

There are times, however, when the answer—if it is to be an answer at all—must come speedily. There are seasons when, owing to the particular circumstances of the case, deliverance must come almost instantaneously, if it is to be accepted as a distinct answer to prayer.

A striking illustration of this—although in a very humble way—has recently come within our own knowledge. It happened in the experience of an aged saint named Boyd, now long gone to rest. It must be nearly forty years ago now, and he was an old man even then. Being no longer able to pursue his calling as a weaver, owing to bodily infirmity, he endeavoured to support himself by the sale of newspapers, both at the railway station and to certain regular customers. I may mention that along with every paper he sold he gave away a Gospel tract, thus maintaining, in his own quiet way, a continual Gospel testimony through his silent messengers. But the times were hard, and money ill to get, as the hand-loom weaving, the staple trade of the town, was then a dying industry.

One morning Boyd set out with a shilling—all the money in his possession—to purchase his newspapers. On the way he met an old woman whom he knew. On asking how it fared with her, he was told that she was well, but her husband was very ill, and getting weaker through sheer lack of nourishment. The old saint did not take long to consider the matter. "Here," he said, "you'll take that shilling and get some nourishment for him; it will always help a little." The old woman hurried off in great glee with the shilling, for that sum was a fair amount of money in her eyes.

Having parted with his last shilling, the old saint began to wonder how he was to get his papers that day. Then it struck him he would just ask His Father, God, for a shilling. So, as he pursued his way, he prayed, "Father, I would like if Thou would'st send me a shilling to pay my newspapers to-day. Thou knowest that I gave my last shilling to that old woman;

and if Thou wilt send me another one in its place, it will be a favour." Just at that moment his eye caught something bright at the side of the kerbstone. Stooping down to see what it could be, he found it was *a shilling!* The old man put it in his pocket, then bowed his head and worshipped. He got the exact sum which he had asked of God, and that was the exact sum he needed at the time. Having returned thanks, he got his newspapers, and paid for them, without any appreciable loss of time!

Truly our God is the Hearer of prayer. Faith never counts on Him in vain. In a case such as this we have been narrating, the sceptic and the worldling are at great pains to trace the deliverance to anything and everything but God. But the aged saint understood the matter thoroughly. He knew One who had said, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Ps. 50. 15). Yea, and in calling on Him the child of faith had even dared to say, "Make no tarrying, O my God" (Ps. 40. 17). And the answer came right speedily, "Be it unto thee even as thou wilt." How true it is that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. 19. 17); while it is also written, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies" (Ps. 41. 1-2).

Now that I am speaking of this old saint, I may say that he was a faithful and oftentimes a solitary witness for God; for "witnesses" were few in his day. He was ever about his Master's business; and his quiet, pure life was a testimony which the ungodly could neither gainsay nor resist. He held a kitchen meeting regularly in old Mrs. M'Vey's; and as he was not a singer, he secured the services of a younger Christian to lead the hymns. The one who led the singing is still alive, though bed-ridden, and now waiting the call to the upper sanctuary. It was from him I got these particulars. Boyd lived to a good old age, and, like "a shock of corn" that is fully ripe, he was safely gathered in by the hand of the great Husbandman. His "precentor" says: "I attended Boyd in his last illness, and it fell to my lot to dig the grave. We lowered the coffin gently down, and there the dust of that aged man of God is lying till the Resurrection morn." w. s.

# A CLOUD OF WITNESSES

TO OUR LORD'S COMING AGAIN.—I.

QUEEN VICTORIA.—“I am looking for the coming of our Lord, and I do not think it improbable that I may not have to surrender my crown till I shall lay it down at His feet.”

THE EARL OF SHAFTESBURY.—“The doctrine of the Second Advent is the most important one which should be prominently urged upon the attention of the Christian world.”

EARL CAVAN.—“The Precious One whose coming we are so anxiously looking for at the present time.”

DEAN ALFORD.—“The coming of Christ to take His Church to Himself in the clouds is not the same event as His coming to judge the world. The deliverance of the Church is one thing, the judgment of the world is another.”

JOHN CALVIN.—“There is nothing left to the faithful but with wakeful mind to be always intent on His second coming.”

J. DENHAM SMITH.—“To one who has been living in the prospect of this hope, as in my case, for nearly half a century, it seems as if the Bible is full of this subject from beginning to end.”

ROMAINE.—“O for the marriage of the Lamb, when I shall be presented as a chaste virgin to my heavenly Bridegroom! How can I but long earnestly for this full enjoyment of Thy everlasting love?”

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

### “THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,”

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for “THE GOSPEL SCHEME OF LESSONS.” Copies of the scheme will be sent free to any Superintendent or Teacher who applies for same.

10th February.—**TEMPTED IN THE WILDERNESS** (Matt. 4. 1-11).

Learn Heb. 2. 18.—“For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.”

Testing leads to trusting—Supplies must come from the right source in a right way—God needs no proving—An easy way to the Throne—The right way by the Cross.

THE Lord Jesus Christ had just yielded Himself in baptism, been marked out as the Anointed by the Spirit, and owned by the voice of God as the “Beloved Son.” The fulness of time had come, the Worker had set His face to the work, and it is quite in order that then His fitness and ability to endure be put to the test; our lesson deals with that temptation and the victory of God’s Son, man’s Saviour, over the adversary the devil.

**THE USE OF THE TEMPTATION.** Everything destined to sustain weight or pressure is tested, and after testing, is marked, approved (James 1. 4; Rom. 5. 3), and shown to be fit for work. Another use in the case of persons tempted is the gain of experience and ability

to sympathise with and help others who are tempted (Heb. 4. 15; 2 Cor. 1. 4). The temptation of Jesus shows Him able to succour because able to bear temptation and to defeat the enemy, as well as able to sympathise, because He knows the sufferings of tried ones.

**THE FIRST TEMPTATION.** The hunger of Jesus suggested relief by an act of independence and self-support. To have wrought a miracle on His own behalf would have at once destroyed His claim to having been tempted "as we are," and would have been to take again the power He had laid down (Phil. 2). He would then have ceased to be the dependent Man He came to be. Jesus could truly say, "I live by the Father" (John 7. 57), and He met the temptation by the Written Word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. 8. 6). He had no need to step aside to make bread; God's Word was his assurance of life and preservation.

**THE SECOND TEMPTATION.** In this the humility and meekness of Jesus were tried. He was invited to cast Himself from temple pinnacle, thus to put to the test God's Word, and occasion a display of angelic preservation (Psa. 91. 12); this was veiled unbelief, which Jesus met with, "It is written, Thou shalt not tempt" (Deut. 6. 16).

**THE THIRD TEMPTATION.** Jesus was next tempted to attain His object in a wrong way. To occupy the throne Jesus came, and that for the world's good. This was, or seemed to be, a short cut to it—avoiding the shame and the Cross. It is not necessary to think that actual prostration to Satan's person is really meant—rather it might be a swerving aside to Satan's principles and yielding to his way of attaining ends; using policy and temporal means rather than spiritual. Again, "It is written" (Deut. 6. 13), foils the tempter, who at this point is named by Jesus for the first time (see also Mark 8. 33).

In these three points we see Jesus in utter weakness, in dire necessity, foil the tempter's power, and rejoice to know that He who is the Saviour is One mighty to suffer and prevail (2 Tim. 1. 12).

17th February.—**THE VISITOR BY NIGHT** (John 3. 1-18). *Learn* John 3. 15—"That whosoever believeth in Him should not perish, but have eternal life."

A sample man—Coming to Jesus—Learned, yet ignorant—Religious, yet not fit for heaven—The mystery explained—All in a look—Source of it all.

**J**OHAN'S third chapter is perhaps the chapter most familiar to us of all the Sacred Book, yet we never can look into it without gaining fresh views of the great depths it discloses in its profound teaching.

**THE MAN WHO CAME BY NIGHT.** He was a sample man in many senses—perhaps one of the best that could be found—a Pharisee, that is a very strictly religious man; and a ruler, that is a master or teacher of Israel. He was no common, or low, or ignorant man, and yet he was only a man, born of the flesh and in the flesh (Rom. 8. 8), though religious.

**WHAT NICODEMUS DID.** Came to Jesus—faultily—faintly—ignorantly; but *he came*. Jesus did not fault him for the way he came, even though it was possibly shame and fear that hindered him coming by day. Ignorantly, Nicodemus said: "We know that Thou art a teacher" for if he knew only that, he knew too little, and Jesus' answer was fitting: "Except a man be born from above he cannot see the kingdom of God."

**THE TEACHER PUZZLED.** Born again! an old man born anew—he had never heard of such a thing. "Marvel not," said Jesus, "if



you knew yourself, you would know that flesh is always flesh and Spirit is always Spirit—the one does not alter into the other—it is ‘a new creation’” (2 Cor. 5. 17). So “ye must be born again.”

**HOW CAN THESE THINGS BE?** The Lord Jesus explains the process of the new birth from man’s side. We cannot “command” life, but we can fulfil the conditions necessary for the reception of life. AS the Israelites bitten of the serpent and dying (Num. 21) owned their state and accepted God’s way of healing, SO the sinner, conscious now of his need, looking off in faith to Jesus “lifted up,” receives life, a gift (Rom. 6. 23), and is “Born of God” (1 John 5. 1).

**THE SOURCE AND REASON OF SALVATION.** God’s love—love to a perishing world of such a character that He gave His Son, His Only Begotten, for the very purpose of imparting His life through death to a world dead in trespasses and sins.

Truly that was a memorable visit to Jesus, and the truths unfolded of importance and value beyond conception.

24th February.—**ABRAHAM AND ISAAC** (Gen. 22. 1-14). *Learn* John 3. 16—“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.”

The Only Son—The Loved Son—The Given-up—The Obedient—The Suffering—The Accepted—The Raised again.

**I**T is impossible in one lesson to cover all the teaching of this beautiful and suggestive narrative; a few points about the central figure, Isaac, will doubtless afford a profitable theme. He appears as the Son of the Father, and typifies Jesus in various ways.

**THE ONLY SON.** The heir of all the promises (Heb. 11. 17) and of his Father’s riches (*comp.* Gen. 24. 36 and Jno. 3. 35). In him all the seed were called (Gen. 21. 12) and blessed. So in Christ Jesus, the Father’s Son, are all the blessings and the blessed.

**THE LOVED SON.** “Isaac, whom thou lovest.” Here all the truth of God’s vast love to His Son opens to our view. “As the Father hath loved Me” (John 15. 9): “Therefore doth the Father love Me” (John 10. 17); “The Father loveth the Son” (John 3. 35).

**THE GIVEN-UP SON.** In Isaac’s case, to a good God; in Jesus’ case, for a world of enemies, sinners, rebels (Rom. 5. 8, &c.). To give up Isaac at God’s desire was a sacrifice, but God gave Jesus unasked, and spared Him not (Rom. 8. 32).

**THE OBEDIENT SON.** Isaac being well-grown, and his father a very old man, could have resisted. We know he assented, and that he was in perfect subjection to his father even up to the point of laying down his life. In same manner Jesus was a voluntary sacrifice (John 10. 17).

**THE SUFFERING SON.**—It must have been painful to face death, to look on the uplifted knife in his father’s hand, and in that way to taste death in anticipation. Jesus not only tasted death in prospect, but in reality, and that from His Father’s Hand (Luke 22. 42).

**THE ACCEPTED SON.** Notice that the ram was offered as a burnt-offering, not a sin-offering. This is consistent with all the typical import of the narrative before us, in which we see Isaac foreshadowing the character of the perfect Son of the Father—all for God and all accepted of God (Eph. 5. 2).

**THE RAISED-AGAIN SON.** “From (the dead) whence he re-

ceived him in a figure" (Heb. 11. 19). What intense satisfaction and joy, what communion of Father and Son, Abraham and Isaac returning from that scene on Mount Moriah must have had! What revelation of God's purposes and ways, what forecasts of God's Christ! Jesus dead and risen is the counterpart of this—how God delights in His only, obedient, once-suffering, and now raised and exalted Son (Heb. 1. 9).

3rd March.—**THE SAMARITAN WOMAN** (John 4. 5-26). *Learn* Isaiah 55. 1—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

*The Perfect Man complete in His humanity—The poor and needy object of Jesus' love—An unknown Gift and an unknown Giver—The hoped-for Revealer—Revealed to the needy.*

**T**HE present study reveals our Lord Jesus in a deeply-interesting aspect, viz., dealing in patient, lowly grace with a poor, nameless, sinful woman, leading her into a knowledge of herself and of Himself, and adding her to the company of believers and witnesses to His grace.

**THE WEARIED JESUS.** That He could be tired proves His perfect humanity (Heb. 4. 15). In order that He might know by experience the feelings of a frail man. He took a like body to hunger, thirst, sleep, weep, rejoice, and sorrow. Such was Jesus, God's Son, who came to toil for and suffer for man.

**THE NEEDY WOMAN AND THE PECULIAR "JEW."** We could not by searching find a meaner object than this Samaritan woman. Poor she was, for she was drawing water—a slave's work; she was a Samaritan (2 Kings 17. 24, 25), that is, of a false religion; and she was sinful, and she knew it. The "Man" who sat on the well was plainly a "Jew," yet of her He asked a drink. No Jew would have done this. Jesus was a great deal more than a Jew—He was God's gift to the world (John 3. 16).

**A GIFT FROM GOD.** The woman was surprised that a Jew man would "take" water from a Samaritan, yet Jesus told her that He would "give," if asked for, a gift of "living water." This is figurative expression for the gift of eternal life, ministered by the Spirit (John 7. 37-39; Rom. 6. 23. &c.).

**COMPARED WITH JACOB, HIS WELL, AND HIS WATER.** Water from Jacob's well could only be had by toilsome drawing and fetching, and Jacob's water only satisfied for a little, then thirst again ensued. The living water, fountain-like, river-like, is always springing, flowing, following (1 Cor. 10. 4).

**THE WOMAN CONVICTED AND CONVERTED.** Jesus shone into her heart and revealed to her her state. She speaks of "worship" and "religion," doubtless thinking that these would help her into God's favour. But Jesus shuts both against her by saying "it must be spiritual," "in spirit and in truth." This was above and beyond her—it is above and beyond all "natural" men and women—and the woman then speaks of her last hope and expectation, "The Messiah," coming to remove all darkness and tell us "all things." It is good to see all other hope taken away, that he may be resorted to.

**THE REVEALED MESSIAH.** "I am He," said Jesus. There, while He was hid from the wise and prudent, she had the privilege of getting to know God's own Anointed One, the Fountain of Life. What more she learned, and what further she did after testifying to the men, we can only guess, but we know that her dark life was enlightened and made pure and happy by that blessed meeting.

**SEVEN BLESSINGS IN ROMANS 5.**

Peace	-	-	verse 1	-	-	-	-	-	-	We have peace with God
Place	-	-	verse 2	-	-	-	-	-	-	Access by faith...wherein we stand
Prospect	-	-	verse 2	-	-	-	-	-	-	Rejoice in hope of the glory of God
Power	-	-	verse 5	-	-	-	-	-	-	Love of God shed abroad...Holy Ghost
Priest	-	-	verse 10	-	-	-	-	-	-	We shall be saved by His life
Portion	-	-	verse 11	-	-	-	-	-	-	We joy in God
Person	-	-	verse 12	-	-	-	-	-	-	Through our Lord Jesus Christ

**SEVEN MORE IN PHILIPPIANS 4.**

Pardon (implied)	in	verse 3	-	-	-	-	-	-	-	Whose names are in the Book of Life
Praise	-	-	verse 4	-	-	-	-	-	-	Rejoice in the Lord always
Prospect	-	-	verse 5	-	-	-	-	-	-	The Lord is at hand
Peace	-	-	verse 7	-	-	-	-	-	-	The peace of God
Presence	-	-	verse 9	-	-	-	-	-	-	The God of peace with us
Power	-	-	verse 13	-	-	-	-	-	-	I can do all things through Christ
Provision	-	-	verse 19	-	-	-	-	-	-	My God shall supply all your need A.N.

**INVITATIONS.**

Come and see	-	-	John 1. 39
Come and drink	-	-	John 7. 37
Come and dine	-	-	John 21. 12
Come and rest	-	-	Matt. 11. 28

R. M.

**PERFECTIONS.**

The perfection of wickedness
—the seven wicked spirits
Mk. 16. 9; Lu. 11. 26; 8. 3
The perfection of all perfect- ness—these seven spirits of God

T.B.

**JUSTIFICATION.**

We are justified by <i>God</i>	-	-	Rom. 3. 26	-	-	-	-	-	-	The <i>source</i> of it
We are justified by <i>grace</i>	-	-	Rom. 3. 24	-	-	-	-	-	-	The <i>spring</i> of it
We are justified by <i>blood</i>	-	-	Rom. 5. 9	-	-	-	-	-	-	The <i>ground</i> of it
We are justified by <i>resurrection</i>	-	-	Rom. 4. 25	-	-	-	-	-	-	The <i>acknowledgment</i> of it
We are justified by <i>faith</i>	-	-	Rom. 5. 1	-	-	-	-	-	-	The <i>principle</i> of it w.st.

**DISPENSATIONAL REIGNS.**

From Adam to Moses	<i>Death</i> reigned
From Moses to Christ	<i>Law</i> reigned
From Christ to Second Coming	<i>Grace</i> reigns
From Second Coming to end of Millennium	<i>Ri. hteousness</i> will reign
Throughout the eternal Day of God	<i>Righteousness will dwell, not reign</i> S. E. R.

**FOUR NEVERS.**

Whosoever drinketh of the water that I shall give him shall never perish	John 4. 14
He that cometh to Me shall never hunger	John 6. 35
My sheep...shall never perish	John 10. 27, 28
If any man keep my say- ings he shall never see death	John 10. 51 E.A.H.

**SUPERLATIVE JOHN 3. 16.**

- 1 The RICHEST possible mercy - God loving "the world"—shown at
- 2 The HIGHEST possible price The gift of "His only begotten Son"—for
- 3 The LARGEST possible number That "whosoever"—you, me, or any-  
body else—might not suffer
- 4 The DARKEST possible doom - "Perish"—but have
- 5 The GREATEST possible blessing - "Eternal life" on
- 6 The EASIEST possible terms - "Whosoever believeth"—with
- 7 The BEST possible security - God's Word for it al!

**DAVID A PATTERN MAN.**

(1 Sam. 18.)

The accepted man, -	- verse	5
The persecuted man, -	- ,,	11
The wise man, -	- ,,	14
The loved man, -	- ,,	16
The humble man, -	- ,,	18
The valiant man, -	- ,,	27
The precious man, -	-(mar.)	30

A. L.

**WISDOM'S TABLE.**

Furnished	Prov. 9. 2	
Bread	- John 6. 35	to sustain
Water	- John 4. 15	,, ,,
Milk	- 1 Pet. 2. 2	for growth
Meat	- Heb. 5. 14	for strength
Salt	- 2 Kin. 2. 21	no more death
Fruit	- S. of S. 2. 3	dessert
Wine	- Isa. 55. 1	joy
Eat, O friends! drink,	yea drink	
abundantly, O beloved	(S. of S. 5. 1).	

R. S.

**KNOWLEDGE OF GOD.**

To bring men to a knowledge of God in Christ is the chief end of the Gospel, as it is the highest of all possible attainments. Acquaintance with God leads to:

1. Self-loathing, - - - - - Job 42. 5, 6
2. Peace of conscience, - - - - - Job 22. 21
3. Rest of heart, - - - - - Psalm 7. 10
4. Strength and success in battle, - - - - - Dan. 11. 32
5. Eternal life, - - - - - John 17. 3
6. There may be a growth in the knowledge of Him, - - - - - Col. 1. 10
7. To know Him better must be our chief aim, - - - - - Phil. 3. 10
8. Only in Christ can He be fully known, - - - - - Matt. 11. 27

J. N. C.

**SOWING.**

*What to sow:* Precious seed, Ps. 126. 6  
 The Word, Mark 4. 14  
*How to sow:* In tears, Psalm, 126. 5  
 Weepeth, ,, 126. 6  
*Where to sow:* Beside all  
 waters, - - - - - Isa. 32. 20  
*When to sow:* In the morning Ec. 11. 6  
 In the evening ,,  
 Hindrance: He that ob-  
 serveth the wind, - Ec. 11. 4  
 Encouragements: Reap  
 in joy; Come rejoic-  
 ing; bringing  
 sheaves, - - - - - Ps. 126. 5, 6  
 In due season...reap  
 if we faint not, - Gal. 6. 9  
 And he that reapeth *receiveth* wages,  
 and *gathereth* fruit unto life eternal,  
 that both he that *soweth* and he that  
*reapeth* may rejoice together (John  
 4. 36).  
 J. W. W.

**THREE BRIEF BUT SOLEMN  
 QUESTIONS.**

1. Put by *God* to the  
 sinner: "WHY will  
 ye die?" - - - - - Ez. 33. 11
2. Put by *Jesus* to His  
 Father: "WHY hast  
 Thou forsaken  
 Me?" - - - - - Matt. 27. 46
3. Put by *the Lord* to  
 His servants: "WHY  
 stand ye here all  
 the day idle?" - Matt. 20. 6  
 J. S. A.

**MERCY AND TRUTH.**

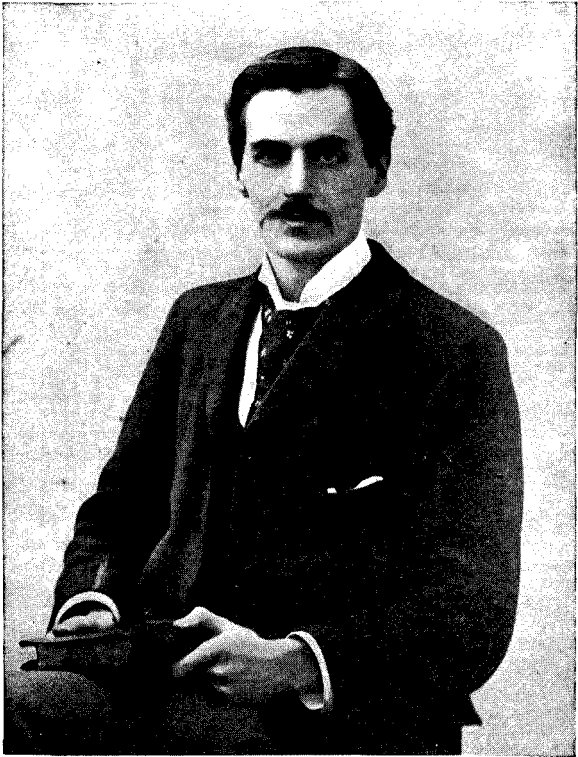
Mercy and truth are met together (Ps. 85. 10) - - - - - At the Cross.  
 By mercy and truth iniquity is purged (Prov. 16. 6)  
 He purged our sins (Heb. 1. 3).  
 Mercy and truth preserve the king (Prov. 20. 28)  
 Preserve God's righteous character.  
 Mercy and truth go before Thy face (Ps. 89. 14) For the saving of the sinner.  
 Mercy and truth shall be to them that devise good (Prov. 14. 22)  
 The enjoyment of mercy and truth.

*Brief Records of Men of God.*

“I MUST work the works of Him that sent Me while it is day :  
THE NIGHT COMETH, WHEN NO MAN CAN WORK” (John 9. 4).

“So an ENTRANCE shall be ministered unto you ABUNDANTLY  
into the everlasting kingdom” (2-Peter I. 11).

“They loved not their lives unto the death” (Rev. 12. 11).



WILLIAM E. GAMMON.

CALLED HOME FROM LUANZA, CENTRAL AFRICA, 3RD FEBRUARY, 1898.

Almost his last words were, “Counted worthy.”

## WILLIAM E. GAMMON.

WILLIAM E. GAMMON went from Devonshire to Luanza, Central Africa, sailing from Southampton on 9th May, 1896. He was accompanied by H. Pomeroy and Wm. George, and all of them spent some time at Greenock previous to their going out, helping to put together the boat now used on Lake Mweru, and mainly through their efforts the various pieces of the boat were brought on to the centre of Africa, and they were able after much labour to put them together and see it afloat.

He devoted himself unsparingly to the work of the Gospel at Luanza, and was a great cheer and comfort to his fellow-labourers there. Latterly his health seemed to give way through the climate, but the cause of his death was apparently a shock from a flash of lightning. His illness lasted seventeen days, and he passed away on 3rd February, 1898, at the early age of 27 years.

When at school his whole attention was taken up with boating, swimming, and pleasures of this life, but through the visit of Mr. F. B. Meyer to Cambridge when he was there, he was brought to the Lord and his whole life was changed. A post-card from him from Central Africa shows this very clearly. He writes: "It was a great joy to me as the men gathered round me to hear the story of Calvary. How well they listened! May the good old Gospel now get a chance before the long, dark night sets in on this poor world. Pray for us, brethren, pray for us. We need your prayers; the battle is a hard one here, but *all* prayer brings down *all* power. Send help! send help! The needs are overwhelming; the labourers are few; a short life out here, but a gloriously happy one!"

How short his life was to be, he did not realise, but evidently he was ready for even death, for he writes, after having visited the grave of Mr. T. W. Dykes: "We thanked God for the bright testimony he had left behind at Chinde, and a silent one here also in this lone spot, of his love and devotion to Christ. I think *each of us* is willing, if God sees fit, to lie like this dear fellow as a stepping-stone for others on Afric's soil."

Some of his last words, written home by Mr. Dan. Crawford, are very touching. He says: "Oh, think of those great harbour bars swung open for me and 'my little boat' again!" After being made snug for the night he said: "What a nice little bay for the night! I'll sail in in the morning. Oh, we've been happy—no jar, no jar! Let us boast of His love."

He sent a farewell message to his family as follows: "Still keep up the old interest in Africa for my sake, and never be daunted either to come or help out, because of my leaving the field so quickly. I thank the Lord for any little testimony He has led me to bear for Him in this dark, lone land. I wish all good-bye."

In his last letter home, written at the beginning of his last year, he says: "1898 has started! My earnest wish and prayer for you all is, May Christ be the true portion of each one, and may we be found living for Eternity. When I think of the past, and how much more in earnest I should have been for God in the old country, and how far more zealous here, oh! why is there not more fruit? Why are not souls saved in Africa as well as in China? May God send us a little of China's persecution, if it will bring about a China's blessing! . . . . Thus I entered on 1898 with sterner resolves and more earnest prayer that I might be more fully consecrated to Him and His blessed service."

We close with the following verses from the memorial poem by Miss M. M. Davis, of Leominster:

- "Yet another voice is silent  
By Lake Mweru's sunny shore;  
Afric's sons will hear of Jesus  
From our brother's lips no more.
- "He had hoped to tell the message  
Far and wide to Afric's race;  
Others now must spread the tidings—  
Who will fill the vacant place?
- "Hear his message, 'God has called me  
To His home, but, oh! I pray,  
Let not this discourage any.  
Brethren, forward! press this way!'"

T. M'L.

## RECOGNISING THE LOST IDEAL.

IT is one of the foundation theories of the Broad Church school of theology that man is not utterly corrupt—that there is so much of natural good about him that you only need to fan that spark of good in order to make it blaze up heavenward and God-ward. In other words, it is contended that man has within him by nature the germ of Christianity, and all that is required is to develop the germ, and the Christian will be evolved. Scripture gives no warrant for such an idea; but that

is of no moment to the preachers of popular theology. They speak and write with the calm assurance of men who are persuaded they have the true doctrine. They set forth their views with wonderful plausibility; and seeing that these are flattering to the Adam nature, it is not surprising that the Adam nature is greatly pleased with the Broad Church theories.

We have just been glancing over some of the utterances of a leader in the ways of modern theology. He is wanting to prove that there is something in man that responds to the voice from above, and instinctively recognises that which is of God. But even this Broad Churchman seems to have his difficulties. He says, "Between the spirit of man and that infinite world of moral beauty and harmony which revelation discloses, there is a correspondence so deep and real that the inner eye and ear, if undiseased, discern at once in divine things their own best witness and authority." No doubt of it. *If undiseased*, the inner eye and ear will at once recognise the beauty and the harmony of revelation; but the insertion of the two qualifying words, "if undiseased," is an admission which is fatal to the Broad Church theory. The inner eye and ear of man *are* diseased—so hopelessly and incurably diseased that nothing less than a "new creation" is needed to set things right. "Sold under sin" is the verdict of Scripture concerning man. Yea; man by nature is spoken of as "dead in trespasses and sins"—"having no hope, and without God in the world."

The modern school of religious thought would have us believe that when "the true ideal of humanity" is presented to man in the Scriptures, there is that within him which is capable of recognising it as his own. This may sound very poetical and beautiful, but what saith the Scriptures? When we turn to the sacred page we find it plainly stated that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2. 14). This is an entirely different thing from at once recognising "the lost ideal." Fallen man will not be helped and saved by flattering him concerning his power to recognise that which comes from above. He must be shown his utter depravity, and that it is only through identification with Christ in death and resurrection that true deliverance can come.

The Broad Church advocate then goes on to make this remarkable statement: "Confront the fallen moral intelligence with its own perfect type, and in the instinctive shame and



humiliation that would arise within it, as a spectacle of a glory it had lost, a native nobleness from which it had degenerated, there would be elicited an involuntary recognition of the truthfulness of the portraiture."

We have here the assertion boldly made that fallen man, if confronted with the Perfect Man, would at once recognise Him, and be abased in shame and humiliation at the sight. Now, it so happens that fallen man *has* been confronted with the perfect type. The Perfect, Spotless One—the true Ideal—has appeared. What happened? Did fallen man recognise "the lost ideal," and bow in shame and humiliation before Him? Nay, verily. "The light shineth in darkness; and the darkness comprehended it not." Instead of recognising the Perfect One and being humbled, man rejected Him, accused Him of being in league with the devil, and cut Him off out of the land of the living. What withering contempt this throws on the idle theorisings of popular religion! The apostles of the "Broad" school have thrown down the gauntlet, saying, "Confront fallen man with the Perfect Type, and there will be recognition and humiliation." But we all know that when the Perfect Type appeared there was neither recognition nor humiliation. There was rejection and crucifixion. They denied the Holy One and the Just, and desired a murderer to be granted unto them, and killed the Prince of Life!

We are here reminded of a young preacher who extolled virtue, saying, "O, Virtue! if thou wert incarnate, all men would love thee." He was followed in the afternoon by an aged minister, who said, "O, Virtue! Thou wert incarnate. Did all men love Thee? No; they provided Thee with a Cross and a grave."

The Broad school need not try to get over the greatest fact in human history—the rejection and crucifixion of the Son of God. Neither need they attempt to explain away the clear teachings of Scripture concerning the ruin of man. Their speculations will not stand the light of that Word which is for ever settled in heaven. We have taken the pains to point out a few of these speculations merely to show how completely unsupported they are by the Scriptures of truth and the facts of history.

W. S.

THE instinct of a new-born soul is truer to God and to truth than the misguided thoughts of many who are more advanced in years.

# LIFE AND TIMES OF THOMAS NEWBERRY.

## PAPER II.

**T**HIS reminds us of a remarkable REVIVAL which took place in the British Isles early in the last century, and with which Mr. Newberry was associated, when the Spirit of God led many eminent Christians to search the Holy Scriptures in relation to their ecclesiastical associations both in the Established and Nonconformist Churches.

The conviction was forced upon many of their souls that much of the teaching was not in harmony with the Word of God; that many of the customs were based upon expediency rather than conformity to "the law and the testimony;" that principles and practices (which were plainly recorded in the Epistle to the Corinthians and other Scriptures, as CHARACTERISTIC OF THE CHURCHES OF GOD AS FOUNDED BY THE APOSTLES, after the divine pattern given to Paul, "the wise master-builder") were not being observed, although 1 Cor. 1. 1, 2 said they were binding upon "all that in every place call upon the Name of Jesus Christ our Lord."

So that *great searchings* of heart took place about the years 1828-1830, leading godly men to act as those did in Malachi's day: "Speak often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His Name."

Events of deepest interest resulted from these meetings, for as the conclusion was forced upon their souls that they were not able to preach, teach, and practice all they found written in God's Word, and as they were in associations where parts of that Word were violated and ignored, they must separate from such surroundings (as taught in 2 Cor. 6. 14-18, Rev. 18. 4, Isa. 1. 16, and Jer. 15. 19), and occupy a position where it was possible for them to "keep the ordinances of the Lord as they were delivered" (1 Cor. 11. 2), and to conform to all things THEY FOUND WRITTEN IN THE LAW OF THE LORD, and where they could exercise those gifts which were betowed upon them by the Lord Jesus Christ for the mutual edification of fellow-saints (see Eph. 4. 11-17, 1 Pet. 4. 10, 11, Rom. 12., 1 Cor. 12. 14, &c.), without human appointment, sanction, or restrictions.

Reference has often been made to a similar REVIVAL of obedience to the Scriptures found in the book of Nehemiah chap. 8 8, where "Ezra read the book of the law in the sight of all the people, who bowed their heads and worshipped the Lord with their faces to the ground." Then it says that "THEY FOUND WRITTEN IN THE LAW WHICH THE LORD HAD COMMANDED

BY MOSES, that the children of Israel should dwell in booths in the feast [of TABERNACLES] in the seventh month."

The solemn fact was then recognised amongst them, that "since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so."

The great principle herein set forth that "OBEDIENCE is better than sacrifice" (1 Sam. 15. 22), was brought home to the children of Israel in Ezra's day, as it was in those days in the last century, when God-fearing men such as the late Thos. Newberry, J. N. Darby, C. H. Mackintosh, J. Deck, A. N. Groves, J. Stancombe, Lord Congleton, J. G. Bellett, H. W. Soltau, H. Heath, W. Lincoln, H. Dyer, H. Groves, Dr. Neatby, W. Yapp, G. Müller, R. Chapman, and many others went forth to the Name of the Lord Jesus, and took their places "outside the camp, bearing His reproach." Some of them resigned their livings as clergymen in the Church of England that they might meet as Christians, owning one Master, even Christ, and that all who confessed Him as their Redeemer and Lord, and evidenced that they were HIS DISCIPLES by conformity to His teaching (see John 8. 31, Acts 9. 15-26, and 1 Cor 14. 37), were their brethren, with whom they rejoiced to have fellowship as members of the same Body, the Church.

Amongst the RECOVERED TRUTHS for which we have to thank God as having been rescued from "the tradition of the fathers," through their instrumentality, we may mention the following: "THE UNITY OF THE SPIRIT," as set forth in Ephesians 4, even the mystery revealed, that converted Jews and Gentiles are all "by one Spirit baptised into ONE BODY," of which Christ is the HEAD, and all His redeemed people are members of this Church.

Further, that it is in the purpose of God that the present fellowship of His people in local assemblies or churches should be an expression of that UNITY which He has formed by this *communion of saints*.

The former aspect of the Church relating to the position of PRIVILEGE which all believers occupy before God upon the ground of Sovereign grace, "as accepted in the Beloved," is principally the subject of Ephes. 1, 2, and 3, whereas the latter, dealing with RESPONSIBILITY, in obedience to the teaching of the Word of God, and conforming to the Divine pattern for the constitution and government of local assemblies, is set forth in the Epistle to the Corinthians, which declares "THE ORDER OF GOD'S HOUSE," its ministry, rule, and ordinances.

Throughout Christendom a very common idea prevails, viz., that sinners should get to Christ through the Church, instead of getting to the Church through regeneration by the Spirit and faith, accepting Christ as Saviour and Lord, whereupon He adds saved ones to His Church, and fellow-saints unitedly welcome such to their communion, upon being satisfied as to conversion and discipleship.

Formerly, and even now to a large extent, unconverted persons were allowed to partake of the Lord's Supper, regarding it as "*a means of grace*," but such a mixture of saved and unsaved in worship and service was seen to be unscriptural, and the Word of God was respected, which taught that this was "*a communion of saints*," who "were washed, sanctified, and justified" (see 1 Cor. I. 2 and 9; 6. 11; 14. 33; 10. 16, 17), and as "light cannot have fellowship with darkness," brethren were compelled to separate from associations where such things existed.

[As these papers in their complete form, will be of deepest interest to our readers, and suitable for circulation amongst Christian friends, we advise early orders for the MEMOIRS OF THE LIFE AND TIMES OF THE LATE THOMAS NEWBERRY. 7s. per 100, or 1s. per dozen, post free.]

## THE BIBLE DIAL;

OR, ONCE ROUND THE CLOCK.

By WALTER E. WILLY, Author of "The Potter and his Lessons"

THE accompanying sketch is designed with the view of illustrating, in a simple manner, some of the principal events of Scripture. As God's dealings with the earth commenced and will end with Time, the dial appropriately serves our purpose. The reader will notice first the quarter-hour divisions:

From the CREATION to the FLOOD.

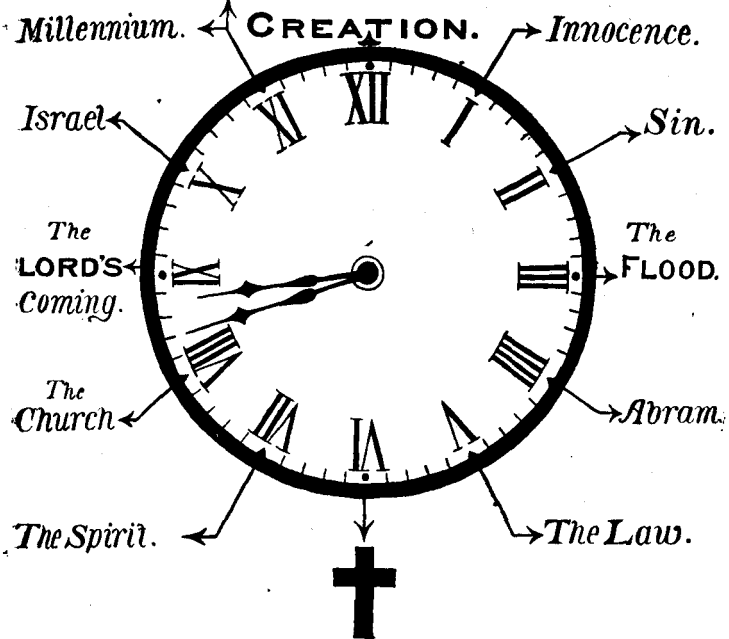
From the FLOOD to the CROSS.

From the CROSS to the COMING.

From the COMING to the END OF TIME.

Opening our Bible at Genesis 1, we find that the first great truth dealt with is *Creation* (Gen. 1. 1). After the state of chaos described in verse 2, and the subsequent six days' work of God, we have man in a state of *Innocence*. This brief period is succeeded by the Fall and entry of *Sin*. Expelled from Eden (Gen. 3. 24), man is left to himself, with the result that he corrupts his way on the earth, and God destroys all flesh, with the exception of Noah and his family, and the *first quarter* of

NO. MORE TIME.



the hour of Time booms out, as it were, over the lonely waters of *the Flood* (Gen. 6. 21). We next have the call of Abraham and the history of his descendants, Isaac and Jacob, from whom spring a mighty company who, after being delivered from the bondage of Egypt, are brought through the Red Sea into the wilderness, where we have the giving of *the Law*, which the people break before they officially receive it (Exodus 32). Then follows a long period, during which we have Israel's sad history in the wilderness, in the land under judges, kings, and prophets, the captivity, and restoration of a remnant—a story of God's faithfulness abounding over man's sin. closing with the rejection of the Christ of God, and the *half-hour* chimes over the Cross of Calvary. We next find the Spirit of God descending as the in-dwelling Person at Pentecost (Acts 2). He is now gathering out from Jew and Gentile a people for Christ—the Church—of which *every soul* trusting to the finished work of Christ, and thus loosed from sins by His blood, is a

member. The true attitude of the believer now is to wait for the Lord from heaven. When the last member shall be added He shall come according to His promise (John 14. 3; Rev. 22. 20), and the *third quarter* will strike. It may be asked, Can we definitely say *when* the Lord will come? We answer emphatically, No! But we have placed the hands on our dial as *nearing* the *third quarter*. All around we have indications (although we would not look for times and seasons) that the coming of the Lord draweth nigh. The state of the world and the Church, the turning of the Jews towards Palestine, with many other matters, all show to an exercised heart the near approach of the fulfilment of the Lord's promise (Rev. 22. 20). When the Church has gone, *Israel*, now set aside, will be taken up again. The Jew will return to his land, antichrist will be revealed, and after a time of unparalleled tribulation the one Lord will come forth to scatter the enemies and set up His kingdom. The glorious prophecies will be fulfilled, He will reign over the earth, Israel will be the head of the nations, and the millennium will run its course (Rev. 19). Then comes Satan's little season, the last battle, the last defeat of the devil and his hosts, and the *hour strikes*, and Time will be no more! We would recommend the young believer to diligently search the Scriptures to verify these statements, as in the limited space at our disposal we have been unable to give more than a mere sketch of God's ways and dealings as given in His Word in relation to Time.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

**"THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,"**

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for "THE GOSPEL SCHEME OF LESSONS." Copies of the scheme will be sent free to any Superintendent or Teacher who applies for same.

**10th March.—THE ANOINTED MESSENGER** (Luke 4. 16-30). *Learn* Isaiah 61. 1—"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The place, the purpose, the period—Isaiah's prediction appropriated—Present blessing proclaimed—All need met—Jubilee foreshadowing fulfilled.

**WE** were occupied in our last lesson with the Lord Jesus dealing with an individual at Sychar's ancient well, where a woman in all her need and guilt received God's gift with thankful and joyful heart. We are now to see Jesus in the centre of a synagogue, a religious place, among a religious people, not received, but rejected and cast out.

**THE PLACE AND OCCASION.** In Nazareth, "the place where He had been brought up," and in the synagogue there, where, "as His custom was," He had often been seen. There among "His own people" was Jesus found on the Sabbath day. They had met to worship God and read the Scriptures, and the Person of whom these Scriptures spoke was with them and they knew Him not.

**THE CLAIMS JESUS MADE.** "The Spirit of the Lord is upon Me;" "this day is this Scripture fulfilled." As He sat there in their midst He announced Himself the Anointed, the One of whom Isaiah wrote (Isa. 61). Had those who were present believed Him and understood the import of His words what a meeting that would have been!

**THE MESSAGE JESUS BROUGHT**—Gospel for the poor, in the supply of all their need, meeting of all their debt, enriched through His poverty (2 Cor. 8. 9). **Healing for the broken-hearted**—A broken and contrite heart (because of sin) God will not despise (Psalm 51. 17); specially for these Jesus is looking, and such He heals. **Deliverance for the captives**—This He proclaims; the Gospel tells of Satan vanquished and liberty purchased; the one who hears and believes passes from the power of Satan (Acts 26. 18) unto God; is free from sin and death (Rom. 8. 2). **Sight for the blind**—"Out of darkness into His marvellous light" (1 Peter 2. 9), "that they that see not might see" (John 9. 39). **Liberty for the bruised**—the crushed, marred, wounded, debased sons of men are by Jesus set free, their wounds bound up, their diseases healed (Psa. 103. 3).

**THE YEAR OF JUBILEE.** "The acceptable year of the Lord," the time when all these blessings can be obtained. As in Jewish calendar the fiftieth year was a year famed for its release of bondsman and property into liberty and rest, so this present time and "now" is God's acceptable year and day (2 Cor. 6. 2). Atonement is finished (Lev. 25. 9), and the Gospel jubilee trumpet is sounding to every creature.

*17th March.*—**A SABBATH AT CAPERNAUM** (Mark 1. 21-34). *Learn* Isaiah 53. 4, 5—"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

Nazareth's prediction realised—Definite and authoritative teaching—An evil spirit roused—The Holy One's power over evil—His power over trouble—Amongst the sick at sunset.

**L**EAVING behind Him the angry citizens of Nazareth, Jesus came to Capernaum, where on the Sabbath day He entered the synagogue, "as His custom was," and taught. Last lesson was a lesson of prophecy; this is a lesson of its fulfilment.

**THE TEACHER WITH AUTHORITY.** Jesus speaks no may-be speaking; He speaks what He knows (John 3. 11); there is no guess-work in His doctrine. His manner is "Verily, verily" (John 5. 24, &c.); not as the Scribes, who gave their teaching second-hand—the product of the human schools of learning and thought.

**THE MAN OF UNCLEAN SPIRIT.** This in a synagogue place or worship, and with Jesus as the preacher! It is likely that the Scribe preachers had preached to this man, but never roused him. Jesus caused a stir that day, the man crying out, "What have we to do with Thee?" (Luke 8. 28). This is the spirit of fear, which dreads more than death the presence of the "Holy One of God" (Rev. 6. 15). "Let us alone," said the unclean spirit; "art Thou come to destroy us?" This is just what Jesus came to do (1 Jno. 3. 8; Rev. 20. 10).

**THE TEACHER WITH POWER.** At the rebuke of Jesus the evil spirit was at once ejected; by the simple spoken word, no force, no charms, medicine, or means other than His voice. His voice commands stormy deep (Luke 8. 24), the raging demons, and the entombed dead (John 11. 43). The same voice of Jesus is the Shepherd's voice to all who have heard His quickening Word (John 10. 3).

**THE ASTONISHED PEOPLE.** "They were all amazed"—they said, "What is this? a new teaching!" It was indeed the new era of the power of Christ begun on earth—the Saviour at work with the finger of God (Luke 11. 20).

**TROUBLE IN THE HOUSE.** In the synagogue and in the private dwelling, everywhere and all the time, Jesus came into touch with human need. Simon's wife's mother was ill of a "great" fever (Luke 4. 38); at His touch the fever "left" her immediately. Note that the cure was not progressive any more than that of the man with the unclean spirit—she "ministered" to them directly after she was cured.

**THE SCENE AT SUNSET.** Scruples about Sabbath-keeping prevented the people bringing their sick during the day—Sabbath was now past and evening come; Jesus did not refuse them though they came late—they came to Him, He healed the needy ones in His great love and power. What an interesting scene at that house door, the whole city drawn thither—the joy of the recovered ones and their friends—and the interesting figure of the great Physician moving amongst them as the light faded on that Sabbath evening. The same is seen in times of blessing in Gospel work when needy sinners gather round the preached Word and come into touch with Jesus in the power of the Holy Spirit and are saved (Acts 8. 8).

**24th March.—A SICK SINNER HEALED** (Mark 2. 1-12). *Learn* Psalm 103. 2-4—"Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Jesus the attraction—Crowded out—The Word for the people—The man who could not come to Jesus—The four friends who helped the helpless—Their greatest virtue—Their reward—The critics silenced.

**WE** are now to see another specimen of the Saviour's healing power exercised in the face of hostile feeling on the part of certain scribes.

**THE CROWDED HOUSE.** Jesus, the sinner's Friend, when present is powerful to attract (Luke 15. 1; John 12. 32). Recall His healing work and powerful word of the preceding lesson, and it will be easily understood that it had only to be known that Jesus was in the house to make that place crowded to the very door.

**THE PREACHER AGAIN AT WORK.** "He preached the Word to them." Truly He was instant in season and out of season (2 Tim. 4. 4), opening out of His treasure things old and new (Matt. 13. 52), like a well-instructed scribe.

**FOUR MEN WITH A BURDEN.** While others might be hearers, and rightly so, those were better, being doers as well (James 1. 22, 25). Their burden was a poor neighbour, paralysed and without strength (Rom. 5. 6), unable to come to Jesus himself. How much help the soul needs to be brought to Jesus! Philip helped the eunuch (Acts 8); Andrew helped Simon, his brother (John 1); Philip helped Nathanael, &c. A mother's prayers, a brother's words, a teacher's lessons, are some of the helps in that way.



**A NEW WAY OUT OF A DIFFICULTY.** The crowd effectually barred the approach to Jesus. These four men with the burden of one needy soul were determined as well as ingenious, and so, if the door could not be forced, the roof must be. Every lawful means should be used to bring souls to Christ (1 Cor. 9. 20-23).

**THE ROOT OF THE MEN'S ACTION.** "Jesus saw their faith." There were kindness, patience, courage, ingenuity, and originality in their deed, but it was their faith at the base of it all that Jesus saw and valued (Heb. 11. 6). This is the essential, unflinching, and prevailing virtue (Matt. 17. 20).

**THE FRUIT OF THEIR ACTION.** The man received the "forgiveness" of his sins. Sin is the cause of disease and death—gives Satan a power over sinners; forgiveness of sins includes the removal of the penalty.

**WHAT THE CRITICS THOUGHT.** This was as blasphemy to them—Jesus taking God's prerogative, and forgiving sins. The answer was simple, the demonstration complete; the proof was the man before them all walking (Acts 4. 10). Note that Jesus here uses the title "Son of Man"—His Kinsman-Redeemer title as man's Friend and Saviour.

*31st March.*—**THE PASSOVER FEAST** (Ex. 12. 1-14). *Learn* 1 Cor. 5. 7  
"Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

A night of danger and doom—The Divine way of escape—New days with new life—The lamb selected - The lamb slain—The door sprinkled—The table spread—Safety, certainty, enjoyment.

**T**HE story of the Passover night—its lamb, blood-shedding and sprinkling, the doom of the Egyptians and the deliverance of the oppressed slave nation—is rich in teaching of redemption through the blood of the Lamb of God.

**THE APPOINTMENT OF GOD.** "The Lord spake"—it was God's plan and way; Moses and Aaron only received and carried out His mind. Redemption is all of heavenly origin and design. Paul said: "I received . . . that which also I delivered" (1 Cor. 11. 23).

**THE BEGINNING OF LIFE.** Life begins at the Cross. As the nation dated their birth from the exodus, the believer counts his days from the new-birth day. Previous to that he was dead (Eph. 2. 1).

**THE SELECTED LAMB.** "Every man a lamb;" that is a lamb for every man. ALL having a portion in the value and virtues of the Lamb slain, (though many, they are spoken of as one lamb). Note the force of the word "take," equal to "receive" (John 1. 12; Rev. 22. 17).

**THE ATTRIBUTES OF THE LAMB.** "Without blemish"—a particular characteristic of Jesus much witnessed to by the Father-God (Matt. 3. 17); by demons (Mark 1. 24); by evil men—Judas and Pilate (Matt. 27. 4, 24); by apostles (1 Peter 1. 18; 2. 21). Jesus was holy, harmless, undefiled, and separate from sinners (Heb. 7. 26).

**THE SLAIN LAMB.** "Without shedding of blood there is no remission" (Heb. 10. 22). The "whole assembly" were concerned in the killing of the lamb, and they were to "take" the blood and sprinkle it on the side post and upper door post. A solemn, deliberate action—see the lamb die, sprinkle the doorway, enter in by the blood-sprinkled way.

**THE TABLE IN THE HOUSE.** The body of the Lamb, which had not only been slain, but roasted with fire—the fire of fierce judgment—was on the table with unleavened bread and bitter herbs—typical food of the

redeemed; bread of sincerity (1 Cor. 5. 8); bitter herbs of soul exercise and humbling Egypt memories (1 Cor. 11. 28; Eph. 2. 11); and a whole Christ—head, legs, and purtenance.

Thus God planned and instructed the way of redemption by blood; made secure and satisfied all who would take the Lamb, take the blood, and take the food—His part to pass over all who are thus found.

*7th April.*—**AT THE PUBLICAN'S FEAST** (Mark 2. 13-22). *Learn* 1 Tim. 1. 15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Called from business—Despised of men, accepted of Jesus—Faith to leave, faith to follow—Feasting connected with salvation—Bringing Jesus and friends together—The doctor and the sick—Feasting and fasting.

**T**HE lesson for to-day covers the call of a man in business from that business to a higher and better work, his using of his substance and house as a means of bringing his friends into contact with Jesus, the thoughts of men about separation from sinners, and the liberty of saints.

**THE MAN OF BUSINESS CALLED.** Levi, also named Matthew, son of Alphaeus, was a tax-collector, and sat in the toll-booth at his work in the city of Capernaum. All the odium of his trade was upon him, yet Jesus called him to His company. Levi must have heard much and seen much of Jesus during the time of the Saviour's stay in that city, and was doubtless ripe for the call he received. In Matthew's call we see verified the teaching that God chooses the base and despised to effect His purposes (1 Cor. 1. 26).

**THE FAITH OF MATTHEW.** "He left all," and followed (Luke 5. 28). Like Abraham, he ventured into a new line of things, to become a sharer with the homeless Man (Luke 9. 58).

**MATTHEW'S FEAST—ITS CAUSE AND INTENTION.** Luke calls it a "great supper," like Bethany supper (John 12. 2), in honour of his Master and Friend; an open confession of his discipleship, a joyous declaration of his promotion. The intention, that others, his friends—business and social friends—might share the benefits of Jesus' company. Matthew did not forget his publican friends, and invite only Pharisees and a select religious and respectable circle.

**ABOUT CHRISTIAN LIBERTY.** "Why do Thy disciples fast not?" The natural thought of the human heart is that there is merit in self-imposed penance. "I fast twice a week," said the proud Pharisee (Luke 18. 12). The reply of Jesus is very happy: "The children of the bride-chamber," having the bridegroom, cannot be anything but full of joy. When He, the Bridegroom, is "taken," they will have their sorrow. His sorrow and theirs are here indicated (John 16. 22).

**SITTING WITH AND EATING WITH JESUS.** This astonished the Scribes and the Pharisees. They expected a Teacher of purity to company only with those who pretended to be pure (Luke 7. 39). They asked about this: the answer was simple and lucid—"Because they need Me, as a sick person needs a physician." Lovely truth; our sickness in sin unto death drew Him down, down to company with, save, and cure. The great Physician understands the patient, the disease, the cause of the disease, the need of the cure, is able to cure, makes no mistakes, and makes no charges.

**THE NEW CLOTH AND THE NEW WINE.** Not to patch the old Moses garment, nor to fill old wine skins did Jesus come. "A new creature; old things passed away" (2 Cor. 5. 17) is the true Gospel way.

**THREEFOLD CONFIDENCE in 1 JOHN.**

- Confidence of love in action 3. 21
- Confidence of faith in exercise 5. 14
- Confidence of abiding in Christ  
at His coming 2. 28 J. E. B.

**THREE ASPECTS OF "LOVE."**

A GOSPEL MESSAGE.

- Commended love - Rom. 5. 8
- Manifested love - 1 John 4. 9
- Rejected love 2 Thes. 2. 10 HYP.

**"THROUGH HIM ARE ALL THINGS" (Rom. 11. 36).**

- We have *peace with God* through our Lord Jesus Christ - Rom. 5. 1
- We have received the *atonement* through our Lord Jesus Christ Rom. 5. 11
- We *joy in God* through our Lord Jesus Christ - Rom. 5. 11
- We have *eternal life* through our Lord Jesus Christ - Rom. 6. 23
- We have the *victory over death* through our Lord Jesus Christ 1 Cor. 15. 57
- To GOD BE GLORY through our Lord Jesus Christ Rom. 16. 27 E.A.H.

**THE CHILD OF GOD :**

HIS PLACE, POSITION, AND PROSPECTS.

BY NATURE HE WAS

- A child of wrath - Eph. 2. 3
- A child of disobedience Col. 3. 6
- A child of the devil - John 8. 44

HAVING RECEIVED CHRIST HE IS

- Born of God - John 1. 12, 13
- A child of God - Gal. 3. 26
- An heir of God - Gal. 4. 7
- Joint-heir with Christ Rom. 8. 16, 17

Hence he belongs to the family of God, and by the Spirit calls God "Father"; he is one of the "many sons" who are being brought unto glory; and as such are associated with Christ risen and glorified, who is the "first-born among many brethren" - Rom. 8. 29

Being of one family we are *brethren*.

As anointed ones we are *Christians*.

As sanctified ones we are *saints*.

As learners and followers we are *disciples*.

HIS PLACE

- Of security is in Christ - Rom. 8. 1
- Of blessing is at His feet  
Deut. 33. 3; Luke 10. 38-42
- Of power—to bear fruit John 15. 4
- Of responsibility—to witness  
Acts 1. 8

- Of the heavenly calling Heb. 3. 1
- Of His holiness - Heb. 12. 10
- Of His sufferings - 1 Pet. 4. 13

HIS PROSPECTS.

- To be with Christ - Phil. 1. 23
- To see Him as He is 1 John 3. 2, 3
- To be like Him - Phil. 3. 20, 21
- To be "caught up" 1 Thes. 4. 13-18
- To share His glory - Col. 3. 4
- To inherit all things - Rev. 21. 7
- To reign with Him Rev. 5. 9, 10

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless (2 Peter 3. 14). T. D. W. M.

**SEVEN SPIRITS OF GOD.**

Four times mentioned in Revelation.

- 1 In greeting the churches, Rev. 1. 4
- 2 In Christ's possession; Rev. 3. 1
- 3 Before the throne, - Rev. 4. 5
- 4 Sent forth into all the  
earth, - Rev. 5. 6 T.B.

**THREE POINTS IN EZRA'S  
PREACHING.**

- 1 They read in the book of  
the law of God, .
- 2 Gave the sense,
- 3 Caused them to understand  
the reading, Neh. 8. 8 E.A.H.

A CONTRAST

BETWEEN THOSE WHO RECEIVE THE MARK OF BEAST AND THOSE WHO DON'T.

THOSE WHO RECEIVE.

1. They shall drink of the wine of the wrath of God - Rev. 14. 10
2. They have no rest day nor night - Rev. 14. 11
3. A noisome and grievous sore falls upon them - Rev. 16. 2

THOSE WHO REFUSE.

1. They shall be boycotted - Rev. 13. 17
2. They shall get the victory over the beast - Rev. 15. 2
3. They shall live and reign with Christ a thousand years - Rev. 20. 4

T. B.

THE DIVINE HELPER.

"The Lord is my helper" (Heb. 13. 6).

1. Past Helper. "Thou hast been my *Help*" (Psalm 63. 7).
2. Present Helper. "A very present *Help* in trouble" (Psalm 46. 1).
3. Powerful Helper. "I have laid *help* upon One that is mighty" (Psalm 89. 19).
4. Protecting Helper. "The Lord God will *help* me" (Isaiah 50. 7. 9).
5. Precious Helper. "I will *help* thee" (Isaiah 41. 10, 13, 14).
6. Providing Helper. "The *Helper* of the Fatherless" (Psalm 10. 14).
7. Perpetual Helper. "The God of Jeshurun, who rideth upon the heaven in thy *help*" (Deut. 33. 26).

F. E. M.

BAPTISM.

- |                                   |  |                                     |
|-----------------------------------|--|-------------------------------------|
| Our Lord's command, Matt. 28. 19  |  | Qualification for, - Acts 8. 36, 37 |
| Our Lord's example, - Matt. 3. 13 |  | Mode of, - Acts 8. 38, 39           |
| Our Lord's testimony, Matt. 3. 15 |  | Doctrine, - Rom. 6. 1-13            |
| Divine approval, - Matt. 3. 17.   |  |                                     |

Does the baptism of the Spirit make water baptism unnecessary? No. Acts 10. 47.

Should a person who has been sprinkled when an infant be baptised when he is saved? Yes. Acts 19. 3, 4, 5. J. N.

DIVISION OF PSALM 23.

- |   |           |                  |
|---|-----------|------------------|
| The Lord is <i>my</i> Shepherd,   | - - - - - | - Possession.    |
| I shall <i>not</i> want.  | - - - - - | - Provision.     |
| He maketh me to <i>lie down</i> in green pastures,                        | - - - - - | - Position.      |
| He leadeth me beside <i>still waters</i> .                                | - - - - - | - Pasturage.     |
| He restoreth <i>my soul</i> ,   | - - - - - | - Personal.      |
| He <i>leadeth</i> me in the paths of righteousness,                       | - - - - - | - Progress.      |
| For <i>His name's</i> sake.   | - - - - - | - Purpose.       |
| Yea, though I walk through the valley of the shadow of death,             | - - - - - | - Parting.       |
| I will <i>fear no evil</i> ,  | - - - - - | - Peace.         |
| For <i>Thou art with me</i> ,   | - - - - - | - Protection.    |
| Thy <i>rod</i> and Thy <i>staff</i> they comfort me;                      | - - - - - | - Pilgrimage.    |
| Thou <i>preparest</i> a table for me                                      | - - - - - | - Participation. |
| In the <i>presence</i> of my enemies;                                     | - - - - - | - Presence.      |
| Thou <i>anointest</i> my head with oil,                                   | - - - - - | - Preparation.   |
| My cup <i>runneth over</i> .  | - - - - - | - Plenty.        |
| <i>Surely</i> goodness and mercy shall follow me all the days of my life, | - - - - - | - Persuasion.    |
| And I will <i>dwell</i> in the house of the Lord for ever,                | - - - - - | - Place. HYP.    |

*Brief Records of Men of God.*

“LOOK unto Me, and be ye saved, all the ends of the earth : for I am God, and there is none else” (Isaiah 45. 22).

“PREACH THE GOSPEL” (Mark 16. 15), “For I determined not to know any thing among you, save Jesus Christ, and Him crucified” (1 Cor. 2. 2).



CHARLES HADDON SPURGEON,

THE PRINCE OF GOSPEL PREACHERS.

BORN 19th June, 1834.      DIED 31st January, 1892.

**C**HARLES HADDON SPURGEON is a name that is well known and highly respected by Christian people wherever the English language is spoken. Born on 19th June, 1834, at Kelvedon, Essex, the son of an independent minister, he was converted at the age of fifteen in a Primitive Methodist Chapel in Colchester, through a discourse delivered by an illiterate but earnest local preacher.

Shortly after his conversion we find him as an usher in a school at Newmarket. Whilst at Newmarket, through study of the Word, he became convinced that infant baptism was unscriptural; that believers and believers only were the proper subjects; and with his parents' consent he was publicly baptised in the river Lark, and joined the "Baptist" denomination. From Newmarket he went to Cambridge as an usher in a school. Here he began speaking at cottage meetings. His first address to adults was on the words, "Unto you that believe He is precious." The place of meeting was a thatched cottage, and his audience was principally composed of farm labourers and their wives. He spoke with wonderful ease, freshness, and power, and before the last hymn was sung an old woman in the audience cried out, "Bless your dear heart; how old are you?" He waived the interruption, but at the close he was again asked his age, and he replied, "I am under sixty." "Yes, and under sixteen," was the rejoinder. "Never mind my age," was his reply, "mind my theme."

The "boy preacher" was soon in great demand, and at the age of seventeen he is minister of the Waterbeach Baptist Chapel. Here God richly blessed his labours. His fame by this time had reached London, and when only twenty we find him pastor of the New Park Street Baptist Chapel, Southwark. The congregation had dwindled greatly, but in a short time the chapel became too small, and Exeter Hall and Surrey Music Hall were successively used, and even such capacious buildings were insufficient to contain the crowds that flocked to hear him.

Eventually the Metropolitan Tabernacle was built, with seating capacity for close on six thousand people. For more than thirty years he ministered to crowded congregations in this magnificent building, the result being that multitudes of Christians were helped, and thousands of souls were hopefully converted to God. Addressing a church prayer meeting in the Tabernacle on 26th May, 1890, he said: "How many thousands have been converted here! There has not been a single day

but I have heard of two, three, or four having been here converted, and that not for one, two, or three years, but for the last ten years!"

When he began his ministry in the Metropolis, the papers criticised him most severely. A leading London journal objected to his preaching on the ground that it "appealed to the coarsest of tastes and degraded the pulpit to a lower level than the broadest buffoonery of the stage." In spite of hostile criticisms and misrepresentations, he continued preaching the old Gospel in a simple, earnest, interesting, and attractive way, and the "common people heard him gladly," and were blessed. Christ and Him crucified was the central theme of his ministry. When asked to write in an autograph album, he usually inscribed the following lines:

"Ere since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

At a meeting in the Tabernacle he said: "Here, then, I stand at the foot of the Cross, and tell out the old, old story, stale though it may sound to itching ears, and worn threadbare as critics may deem it. It is of Christ I love to speak—of Christ who loved and lived and died; the Substitute for sinners; the Just for the unjust, that He might bring us to God." Who can tell the numbers that found rest and peace through his preaching? And how many have been saved through his printed sermons that have poured from the press in booklet form by tens of thousands, appearing in British, American, and Australian newspapers, translated into numerous languages, and found in many parts of the globe? We remember seeing the report of an address, delivered over twenty-five years ago in Edinburgh, before the General Assembly of the Free Church of Scotland, in which he declared that ten thousand persons, personally known to him, had been brought to Christ through his instrumentality. And how many were won through him during the last twenty-five years?

He had no sympathy with the "down-grade" tendencies of the times, and wrote some striking and severe articles on those who were seeking to explain away the atonement, the inspiration of the Scriptures, and the eternity of future punishment. It has been pithily said that "preachers are of two sorts—those who bring their thoughts to Scripture, and those who evolve their thoughts from it." C. H. Spurgeon belonged to the second

class. "Let others defend Scripture," he said, "and prove it to be true; they can do their work better than I could; mine is just the mere work of proclaiming. I am the messenger; I tell the Lord's message; if you don't like the message, quarrel with the Bible, not with me."

Shortly before his death, Mr. Spurgeon severed his connection with the "Baptist Union." He saw that he could not remain in fellowship with those who were sapping and mining the foundations of the faith.

Speaking of preachers calling themselves "Reverend," he writes as follows: "It is at any rate a suspicious circumstance, that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus. Peter and Paul were 'right reverend' men, but they would have been the last to have called themselves so. A lad fresh from the college who has just been placed in the pulpit is called the 'Reverend Smith,' whilst his eminently godly father who has for fifty years walked with God has no claim for such reverence. We wonder where men first sought out this invention, and from whose original mind did this original sin emanate. We suspect he lived in the 'Roman Row' of 'Vanity Fair,' though the 'Reverend' John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the 'Reverend Paul,' or 'Reverend Peter,' or 'Reverend Apollos,' or 'Reverend Cephas.'" Mr. Spurgeon was on this point consistent, and refused to be addressed as the "Reverend C. H. S."

When the telegraphic message was flashed across the wires that the "prince of preachers" had departed to be with the Lord whom he had long loved and served, there was universal regret. In the language of another, it may be said, "We must go back a hundred years to find a parallel to the bereavement which now has so surely stricken the Church of God. A. M.

### HUMILITY.

NONE so near God as the angels, and none more humble than they.

The lower this foundation of humility is laid, the higher shall the roof of honour be.

The humble soul can call nor count anything great wherein he sees not Christ.

Faithfulness in little things is not a little thing.

They who would glorify God must mortify self.



## I JOHN 2. 18-27.

By MAX ISAAC REICH, London.

IT would be impossible to improve upon the inspired counsel to young believers the aged Apostle John is here led to give. It is a message for the present day, "the last hour" (verse 18, R.V.) of the dispensation. In verses 1, 12, and 28 we see that all believers are "children," and these children are found in various states and stages of spiritual development. The "babes" know the Father, the "young men" overcome the Wicked One, and the "fathers" know Him who is from the beginning the "Eternal Life," the way in which the Son of God is specially spoken of in the first epistle of John (verses 13 and 14).

But I desire to speak to the very little ones, the babes in the family of God. Now, first of all, who are the babes, how can we tell them, and what marks do they bear? Says the apostle: "I write unto you, little children, because ye have known the Father." That is all he looks for in babes; and yet it is a great deal. He does not expect much strength or intelligence; but this one thing he expects the very beginners in the divine life to "know"—THE FATHER.

Here we might stop a moment and enquire, How can this wonderful Being be known?

Matthew 11. 27, 28 furnishes the answer: "No one knoweth the Father save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

"The Father" cannot be known by searching, by theology, by science, by ordinances. He can only be known by illumination. He must be revealed to be known, and "the Son," the only one who knows Him, must reveal Him.

The Bible is a wonderful Book. The Holy Scriptures are the very words of God. They tell us much *about* God, His ways, His purposes, His plan, His character, His attributes; but a revelation *from* God is not enough—there must be revelation *of* God, and that we have in "the Son."

A man might study the Scriptures like any learned recluse; but "the babe" knows "the Father," because through the revelation of the Son the life of God is in his soul. He has come to the Son to get the revelation. And how does he know he has it? Because he has found rest of mind, conscience, and heart in the work and Person of the Son.

The creeds cannot give rest; the sacraments (so-called) cannot give rest; religious exercises cannot give rest. The Son,

the Revealer of God, gives rest to every weary one who comes to Him. O, my reader, are you one such? Are you a little babe in the family of God, just able to look up into the face of God, with the sweet, confiding smile of a babe, and say, "Father"?

Now, the Apostle John specially speaks to young converts who are born spiritually into a sphere of profession very far removed from the mind of God. Christendom will blossom into "antichrist," and already there are "many antichrists," whose special aim seems to be to undermine the faith and destroy the happiness of those brought to the Saviour (verses 18 to 26).

A babe is easily tossed to and fro by every wind of doctrine, by the sleight and cunning craftiness of men who lie in wait to deceive (Eph. 4. 14). A full-grown man might stand the tempest, but a puff of wind easily knocks the babe down.

O, how the heart of the aged apostle yearns over such! To the "fathers" he has but to repeat the same words. To the "young men" he needs to say a sharp word about the influence of the world. But for the dear, sweet babes, the tender, little ones of the family, what loving solicitude and fatherly yearning! He has ten verses for them of instruction, warning, counsel, and encouragement. One short sentence only for the "fathers," a verse and a half for the "young men," but ten verses for the "babes"!

Now, there are two things he specially speaks about. First, "*that which ye have heard from the beginning*;" and, secondly, "*the anointing which ye have received of Him*" (verses 24-27); in other words, *the outward teaching* and *the inward Teacher*. The outward teaching was given by the apostles, the chosen vessels of inspiration. To them we must go for the doctrine, the truth, the faith of Christianity. The Church is built upon their foundation, and the foundation which they as wise master builders laid is shown us in plain words in the holy writings of the New Testament.

When I was first converted, nearly 17 years ago at this date, the New Testament was an entirely unknown book to me. I had indeed once looked into the Book of the Revelation, but its visions of a great red dragon, of a seven-headed and ten-horned monster arising out of the sea, of earthquakes, convulsions in heaven and earth, breakings of seals, soundings of trumpets, and pouring-out of vials, quite frightened me, and so I quickly closed the mysterious book.

But after I became through grace a young believer in the Lord Jesus Christ, how sweet were to me the words of my blessed Saviour, and of the men who had known Him most intimately! I remember reading the New Testament quite through, without comment, in a very few sittings, and the impression made upon my soul was wonderful! I got then an outline of all I have since then confessed and proclaimed as "the truth," and riper acquaintance with the Scriptures, and deeper study of the divine contents, have not compelled me to change my mind in a single matter of importance essential to "the mystery of the faith," which, my earnest prayer is, I desire to hold in "a pure conscience" till my earthly race is run.

This, then, is what has been heard from "the beginning," and which is to remain in us in "the last hour."

But we have a Teacher as well as a teaching without. The Holy Ghost has come. We are living indeed in a wonderful day. God Himself will teach His people. He will speak direct to them, not in dark parables, but plainly. All divine communications are now made "in the Son," and the voice of the Son is heard by us as we walk in the Spirit, the anointing which we have received from Him.

O, what discipline and training are needed to enable us to obtain the good of this! What struggles before "all flesh" is silent within us! The hurricane of passion, the whirlwind of unholy desires, the fire of lust, the upheavals of pride, must first be laid low and hushed into subjection before the soul becomes calm enough, quiet enough, silent enough, to hear that still, small voice that brings to us the teaching that is from God. But, blessed be His Name, it is *grace* that teaches us (Titus 2. 11-13). Young believer, you have a *gracious* Teacher, one who will patiently go over the same ground until you have mastered the holy lesson of denying ungodliness and worldly lusts, so that you might walk soberly, righteously, and godly in this present age, while looking for that blessed hope, when faith shall be turned into sight, conflict into rest, trial into triumph, and grace into glory.

All through the various experiences down here the Rest Giver carries on His school in your heart. He is meek and lowly, and He is both lesson and Teacher to make you meek and lowly, so that you might find that His yoke is easy and His burden light. This, John is anxious for the babes to enjoy. "The same anointing teacheth you." When the Son of God was proclaimed as "*the Lamb*," the anointing came upon

His sinless and spotless humanity in the shape of "*a dove.*" The Lamb could be led by a dove. As we follow the Lamb, and, like those two disciples of John, abide with Him, we shall catch His spirit and be unconsciously transformed into His beautiful likeness, so that the same Holy Spirit will be to us the gentle dove of heavenly peace in our hearts, and will RULE there, to lead us step by step in divine teaching until we shall see face to face and know even as we are known.

His method is ever safe, and His guidance is always right. Around is the visible passing away, the creature in his boastful pride. Christ alone is the truth, and out of Him all is delusion and lie, weariness, disappointment, darkness, and death. And the hungry heart, with its fathomless need, and tired of the gilded lies of earth, can only find rest as it reposes through divine teaching in the blessed Christ of God, the Bread of life, the Bread that satisfies.

O, dear young believer, will you not let Him who dwells in your body as in a sanctuary lead you into the truth?—into the truth that sanctifies the life and makes happy the heart. May the language of my reader be: "Search *me*, O God, and know *my* heart. Try *me*, and know *my* thoughts, and see if there be any wicked way in *me*, and lead *me* in the way everlasting." Amen.

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### "A DESERT PLACE."

CHRIST never asks of us such busy labour  
As leaves no time for resting at His feet;  
The waiting attitude of expectation

He oft-times counts a service most complete.

He sometimes wants our ear, our rapt attention,  
That He some sweetest secret may impart;  
'Tis often in the time of deepest silence

That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us  
Within a sphere so narrow, so obscure,  
That nothing we call work can find an entrance;  
There's only room to suffer, to endure.

Well God loves patience—souls that dwell in stillness  
Doing the little things or resting quite  
May just as perfectly fulfil their mission,  
Be just as useful in the Father's sight

As they who grapple with some giant evil,  
Clearing a path that every eye may see ;  
Our Saviour cares for cheerful acquiescence  
Rather than for a busy ministry.

And yet He does love service where 'tis given  
By grateful love that clothes itself in deed ;  
But work that's done beneath the scourge of duty,  
Be sure to such He gives but little heed

Then seek to please Him, whatsoe'er He bid thee,  
Whether to do—to suffer—to lie still !

'Twill matter little by what path He led us,  
If in it all we sought to do His will.

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## LIFE AND TIMES OF THOMAS NEWBERRY.

### PAPER III.

**F**URTHER, it was seen that THE HOLY SPIRIT was a Divine Person, dwelling in all saints and in the Church, who are taught and led by Him, and called upon to yield themselves to Him, for Divine power and guidance, to carry out the teaching of God's Word.

Very important, also, among the truths set forth by those who in the past century "came out to the Name of the Lord," was THE SUPREMACY AND AUTHORITY OF THE HOLY SCRIPTURES. Setting aside the creeds, rules, and regulations which men had devised, and which had become sectarian barriers to the communion of saints, they regarded it as a cardinal principle of God's assemblies that the Word of God should be their sole appeal for all matters of doctrine and practice, and its decisions were binding upon all in their fellowship; also that there should be liberty to preach, teach, and obey all they found written in the Bible.

Then, again, they believed that THE ORDINANCES OF THE LORD SHOULD BE KEPT AS THEY WERE DELIVERED (1 Cor. 11. 2). Therefore they reverted to the customs in primitive Churches, that believers should be BAPTISED by immersion, for which their authority was Matt. 28. 19; Mark 16. 15; Acts 2. 41; 8. 12, 16, 36; 9. 18; 10. 47; 16. 33; 18. 8; 19. 5; Rom. 6. 4; Col. 2. 12, &c. They also gathered together upon the first day of the week to BREAK BREAD, as taught in Acts 20. 7; 1 Cor. 11; 16. 2; Matt. 26; Luke 22, and thus they observed the ordinances of the Lord.

As it was evident from the teaching of Eph. 4; 1 Cor. 12;

14; 1 Peter 4. 10; Rom. 12, &c., that in the early Christian Churches the MINISTRY OF THE WORD OF GOD was regulated by the Holy Spirit, and that liberty existed for all to take part according to the grace and gift bestowed upon them as members of Christ's Body, for their mutual edification. This was unofficial, and apart from human appointment or sanction. Therefore they claimed this "in the fear of God," and withdrew from associations where it was hindered by other arrangements.

Further, in regard also to PRIESTHOOD. It became evident to them that serious errors were current in the Anglican and Roman Catholic Churches upon this subject through regarding the tradition of the fathers instead of the Word of God, where it was obvious from the teaching of the Epistle to the Hebrews that God set aside the Aaronic priesthood and instituted a new one, in which there is now no altar other than the Cross of Christ, where our Lord offered Himself as an atoning oblation to God when He put away sin by the sacrifice of Himself. Further, "There remaineth, therefore, no more sacrifice for sins," and no more priests by proxy. But the Throne of Grace affords failing man a ready way of access to God, where we may obtain mercy and find grace to help in time of need. For we have a great High Priest, after the order of Melchisedec, who is serving in the heavens, and all His believing people are now an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. The requisites for WORSHIP now are: 1, A TRUE HEART (Heb. 10. 22); 2, A TRUE TABERNACLE (Heb. 8. 2); and 3, TRUE WORSHIPPERS (John 4. 2, 3).

Connected with this is a very important truth which few had apprehended until these precious truths were publicly taught by those esteemed brethren who have been referred to, in association with the subject of this narrative, as having published them in the early years of the last century, viz.: That a GREAT DISPENSATIONAL CHANGE TOOK PLACE WHEN GOD RENT THE VAIL OF THE TEMPLE FROM THE TOP TO THE BOTTOM AFTER OUR LORD SAID, "IT IS FINISHED," UPON THE CROSS.

The former dispensation was associated with THE LAW OF MOSES and THE OLD COVENANT OF SINAI. That LAW was written upon tables of stone, and was the minister of judgment and death to transgressors, who were cursed by it and "died without mercy, under two or three witnesses." Whereas THE NEW COVENANT is written by the Spirit of God upon the fleshy tables of our hearts, and is associated with Calvary, where Christ died "for the redemption of the transgressors," who

were condemned as guilty by that old covenant, and now "GRACE REIGNS, through righteousness, unto eternal life by Jesus Christ our Lord." And sinners who "submit themselves to the righteousness of God," admitting their ruined state by nature and by practice, are now "justified freely BY HIS GRACE, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS." Precious, glorious truth, set forth in the GOSPEL OF GOD in the Epistle to the Romans.

How our souls have been revived as the dear, departed one dilated upon these truths, and exhorted us to praise the Lord for the inestimable blessing of living in this GOSPEL AGE, when we hear of Jesus Christ as being "the Mediator of the better covenant, established upon better promises," He having "redeemed us from the curse of the law, being made a curse for us."

How gratefully should we acknowledge our indebtedness to such "able ministers of the new covenant" as this honoured and beloved servant of Christ, who has helped us to understand "dispensational differences," and to "try things that differ."

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

"THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS," a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for "THE GOSPEL SCHEME OF LESSONS." Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

14th April.—**JAIRUS' DAUGHTER RAISED** (Mark 5. 22-24, 35-43).

Learn John 11. 25, 26—"Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this?"

The ruler's need and faith—Limited power implied—Faith encouraged—Rejectors ejected—Giving life—Sustaining life.

**I**N our last lesson we saw Jesus in the house of feasting sharing Matthew's hospitable joy, and declaring Himself the Physician of sin-sick souls as well as the Wine of Joy in the new life of believers. We have now to consider Him as the resource of the needy, the help of the helpless, the life-giver and sustainer.

**THE APPEAL OF THE NEEDY.** "There cometh one of the rulers of the synagogue, Jairus by name;" in great distress this man came and fell at Jesus' feet. Jairus means "God enlightens," and distressing need is God's way of bringing men there to seek His aid. "My little daughter," was the father's cry; the ruler forgot his official rank in his fatherly distress. "Lay hands on her . . . she shall live." This was faith only in measure, yet it was faith, and had its reward. The voice of needy faith, however imperfect, finds Jesus ready to respond (Psa. 51. 17; 50. 15).

**THE MESSAGE OF DOUBT.** From the house came the word: "She is dead; trouble no further the Master!" These words were from those who knew not Christ's power, and misjudged His love. They had no idea that Jesus could overcome actual death. He might heal the sick, but to raise the dead was in their thoughts impossible; and they did not know that it was no "trouble" to Him to do His work, but a "delight" (Psa. 40. 8; John 4. 34).

**JESUS' STEADYING WORD.** Overhearing the message, the Lord spoke to the ruler in order to comfort and support him in the dark hour. "Fear not; only believe." Faith in Jesus is a specific for troubled hearts (John 14. 1).

**THE MOURNERS AND THE SCORNERS.** The house was full of them—as the world is now—those who mourn "without hope" and those who scorn without capacity to believe. With such a scene and such doings Jesus cannot do. "He put them all out."

**JESUS' QUICKENING WORD.** A sweet, tender voice breaks in on the girl's death-sleep: "Talitha cumi"—just the words her mother would have used to wake her out of ordinary slumber: "Rise, my child." Jesus just knows how to meet the case of every one. If a shout is needed (John 11. 43), He shouts, and it may be an earthquake (Acts 16. 26), or the gentle opening of the heart (Acts 16. 14).

**THE NEED OF THE NEW LIFE.** Jesus not only gives the life, but makes provision for its sustenance and growth, so He said, "Give her to eat." "Feed My lambs" is still His word (John 21. 15; Acts 20. 28).

21st April.—**THE WIDOW'S SON** (Luke 7. 11-18). *Learn* Psalm 145. 8, 9.—"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all, and His tender mercies are over all His works."

A desolate home and heart—The widow's stay and comfort—Death confronted by life—Life victorious—Restoration.

**D**EEP and dark shadows oft fall on human experience. Disease and death invade the homes of the already bereaved and helpless. It is there where Jesus' presence brings the brightest consolation, and His great compassion, grace, and power find material and objects for their display.

**THE CITY OF NAIN.** Within a few miles of Nazareth, under the shadow of Mount Tabor, it is said to have been a lovely place—a fertile, verdant locality. But to one at least it was a dark, dark place—a widow woman who had lost "her only son." The entrance of sin and death has made this world, with its many beauties, a place of sorrow (Rom. 8. 22).

**THE WIDOW'S GREAT LOSS.** The widow is an object of every compassionate one's pity. Death has visited her, and taken away her strength, and joy, and love. God recognises this, and specially provides compensation (Psa. 68. 5; 146. 9; Jer. 49. 11). The widow of Nain and her fatherless boy were included in these and many other promises, yet for their great blessing and God's glory, death was allowed to visit their little home and take away the widow's "only son."

**THE TWO PROCESSIONS.** One company was wending its way from Capernaum towards Nain as another company left the widow's house walking towards the same road. In the centre of the Nain party were death and distress—a dead man and his blighted, crushed, broken-hearted mother; in the midst of the other band was He, the Light and the Life, the only One who could meet such a need. The two parties meet—one stands aside to let the other pass. Jesus' eyes cannot look on



such sorrow without His heart burning. "Weep not!" Who can stop these tears? Only One who can heal the cause (1 Thes. 4. 14; Rev. 21. 4).

**THE DESTROYER OF DEATH.** "Since by man came death, by man also the resurrection of the dead" (1 Cor. 15. 21). The spirit of the young man heard the voice of the Son of God (John 5. 25), and re-entered his body at the Lord's command. Truly a wonderful scene, which will soon be repeated a thousandfold by this same Jesus.

**THE WIDOW'S LOSS MORE THAN RECOVERED.** Jesus delivered the young man to his mother, to be her joy, her stay, and comfort. Besides having her son restored to her, the widow had a Saviour and Lord manifested to her, and doubtless they both from that time were true believers in the Lord Jesus Christ.

28th April.—**CROSSING THE RED SEA** (Exodus 14. 13-27). *Learn* Heb. 11. 29—"By faith they passed through the Red Sea as by dry land; in which the Egyptians assaying to do were drowned."

In a great strait—Faith's courage and promise—Between the people and their foe—The new Way—Safely through—The awesome look—Dire destruction.

A RECENT Old Testament lesson was about God's passing *over* the children of Israel; this describes their passing *through* the waters that kept them on Egypt soil and barred their way to the Land of Promise. In both cases we see God's power in exercise for His own obedient ones, and against their foes and His.

**THE DISTRESS OF THE PEOPLE.** "Sore afraid" was that great company of unarmed pilgrims as they heard the sound of the chariots and horses overtaking them. Sea in front, towering hills and forts on either side, and a vengeful, furious tyrant behind, they seemed shut up to destruction. They were not! They were shut up to God and His salvation (Gal. 3. 22).

**THE WORDS OF FAITH.** In answer to the blind, terror-laden words of the people, how emphatic and courageous Moses' words; "Stand still, see the Lord's salvation, and bid good-bye to your Egyptian masters for ever; the Lord shall fight for you." The Gospel word is the same; see what the Lord has done. You do nothing—all is done.

**THE DIVIDING PRESENCE.** "The Lord God is a Sun and a Shield" (Psa. 84. 11). The cloudy pillar took its place in the rear—came between them and the foe. Again, that Presence was *light* to the redeemed host, and a dark fog-bank to their pursuers.

**THE OPENED WAY THROUGH THE DEEP.** Protected by Divine Presence and illuminated by Divine Light, into the pathway of Death's valley they went, young and old, feeble and strong—safe from Pharaoh and safe from water grave (John 10. 9, &c.) They were safe all the way, right through to the other side. That is God's salvation.

**THE FATE OF THE FOE.** The Way of Life to the redeemed is the death-trap of the wicked (2 Cor. 2. 16). The Lord looked through the cloudy pillar on the proud array of Egypt warriors and "troubled" them. That face of God is dreadful to His enemies (Rev. 6. 16), filling their hearts with fear. The same face is the joy of Heaven (Rev. 22. 4).

**THE END OF THE STORY.** The morning light broke on the scene. There, dry and safe on the wilderness shore, was arrayed the redeemed host—not one missing, not one hurt. The waters rolled over the place where they had been and covered the proud company who had so recently threatened their existence. Well might they sing, "The Lord is my Strength, and Song, and Salvation!"

5th May.—**WASHING JESUS' FEET** (Luke 7. 36-50). *Learn* Romans 5. 5, 6—“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.”

Invited but not honoured—High and low sinners—Warm and cold sinners—Both provided for—Fruits of pardon—Faith the way—Jesus the Source of all.

**WE** have seen in recent lessons Jesus overcoming disease and death of the body; in our present study we are dealing with Him as the healer of the soul, the One who breaks the hard and stony heart, and who binds up the same in forgiving love.

**THE INVITER AND THE INVITED.** One of the Pharisees asked Jesus to dine at his house, doubtless to more closely observe Him. It is clear that Simon did not consider Jesus worthy of high honour or cordial welcome, and that his love, if any, for Jesus was of the poorest character (see verses 45, 46).

**TWO TYPES OF SINNERS.** 1st. Simon the Pharisee, religious, respected, self-righteous, and cynical, with his own thoughts of Jesus and hard thoughts of others; yet a fifty-pence debtor having no assets. 2nd. A woman, a known, confessed sinner, broken-hearted, weeping, drawn to Jesus by His gracious and true invitation (Matt. 11. 28), there with intent to pour precious ointment on His feet; an hundred-pence debtor who knew it, and knew that without payment she could be forgiven (Romans 3. 24; Titus 3. 5).

**TWO WAYS OF TREATING JESUS.** Coming to Him with the best she had—“an alabaster box of ointment” and a heart full of penitent sorrow (Psalm 51. 17). Her tears wet His feet; her hair she used to dry them; while with slave-like kisses she kissed them and applied the ointment she had brought. Simon had received Jesus coldly and civilly, and treated Him shabbily, besides thinking Him no prophet and loose in His manner.

**GRACE MEETING TWO EXTREMES.** Both had need of forgiveness; both unable to pay. The only thing that could meet them was free grace; “He frankly forgave them both” (Eph. 2. 17).

**RESULTS IN THE TWO PERSONS.** “Much love” and “little love” flow from “much forgiven” and “little forgiven.” The soul that thinks little of sin thinks little of the Cross and the sufferings of Jesus, and undervalues the precious blood, consequently their feeling of indebtedness and sense of gratitude is weak, with corresponding action. A great sense of forgiveness is cause of much praise (Isaiah 12. 1; Psalm 103. 1, 3).

**FORGIVENESS AND PEACE.** Sweet sound to that poor woman. He said it in the face of all that captious company. Blessed, gracious One to take up a poor, vile sinner's cause, and proclaim pardon and peace, accepting the homage and explaining the motives of a repentant sinner, at the same time abasing the proud and lofty look of self-righteous man (James 4. 6).

**HOW THE WOMAN OBTAINED PARDON AND PEACE.** By faith—“Thy faith hath saved thee.” She loved because she believed. We are not saved by love, but by faith (Eph. 2. 8), and love and feelings are the fruit of believing, while Jesus is the Object of faith and love (1 Peter 1. 8).

**THREE SOLEMN THINGS**

TO SAY, AND NOT DO,  
IN JOHN'S FIRST EPISTLE.

- I know Him - - I John 2. 4  
We have fellowship with Him  
I John 1. 6  
I love God - - I John 4. 20

J. E. B.

**POOR, LOST SINNER.**

- The POOR have the Gospel  
preached unto them Matt. 11. 5  
The Son of Man is come to save  
that which was LOST Matt. 18. 11  
Where shall the ungodly and  
the SINNER appear? 1 Pet. 4. 18  
The exact condition of every one  
out of Christ. W. J.

**CAPTIVITY LED CAPTIVE** (Psalm 68. 18; 2 Cor. 10. 5).

- With my whole heart will I keep Thy precepts - - Ps. 110. 69, 112  
My soul hath kept Thy testimonies - - Ps. 110. 20, 167  
My lips shall utter Thy praise - - Ps. 110. 54, 157  
My tongue shall speak Thy Word - - Ps. 119. 103, 172  
Mine eyes fail for Thy Word - - Ps. 110. 82, 148  
My hands will I lift up unto Thy commandments - - Ps. 119. 48  
I turned my feet unto Thy testimonies - - Ps. 119. 59, 101, 105  
My flesh trembleth for fear of Thee - - Ps. 119. 120  
My thoughts—I hate vain thoughts; Thy law is my meditation all the day - - Ps. 119. 15, 97  
My desires—I have chosen the way of truth - - Ps. 119. 30 E.A.H.

**PAUL THE "PATTERN"**

(1 Timothy 1. 16).

- Paul's confession - 1 Tim. 1. 15  
Paul's persuasion - Rom. 8. 38  
Paul's determination - 1 Cor. 2. 2  
Paul's pleasures - 2 Cor. 12. 10  
Paul's learning - Phil. 4. 11  
Paul's glory - Gal. 6. 14  
Paul's exhortation 1 Cor. 15. 58  
Paul's farewell 2 Tim. 4. 7, 8, 22 HYP

**"IF THE DEAD RISE NOT."**

SEVEN TERRIBLE CALAMITIES.

- Christ is not raised - 1 Cor. 15. 13  
We are yet in our sins 1 Cor. 15. 17  
Our faith is vain - 1 Cor. 15. 14  
Our preaching is vain 1 Cor. 15. 14  
We are false witnesses... 1 Cor. 15. 15  
They who have fallen asleep  
have perished - 1 Cor. 15. 18  
We are of all men most  
miserable - 1 Cor. 15. 19 T.B.

**THE CHRISTIAN'S CALLING AND POSITION.**

WHAT WE ARE CALLED FROM AND CALLED TO.

- Called from labour to rest - - - - - Matt. 11. 28  
Called from death to life - - - - - 1 John 3. 14  
Called from bondage to liberty - - - - - Gal. 5. 13  
Called out of darkness into light - - - - - 1 Pet. 2. 9  
Called from bondage to peace - - - - - 1 Cor. 7. 15  
Called to the fellowship of His Son - - - - - 1 Cor. 1. 9

WHAT WE ARE MADE BY OBEYING THE CALL.

- We are made sons of God - - - - - John 1. 12  
We are made the children of God - - - - - Gal. 3. 26  
We are made the servants of God - - - - - Matt. 25. 21  
We are made God's saints - - - - - Col. 1. 1  
We are made God's witnesses - - - - - 1 Thess. 2. 10  
We are made workers together with God - - - - - 2 Cor. 6. 1  
We are called to a high calling - - - - - Phil. 3. 14  
We are called to a holy calling - - - - - 2 Tim. 1. 9  
We are called to a heavenly calling - - - - - Heb. 3. 1 J.A.

**SEVEN BLESSINGS.**

(Deut. 33.)

- Salvation, - - - verse 6
  - Sufficiency, - - - verses 7, 25
  - Separation, - - - verses 8-11
  - Security, - - - - - verse 12
  - Satisfaction, - - - verses 13-17, 23
  - Sacrifice, - - - verses 18, 19
  - Strength, - - - verses 20-22
- Ephesians I. 3; 2 Corinthians I. 20.

J. E. B.

**ACQUAINTANCE.**

(Job 22. 21, 22).

- 1 What to do—  
Acquaint, - Matt. II. 28, 29
- 2 When to do it—  
Now, - - - 2 Cor. 6. 2
- 3 Who should do it—  
Thyself, - - - John 3. 18
- 4 Why do it—  
Be at peace, - Isaiah 26. 3

A. C. B.

**FOUR THINGS JOHN SAW WHEN HE WAS IN THE SPIRIT.**

- 1 The Lord Jesus in resurrection glory, - - - Rev. I. 10-29
- 2 God on His glorious throne, - - - Rev. 4. 2, 3
- 3 The great whore, - - - - - Rev. 17. 3
- 4 The Lamb's wife, - - - - - Rev. 21. 9, 10

From these Scriptures it is evident that it is as necessary to be in the Spirit to see the false woman as it is to see the Lamb's wife. T. B.

**THE MANNA—The Antitype as seen in the Type (John 6. 31-35).**

I will rain bread from heaven,  
Ex. 16. 4.

When the dew fell...the manna fell upon it, Num. 11. 9. Dew—a type of the Holy Ghost as communicator and embodiment of the blessing.

There lay a small, round thing, as small as hoar frost, and white,  
Ex. 16. 14, 31.

It tasted like wafers made with honey, Ex. 16. 31.

Like fresh oil, Num. 11. 8.

It lay on the ground, Ex. 16. 14.

It fell round about the host, Ex. 16. 13.  
It was ground, beaten in a mortar, and baked, Num. 11. 8.

All had sufficient—an omer for every man, Ex. 16. 17, 18.

This is the bread which the Lord hath given you to eat, Ex. 16. 15.  
They did eat until they came to the borders of Canaan, Ex. 16. 35.

Some objected to it, Num. 11. 6.

I am the living bread which came down from heaven, John 6. 51.

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke 1. 35.

*Small*—Humility. Laid in a manger; no room in the inn, Luke 2. 7; a carpenter's son, Matt. 13. 55.

*Round*—Consistency, evenness, I Peter 2. 22, 23. All the elements of lovely character in perfect balance. *White*—Purity, without spot, I Peter 1. 19.

*Sweet*—Good tidings of great joy, Luke 2. 10. They wondered at His gracious words, Luke 4. 22.

Peace on earth, Luke 2. 14. Full of grace, John 1. 14.

*Lowliness*—He made Himself of no reputation, Phil. 2. 7.

Within the reach of all, John 6. 37  
He was wounded for our transgressions.. by His stripes we are healed, Isa. 53. 5.

He that cometh to Me shall never hunger, Jno. 6. 35. None came short

My Father giveth you the true bread from heaven, Jno. 6. 32; Mk. 14. 22.

Eat this bread...till He come, I Cor. 11. 26.

His own received Him not, Jno. 1. 11.

*Brief Records of Men of God.*

“Go ye into all the world, and preach the Gospel to every creature” (Mark 16. 15).

“AND THEY WENT FORTH,  
and preached everywhere” (Mark 16. 20). “And we know that  
all things work together for good to them that love God”  
(Romans 8. 28).



EDWARD CHAPMAN,  
WHO LAID DOWN HIS LIFE FOR SPAIN, SEPTEMBER 28, 1900

## EDWARD CHAPMAN.

ON the 28th of last September, in the morning, our beloved young brother Edward Chapman went home to be with Christ, and on the afternoon of the same day we laid his body to rest in the Civil Cemetery of Valladolid.

He was very young, only twenty-three years of age. His course was soon finished and his race well run. His service in the harvest field in Spain was of only two years' duration, very brief in our eyes, but blessedly rich and full of good fruit for eternity.

He was converted at the age of twelve whilst a boy at Sunday school in London. He entered an office as clerk, but having a true love for souls the Lord opened his way for still better work, and he was able to help in the evangelization of the counties of England. Then he was led to Spain. His desire was to go to South America, but his weak health was thought an obstacle, and so he went on a six months' visit to Spain. He soon fell in love with the Lord's work there, and remained to lay down his life in that land.

He went to Valladolid, that great fanatical city where Romish wrath has burned so furiously against the Gospel in other days, and where many children of God have gained the martyr's crown.

He settled down to the language with great diligence, and his master, one of those who most mourns his loss, speaks of his rapid progress and ability.

He soon began to be of use, helping in the meetings, visiting believers, selling Scriptures in the fairs, and taking journeys on his bicycle to other villages, even to other provinces—hard, long journeys, as to Villalube and Toral, sixty and eighty miles.

Alas! he did too much, more than his frail system could bear. Then the value of souls weighed much on his heart, and he could weep and groan for their unbelief, and cry to God to arouse them. Still he was invariably cheery, lowly and loving, and wore a sunshiny smile that was worth anything to his fellow-labourers in these dark days of struggling with the leviathan foe of priestcraft.

At the beginning of September last he was taken ill with typhoid fever of a very malignant form. His youth struggled with the terrible sickness for a month, but he seemed to know he was going home, and his gaze was always on Christ. The unconverted doctor said, "Where are you going?" He replied, "To heaven." His wonderful peace and joy struck the doctor

greatly, and with radiance his face was filled as he spoke of his Saviour. The medical man must have felt this is true faith, better than purgatory. Brother Chapman sought the doctor's soul continually, and he ceased not to pray, sing, and speak of Christ, and his loving appreciation of help and wondrous patience remained to the last. Amongst his last words were reconciliation to God's will, quoting :

“Disappointment—His appointment,  
Change one letter, then I see  
That the thwarting of my purpose  
Is His better choice for me.”

His almost last cry was, “Oh, that I knew that my brother was saved.” As he breathed his last several fellow-workers gathered round his bed, falling on their knees broken down with grief. All the brethren, friends, and neighbours crowded in to see him, and in a few hours he was resting beneath the sod till the resurrection morning.

His widowed mother resignedly writes: “I do not regret having let him have his last two years of happiness in Spain,” and she might add, “Give two years of happiness to all who knew Him in poor Spain.” We'll never say good-bye in heaven.

T. C. T.

## DISAPPOINTMENT.

“He performeth the thing that is appointed for me” (Job 23. 14).

“Thou hast appointed his bounds that he cannot pass” (Job 14. 5).

“**D**ISAPPOINTMENT—His appointment,”  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.  
His appointment must be blessing  
Tho' it may come in disguise,  
For the end from the beginning  
Open to His wisdom lies.

“Disappointment—His appointment,”  
Whose? The Lord who loves me best,  
Understands and knows me fully,  
Who my faith and love would test ;  
For, like loving, earthly parent,  
He rejoices when He knows  
That His child accepts, unquestioned,  
All that from His wisdom flows.

“Disappointment—His appointment,”  
“No good thing will He withhold ;”  
From denials oft we gather  
Treasures of His love untold ;  
Well He knows each broken purpose  
Leads to fuller, deeper trust,  
And the end of all His dealings  
Proves our God is wise and just.

“Disappointment—His appointment,”  
Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to Thy touch.  
All my life’s plan is Thy moulding,  
Not one single choice is mine,  
Let me answer, unrepining :  
Father, “Not my will, but Thine.

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## DENYING THE MIRACULOUS.

By WM. SHAW, Maybole.

I REMEMBER falling in with a young man who professed to be sceptical as to the miracles of Scripture. He then proceeded to select one miraculous incident here, and another there, which he declared to be quite opposed to human reason. Perhaps he had been dabbling in German rationalism, or had been carried away with the false philosophy of theological professors nearer home. I knew, however, that he was a member of a so-called Christian denomination ; so I took him on his own ground.

“Then you deny the miraculous?” I said. “You say you cannot believe anything unless it commends itself to ‘reason’? Therefore you refuse to credit the miracles of Scripture.”

“Yes,” he replied, “these are my sentiments.”

“Very well,” I rejoined, “we need not spend time over a few of your selected miracles, such as Jonah in the whale’s belly. Let us go right to the most stupendous miracle recorded in the Bible—the miracle upon which Christianity depends, and without which Christianity would be an impossibility. I refer to the resurrection of Christ. We know that He was crucified and buried in a tomb. There was nothing miraculous in His dying on the Cross, however infinite the value of that death. But if He rose from the dead, then His resurrection was a



miracle, momentous and wonderful in the highest degree. Such a miracle cannot commend itself to human reason, for it is not in keeping with the theories of rationalism, or with the laws of nature, that a man should rise from the grave on the third day after he had died. Do you believe that Jesus rose from the dead?"

The young man was thus brought face-to-face with the miracle of the resurrection. He saw his position at a glance, for he was logical enough to perceive that if he denied the resurrection he virtually blotted out Christianity from human history, and made his own profession as a Christian worshipper a meaningless and empty formality. He was so honest as to admit that he accepted the miracle of the resurrection of Christ.

"Then," said I, "you admit the miraculous in the Bible narrative. Yet your rationalist friends have been teaching you there is no such thing as the miraculous or the supernatural. You see where they have been leading you. If *they* are right, then the great miracle of the resurrection morning never took place. If *they* are right, Jesus never rose. If *they* are right, there is no salvation for the lost. If *they* are right, all believers who have died have perished, and all believers who are alive are still in their sins" (1 Cor. 15. 13-18).

My young friend was, at least, brought to a stand-still in his down-grade towards rationalism. We did not need to discuss any of the "minor" miracles, if we may use the term. The rising again on the third day settled the question of the supernatural.

It is worthy of note that the great stronghold of sceptics, Jonah in the whale's belly, is expressly referred to by our Lord Himself (Matt. 12. 40). He sets His seal upon it. He anticipates, as it were, the cavillings of the rationalists, and makes choice of Jonah's experience as typical of the great death that was to take place at Jerusalem, and the resurrection which was to follow on the third day.

But a moment's reflection will show that once the miracle of the resurrection is accepted the reception of the other miracles of Scripture becomes easy. To bring back the spark of life, when that spark has fled, is admitted on all hands to be a human impossibility. There are no forces of nature which can bring a dead person back to life. If he is brought back to life it must be by *supernatural* means. Therefore the resurrection of Christ pours contempt on all the theorisings of the rational-

ists. The resurrection may be called the very touch-stone of belief. It is a virtual denial of Christianity to deny that Christ is risen. And if you admit that He is risen you thereby admit that you believe in the miraculous. We cannot measure God's power by our knowledge of what is humanly impossible. That which is impossible with men is possible with God. With Him all things are possible.

If we follow the reasonings of the rationalist to their legitimate conclusion what do we find? He says the supernatural is an impossibility. This not only denies the resurrection of Christ, but it virtually says there is *no resurrection to come*. Therefore, according to the rationalist, there is no heaven for the saint, and no hell for the Christ-rejector, seeing that it is against the laws of nature for a person to live after he is dead! That is to say, rationalism is unabashed infidelity, disguised as philosophy. But in vain is the net spread in the sight of any bird. Let us be on our guard against the leaven of modern rationalism. Let us praise God for that miracle of grace—our own translation from the power of darkness into the kingdom of God's dear Son. Let us proclaim the tidings that Christ was "delivered for our offences, and was raised again for our justification" (Rom. 4. 25). And let us look forward to that crowning miracle, when these bodies of our humiliation shall be "fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

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## LIFE AND TIMES OF THOMAS NEWBERRY.

### PAPER IV.

THE apprehension of such subjects has been greatly helped by Mr. Newberry's lectures and writings upon the Tabernacle and the Temple. In connection with the latter there is A MODEL of exquisite beauty, and quite unique in its design and workmanship, the result of great research in the original Scriptures, so that it might convey to modern people some idea of that gorgeous temple which Solomon built from the patterns given to his father David by the Spirit of God, as Moses also constructed the Tabernacle from the pattern which God gave to Him in the holy mount. This MODEL, with various writings in connection with it and bearing upon other subjects, will be lasting memorials to the Bible research of our departed brother and his deep reverence for the Holy Scriptures.

Further, we must not omit to say that amongst the subjects brought from obscurity into prominence by Mr. Newberry and brethren such as Sir Edward Denny and others who were associated with the movement we have referred to, was THE SECOND COMING OF OUR LORD AND SAVIOUR JESUS CHRIST. This great truth, so fully set forth in 1 Cor. 15, 1 Thes. 4, John 14, Acts 1, &c., &c., had been lost sight of by the Church for ages, and confusion reigned as to a general judgment of the just and wicked at the great white throne "in the last day." But God be praised for having made clear from the Holy Scriptures the difference between "*the judgment of the living nations*" (Matt. 25) upon the earth prior to the millennium; "*the Judgment-seat of Christ*" for believers only, in relation to their service, after the rapture of the Church (see 2 Cor. 5. 10; 1 Cor. 3. 13; Rom. 14. 10, &c.); and the final "*judgment of the great white throne*" (Rev. 20), when the wicked dead will be judged in eternity, and will be consigned to the lake of fire, which is the second death.

Then the distinction between *the first resurrection* of the just unto life and eternal glory at the coming of Christ (see 1 Cor. 15; 1 Thes. 4; Rev. 20), and that of *the rest of the dead*, i.e., *the unjust*, after the millennium—these distinctions being important for our "rightly dividing the Word of truth" and carefully distinguishing between the JEWS, GENTILES, AND THE CHURCH OF GOD.

But prominent in all his ministry was the glorious truth as to THE LORD'S PERSONAL RETURN being the present *blessed hope* of His Church. The important distinction was often commented upon that we were simply waiting for the fulfilment of our Lord's PROMISE, which relates to His heavenly people—the Church—and not for any *events* to take place, having their relation to PROPHECIES pertaining to Israel or the Gentiles, who are the subjects of PROPHECY, whereas the Church is the object of Divine PROMISE.

We may therefore thank God for the help He has given us through this departed minister of His Word, and now let it be our aim to HOLD FAST that "faithful word" as did this beloved servant of Christ. And let it be our ambition also to be "well-pleasing to the Lord," so that He may hereafter commend us as "good and faithful servants." Often have we heard him tell his hearers that it was "better to be faithful than it was to be famous," therefore our aim should be to *magnify Christ*, and "study to show ourselves approved unto God,

workmen that needeth not to be ashamed, rightly dividing the Word of truth."

We make no apology for these ample remarks, as they involve the review of seventy years of eventful Church history in which we have no ordinary interest.

The REVIVAL that we have referred to started a great movement in Christendom, which has been denominated BRETHREN, gathering together simply as CHRISTIANS to the adorable Name of our Lord Jesus Christ, and refusing sectarian titles which tended to division. They have always wished it understood that they disclaim the name of BRETHREN as a distinctive title, as they desire not to un-Christianise others, or forego their relationship with all members of the Body of Christ, but rather to esteem them all in love, and own their obligation to pray for and serve ALL SAINTS; yea, let "Grace be with all who love our Lord Jesus Christ in incorruption."

Differences have arisen which have cast us upon an "all-sufficient God," and divisions, too, have taken place which should humble us with shame, as we think how we have dishonoured that holy Name, and how we have failed to express the mind of Christ, and forbearance and feet-washing in our dealings one with another. These things should be confessed, and then we may remember that "God abideth faithful," that HE is still our resource, and "the Word of His grace" is "the light which shineth in a dark place," until the day dawn, and the day star arise in your hearts.

Our aim should be to "Learn of Him, who is meek and lowly of heart," and says, "With the lowly is wisdom," and not to forget that "Only of pride cometh contention;" therefore let us "CONSIDER HIM, lest we be weary and faint in our minds," and let us aim still more at cultivating "fellowship of the Spirit" with all who are walking in truth, and who give evidence of true CHRISTIAN DISCIPLESHIP by "continuing in His words;" yea, who "observe all things that our Lord has commanded," and thus evidence that "Jesus Christ is LORD, to the glory of God the Father."

Let us not be ashamed of the testimony of our Lord in apostate times, when many are letting slip some of the precious truths we have referred to; but let us, as true Philadelphians, "keep His Word and not deny His Name," seeking grace to walk the narrow pathway with a large heart that desires to "go forth unto Him without the camp, bearing His reproach," and also "adorn the doctrine of our God and Saviour in all things."

# THE SILENCED SONG

(Psalm 137. 1-4).

AS far as the Bible makes known angels do not sing. Redeemed sinners alone have a God-given and God-pleasing song. The first song we meet with in Scripture is that which commemorates the deliverance of Israel from the judgment of Jehovah and the power of Pharaoh. That was a red-letter day in their history—a time never-to-be-forgotten by all who participated therein.

In Psalm 137 a very different scene is presented to us. A remnant of this typically redeemed people have been carried from their homes and from all that they hold dear on earth. Hence they have lost their song. The harps are hanging on the willows, and to those who demand of them a song they exclaim: "How shall we sing the Lord's song in a strange land?"

Every saved one has a new song put into his mouth. A salvation has been found infinitely greater and more blessed than that of Israel from Egypt. Our deliverance is from eternal judgment as well as from the power of Satan, sin, and the world. Our souls look back to the time of our deliverance by Christ, and we heartily sing:

"O happy day! that fixed my choice  
On Thee, my Saviour and my God."

In times of revival no hymn is more popular than this. Practically all English-speaking Christians, who are rejoicing in the knowledge of salvation, at times express the feeling of their hearts in these words:

Yes, that Christ's disciples have a song is blessedly true. But, as we have seen, Israel's song was silenced, and our song may also be silenced. We will shortly consider

SEVERAL THINGS THAT CANNOT SILENCE IT,  
before we touch on that which can do so.

1. *Suffering* cannot do it. In Acts 16 we read of two preachers of the Gospel who had been beaten with many stripes and then cast into the inner part of a dark and filthy prison, and their feet made fast in the stocks. This treatment, one might suppose, would silence their song. Far from it. "At midnight," it is said, "Paul and Silas prayed, and *sang praises* unto God." Thus it is evident that suffering and imprisonment cannot rob the believer of his song.

2. Neither can *poverty*. For more than two-and-a-half millenniums saints of God of many countries and various schools of belief have taken up the sublime language of the prophet and said: "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall

fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, YET I WILL REJOICE IN JEHOVAH; I WILL JOY IN THE GOD OF MY SALVATION" (Hab. 3. 17, 18). Faith will enable even you and me to rise to this high note—higher we may hardly hope to attain.

3. Not even *death* itself, the prospect of soon leaving this world, can silence the song of the spiritual Christian. To him death is no longer "the king of terrors"; it is but the servant which ushers him into the presence-chamber of his Saviour and God. Death is now catalogued among the believer's possessions (1 Cor. 3. 22). And the very word is now changed. It is not death, but *sleep*. And the apostle *desired* it. He knew it was far better than even present service for and enjoyment of Christ (Phil. 1. 23, R.V.). I do not see how any one with a well-grounded assurance that he is a child of God can become afraid or unhappy in the prospect of departing to be with Christ. No; rightly viewed, what is called death cannot silence the Christian's song. Since the death and resurrection of our Lord myriads have borne testimony to this fact.

(To be concluded.)

J. N. C.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

**"THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,"**

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for "THE GOSPEL SCHEME OF LESSONS." Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

12th May.—**THE KING'S BIRTHDAY** (Mark 6. 14-29). *Learn* James 1. 15, 16—"Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren."

A king, yet a coward—Sin in high places rebuked—Influenced for good, yet not bettered—The enemy waits and seems to will—A wicked and profitless choice—The Martyr's crown

**T**HE fame of Jesus' deeds and the mission of the twelve caused much stir and debate about who this great Prophet and Teacher was. Some said Elias, some said a prophet. Herod said it was John the Baptist, which leads to the story of John's death being narrated.

**THE KING'S GUILTY CONSCIENCE.** Reports of Jesus' works and words reached the palace and King Herod's ear. The memory of John the Baptist's foul murder haunted the royal mind, and he said: "It is John whom I beheaded; He is risen from the dead." There had evidently been a consultation between Herod and his servants (Matt. 14. 2), and this was the king's solution of the problem. John was dead, but the sin lived in Herod's conscience.

**THE FAITHFUL WITNESS.** John said: "It is not lawful for thee to have thy brother's wife." The prophet marked out a dark and sinful course of action which culminated in the marriage of Herod to Herodias, the beautiful, unprincipled, and wicked wife of Philip, his own brother. To speak faithfully needs special grace, and has special promises (Matt. 10. 28-30)

**HEROD'S OPPORTUNITY.** The king knew that John was just and holy, and kept him safe (R.V.); heard him, and did many things, and heard him gladly. Up to the point of John's interference with the king's personal and darling sin Herod feared, heard, and protected the prophet, and did many things—the one thing in particular that he ought to have done he did not, that is, obeyed God's word through John. To a certain extent Herod was moved in a right direction.

**HERODIAS' HATRED.** Not a sudden outbreak of anger, but a settled purpose of murder was in her black heart. She may have had a pretty face and form, but her heart was desperately wicked (Ps. 37. 12). How much need there is for the human heart to be purified by faith (Acts 15. 9).

**SATAN'S CONVENIENT DAY.** The enemy bides the time, quiet, but ready to spring. Herod, in the first case at least, is the victim. It was the king who lost most that day. At the birthday supper he was off his guard, and the trap was set skillfully, cunningly, cruelly.

**THE PLEASANT WAY OF SIN.** Herodias used her own child for the vile purpose, causing her to dance before these men, and so "pleased Herod, and them that sat at meat with him," that the king recklessly swore to give her whatsoever she would ask. How much a poor sinner will give for pleasure—Esau gave his birthright for a mess of pottage (Heb. 12. 16).

**WHAT SHALL I ASK?** What a dreadful thing to have a bad adviser at such a time. Salome's mother, had she been a good woman, might have sought John's liberty and life, and taught her child good, but she was wicked and sought his death. "John the Baptist's head in a charger" was the choice.

**THE ENSNARED KING.** Herod, bad as he was, was exceeding sorry, and in a perplexing position which his own sin and folly had brought on him. There was no way of escape, and because of his oath the thing was done. The execution finished the transaction, and God's faithful servant entered into rest, one of the many who have gained the martyr's crown (Rev. 2. 10).

19th May.—**THE BOY'S BREAD AND FISH** (John 6. 5-14). *Learn* Psalm 145. 15, 16—"The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing."

Jesus sees the people's need, and seeks to meet it—Taking into partnership—A committee of ways and means—The lowest estimate—The boy's resources—Accepted of Jesus—Used by Jesus—Only take—A plentiful supply.

**T**HE story of the feeding of the multitude is one of very special interest and beauty, in which the Lord Jesus appears as the compassionate and all-sufficient One who can use the smallest gifts in His service to the blessing of the many, to their complete satisfaction and to His own glory.

**THE GREAT AND NEEDY CROWD.** "Jesus lifted up His eyes and saw." It is said of His tongue that "He spake as never man spake" (John 7. 46), and of His eyes it may be said, He saw as never man saw. In Mark 6. 34 we read that He was filled with compassion, for they

were as sheep without shepherd. The deep need of man, soul and body, has engaged the observation of Jesus in all times. "A great company" of many units, each unit needing a Saviour; this is the great world that God loved, and that Jesus came to save (Rev. 7. 9).

**TEACHING THE DISCIPLES.** Jesus said to Philip: "Whence shall we buy bread, that these may eat?" Notice that **WE**; it is Jesus taking them into partnership with Him in His compassion and work. The disciples had said, "Send them away" (Mark 6. 36), but Jesus could not send the hungry away empty (see Luke 1. 53). It was to prove Philip, to draw him out, that Jesus thus spoke; already in His own mind all that was to be done was clearly seen. So Philip said, "Two hundred pennyworth (about £7) is not enough" for each to get a little. The matter is beyond their means.

**THE BOY'S SIMPLE POSSESSION.** Andrew, ever seeking and finding, discovered the latent talent of a boy. It wasn't much, yet it is wonderful that a boy could have his lunch so late in the day; he must have been very interested to have kept it till then. Five barley loaves and two small fishes not worth mentioning, but in the hands of Jesus sufficient for all needs. Jesus uses what we have—Moses' rod, Dorcas' needle, or a boy's bread.

**THE POSTURE OF THE NEEDY.** Make the men "sit down"—they were to be receivers only. No need for scrambling, no command to ask even—only sit down and take. The bread of life is not a reward, but a gift (Rom. 6. 23) from God through Jesus Christ our Lord.

**ENOUGH AND TO SPARE.** "As much as they would" take—every man according to his eating (Ex. 12. 4); the supply is only limited by capacity of vessels (2 Kings 4. 6). Notice the process: Jesus blessed, and gave to His servants the disciples, and the disciples gave what they got to the people and the people were filled, and after all were satisfied more remained than what He began with. Truly, giving doth not impoverish Him, therefore we need not fear to take freely (Rev. 22. 17).

26th May.—**BREAD FROM HEAVEN** (Exodus 16. 11-36). *Learn* John 6. 51—"I am the Living Bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world."

Grumbling, not asking—Gracious giving—Good giving—Great giving—The more gracious gift—The better gift—The unceasing eternal gift.

**H**OW the great company of over two millions of people, young and old, were supplied with bread suited to their need, freely, abundantly, and constantly, is the subject set apart for study now. We should here learn much of the power, wisdom, and love of God to the pilgrim band, and turning to Jesus see an incomparably greater display of the same.

**TRIAL REVEALS CHARACTER.** In the wilderness and shut up to dependence on God is real trial to the flesh; every difficulty is fresh occasion for murmuring, and new opportunity for display of God's grace and power. "I have heard your murmurings," the song of triumph at Red Sea deliverance is supplanted by the grumble of unbelief—they soon forgot (Psalm 106. 13). The cry of distress does not offend God (Psalm 50. 15); but the voice of the murmurer He is displeased with (1 Cor. 10. 10).

**GOD'S GRACIOUS RESPONSE.** "Ye shall be filled with bread, and ye shall know that I am the Lord your God." The gift should in-



crease the knowledge about the Giver (Deut. 8. 3); and if He gives good to the unthankful and unholy (Matt. 5. 45), how much more is He likely to reward those who seek rightly from Him (Matt. 7. 11).

**THE QUALITY OF PROVISION MADE.** "Bread *from* heaven" (verse 4), and in Psalm 105. 40, "bread *of* heaven—heavenly in origin and heavenly in character; in appearance, white, purity; and in taste, sweet. Is not this the character of Jesus, on whom the believer is privileged to feed? (John 6. 51).

**THE QUANTITY OF PROVISION MADE.** "An omer for *every* man"—"every man according to his eating." They gathered and divided out. Some gathered much, some gathered little; some were clever gatherers, and some slower, and the time of gathering was limited; but when all were served none were supplied short—a beautiful picture of Church fellowship in perfection (Acts 4. 32; 2 Cor. 8. 13-15). The Bread of Life is the material of fellowship in the Church (1 John 1. 1, 2). Some one has calculated that every day 4016 tons of manna were gathered, which, at 1d. per lb., would have cost £37,500, and this supply was maintained for forty years!

**THE TRUE MANNA.** The manna of the wilderness did not give life, nor could it prevent death—they who ate it eventually died; but Jesus is the True Bread from heaven; faith in Him brings life (John 5. 24); feeding by faith on Him sustains life (John 6. 57); and that life is not temporal, but eternal (John 11. 26).

2nd June.—**A DOG'S PORTION** (Mark 7. 24-30). *Learn* Isaiah 42. 3—"A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth."

Branch running over the wall—Light must shine—Heat must warm—Love must bless—Hindered, but not beaten—Humbled, but blessed—A dog, but not denied—Faith and love win the day.

**I**T is very blessed to have the Lord Jesus brought before us as He is in this lesson, in touch with a poor, afflicted woman of an alien race, and see His gracious way of meeting her in perfect righteousness and yet abundant grace. On the part of the Syrophenician woman there was found that which enabled the Lord Jesus to meet her need in a way consistent with His mission.

**VISITING THE GENTILES.** At this time the Lord Jesus had dealt faithfully with the Pharisees and Scribes at Capernaum, and rebuked severely their formality and hypocrisy. Being rejected by them, He left them and went into the borders of Tyre and Sidon, places outside of the boundaries of the favoured land of Israel, and still occupied by the descendants of Ham, Noah's son, called Canaanites. This action of Jesus is a foreshadowing of the greater turning to the Gentiles on the rejection of the Gospel by the Jews (Acts 13. 46; Rom. 11. 11).

**JESUS CANNOT BE HID.** As a doctor cannot be allowed to rest like other men, or as honey cannot be concealed from bees, Jesus cannot be kept from a truly seeking soul. A woman with a sadly-afflicted daughter heard of Him, and what she heard was enough for her. With all a mother's love her faith was energised to seek the Saviour out—to such Jesus does not want to be hid, from such he cannot be hid (Matt. 7. 8; Heb. 11. 6).

**OBSTACLES IN THE WOMAN'S WAY.** How much in and around the woman there was to hinder her! She was an alien, brought up in a heathen land; she had no invitation or promise given to her; when she came and fell down at Jesus' feet He did not answer her; when

she kept on crying the disciples would have her sent away (Matt. 15. 23); then, to crown all, Jesus called her a dog, with no right to anything. It is always thus in greater or less degree in the way of faith (see Mark 2. 4; Luke 19. 3, &c.).

**THE WOMAN'S FAITH—ITS CHARACTER AND VICTORY.** Her faith was loving, her daughter's trouble moved her heartily: it was reasonable, for she thought that what others had got she might; it was reverent, for she bowed at Jesus' feet; it was persevering, she would not easily give in; it was great, for it counted crumbs a feast and enough; and it was victorious, for she got all she desired, and restored her daughter to her.

9th June.—**THE GOOD SHEPHERD** (John 10. 1-17). Learn John 10. 11—"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."

The right way, and those who cannot take it—The right way, and One who did take it—The robber's object and work—The Shepherd's object and work—The Door for the sheep—A place of safety—A happy flock.

**T**HE familiar parable of the Good Shepherd is now our theme—it will be found brimful of suggestive figures and giving lovely views of the ways and work of the Lord Jesus Christ as well as warning, description of wolf, thief, and robber, and their manner and aims.

**THE ROBBER'S WAY.** There is a right way and a door-way of access to the sheep. God, to whom the flock belonged, made the door-way to the fold, and marked out the character of the Shepherd. Those not having that could not enter by the door; instead, they "climbed up" some other way. Some things lie at the threshold of God's kingdom: "Ye must be born again" (John 3. 3, 7), and "Except ye be converted, and become as little children" (Matt. 18. 3). Education, classics, training may be good in their place, but they are not the door-way, and apart from the proper way are "climbing up."

**THE ROBBER'S AIM.** To get something; to steal and kill. It need not be cash; it may be many things; but this broad principle holds good—it is not to give, but to take.

**THE SHEPHERD'S WAY.** He enters by the door. It is a lowly way—on the level by which the sheep enter; sweet hint here of incarnation (John 1. 14; Heb. 2. 14; Gal. 4. 4, 5); by the manger path. Jesus did not climb "up," but came "down" even to the death of the Cross.

**THE SHEPHERD'S AIM.** To give life to the sheep at the cost of His own (verses 10, 11); to stand between them and the wolf; to call His sheep by name; to lead them; to feed them; to fold them (see Psa. 23).

**THE SHEEP'S DOOR.** Jesus had spoken of the Shepherd's door-way; He now speaks (verse 7) of the Door of the sheep. It is Himself—no one and nothing else. A very homely figure, but very suggestive. A door is made and provided to admit; all admission to God and heaven is by Jesus (John 14. 6). Jesus said, "THE Door"—there is none other. Some doors are marked "private"; this One is marked "any man," and those who enter are "saved." Notice it is not those who go past it, or those who know about it, or those who think about it, or those who sit at it, but those who enter it are saved.

**ONE DOOR, ONE FOLD, ONE FLOCK, ONE SHEPHERD.** What a happy picture! all round Jesus and Jesus only. He said, "There SHALL be," and it shall be, though we see it not now (Heb. 2. 8). This is a purpose (Eph. 1. 10) as well as a promise, which will surely be fulfilled. Happy all who share in it.

**THREE LOOKS.**

- Look to Jesus for salvation Is. 45. 22  
 Look at Jesus for sanctification Heb. 12. 2  
 Look for Jesus for glorification Phil. 3. 20 R. M.

**THREE FEATURES IN GOD'S LOVE.**

- Pity Isa. 63. 5, 8, 9; Ps. 103. 13  
 Kindness Isa. 54, 8; Hosea 11. 4; Matt. 5. 45; 7. 11  
 Satisfaction Zeph. 3. 17; Isa. 62. 4, 5  
 E. A. H.

**JEHOVAH IN HIS RELATIONSHIP WITH MEN**

AS SEEN IN PSALM 103

- As Pardoner—He forgiveth all my iniquities - - - - - verses 3, 10, 12  
 As Redeemer—He redeemeth my life from destruction - - - - - verse 4  
 As Physician—He healeth all my diseases - - - - - verse 3  
 As Benefactor—He satisfieth my mouth with good things - - - - - verse 5  
 As Judge—He executeth righteousness for all that are oppressed - - - - - verse 6  
 As Chastiser—He will not keep His anger for ever - - - - - verse 9  
 As Father—He pitieth them that fear Him - - - - - verse 13  
 As Creator—He knoweth our frame - - - - - verse 14  
 As King—His kingdom ruleth over all - - - - - verse 19  
 As Covenant-keeping God—His mercy is from everlasting to everlasting - - - - - verses 17, 18 E. A. H.

**"IGNORANT BRETHREN."**

Seven things about which brethren are exhorted not to be ignorant.

- 1 Fruitbearing - - - Rom. 1. 13  
 2 God-pleasing - - - I Cor. 10. 1  
 3 Spiritual gifts - - - I Cor. 12. 1  
 4 Confidence in God 2 Cor. 1. 8, 9  
 5 Reunion of saints 1 Thes. 4. 13  
 6 Cutting off of Israel Rom. 11. 25  
 7 Faithful promises 2 Pet. 3. 8 HYP.

**CHRIST, THE TRUE ONE.**

- 1 The true Light - - - John 1. 9  
 2 The true Bread - - - John 6. 32  
 3 The true Vine - - - John 15. 1  
 4 The true God - - - I John 5. 20  
 5 True Witness - - - Rev. 3. 14  
 6 Faithful and True - - - Rev. 19. 11  
 7 Just and True - - - Rev. 15. 3  
 We know that Thou art true. J. A.

**HINTS FOR YOUNG CHRISTIANS.**

- 1 Make the Holy Scriptures (*not* what you feel or experience) your sole authority for your justification, forgiveness, and hope of glory - - - - - Rom. 5. 1; 1 John 2. 12; Col. 1. 27  
 2 Make the Bible your daily companion, and continual prayer your characteristic daily habit - - - 2 Tim. 3. 15-17; 1 Thes. 5. 17  
 3 Confess Christ at all times, and under all circumstances, by words, behaviour, or by silence it may be; do it modestly, yet firmly - - - Luke 12. 8, 9, 11; 2 Tim. 2. 12, 13; 1 Peter 3. 4  
 4 Do not in *public* relate your experience—saying how good you are, how devoted, how holy. We are not good judges of our own state - - - - - Ex. 34. 29; Ps. 66. 16; Phil 3. 13-17  
 5 Never go to meetings or join in amusements where you would not like the Lord to find you Ps. 17. 4, 5; 1 Cor. 10. 31; Titus 2. 11-14  
 6 Give up at once for Christ's sake all habits, all ways, all words unlike the blessed Lord whose name you bear 1 Pet. 2. 11; Eph. 5. 1-4, 13-18; 4. 22  
 7 Be careful in the selection of your companions, rejecting any who are not distinctly on the Lord's side Ps. 1; Acts 4. 23; 15. 38, 40  
 8 Never ridicule, or make sport or fun of the mistakes or foibles of any one, especially of the Lord's dear people Rom. 14; Eph. 4. 2, &c.  
 9 Avoid, as you would the plague, all and every form of joking, jesting, and punning on the Word of God; yet ever be cheerful, happy, and bright Eph. 5. 4; Ps. 119. 22, 63, 103, 133, &c.  
 10 Make it a rule never to read books or periodicals the writers of which do not regard the Bible as fully inspired John 5. 44-47; &c. w.st.

LAW AND GRACE CONTRASTED IN THE EPISTLE TO THE HEBREWS.

CHRIST IS

1	So much <i>better</i> than the angels	- - - -	chap. 1. 4
2	That we have a <i>better</i> hope	- - - -	" 7. 19
3	For He is Surety and Mediator of a <i>better</i> covenant	- - - -	chaps. 7. 22 ; 8. 6
4	Established on <i>better</i> promises	- - - -	chap. 8. 6
5	With <i>better</i> sacrifices	- - - -	" 9. 23
6	Having in heaven a <i>better</i> and enduring substance	- - - -	" 10. 34
7	All through the blood that speaketh <i>better</i> things than the blood of Abel	- - - -	" 12. 24

TYPE AND THEME.

A Gospel type in the Old Tes., being a Gospel theme in the New (Gen. 6., 7.).

- 1 Judgment *pronounced* Heb. 11. 7  
(see 2 Pet. 3. 6, 7)
- 2 Longsuffering *prevailed* 1 Pet. 3. 20  
(see 2 Pet. 3. 9)
- 3 Ark *prepared* He. 11. 7; 1 Pe. 3. 20
- 4 Righteousness *preached* 2 Pet. 2. 5
- 5 Salvation *procured* 1 Pet. 3. 20
- 6 Resurrection *prefigured* 1 Pet. 3. 21
- 7 World *perished* Lu. 17. 26, 27; Ju. 15

J. E. B.

SPIRITUAL GROWTH.

GROW

- 1 In grace, 2 Pet. 3. 18 The Soil
- 2 As a tender plant, Isa. 53. 2  
Gentleness
- 3 As the lily, Hos. 14. 5 Purity
- 4 As the calves, Mal. 4. 2 Progress
- 5 Like the cedar, Ps. 92. 12 Strength
- 6 As the vine, Hos. 14. 7  
Fruitfulness
- 7 Up into Him, Eph. 4. 15 The Sun  
They go, from strength to strength  
Psalm 84. 7 J. M. H.

THE DEATH OF CHRIST.

The pith and power of the Gospel are the death and resurrection of Christ. The former is its pith, and the latter is its power. The death of Christ is:

- 1 *Real as to its Occurrence*—"Christ that *died*" (Rom. 8. 34); "Christ *died*" (Rom. 14. 15; 1 Cor. 8. 11). Towering o'er the wrecks of time there is one fact that shines out in unmistakable reality, and that is the death of Christ.
- 2 *Substitutionary in its Character*—"Christ *died* for the ungodly," "Christ *died* for us" (Rom. 5. 6-8). Christ was acting on our behalf that He might protect us from the consequence of sin in dying in our stead.
- 3 *Definite in its Work*—"He *died* unto sin once" (Rom. 6. 10); "Christ *died* for our sins" (1 Cor. 15. 3). His death had distinct relation to our sin. He died to bear away our *sins*, and to be judged for our *sin*.
- 4 *Freeing in its Aim*—"He *died* for all, that they which live should not henceforth live unto themselves, but unto Him who *died* for them and rose again" (2 Cor. 5. 15). In the death of Christ we have the magnet which draws us from self to Himself.
- 5 *Practical in its Purpose*—"To this end Christ both *died*, and rose, and revived, that He might be Lord both of the dead and living" (Rom. 14. 9). He died that He might gain us, and now we are His absolute property.
- 6 *Assurance of future Glory*—"Who *died* for us, that, whether we wake or sleep, we should live together with Him" (1 Thess. 5. 10). The blood-red mark of Christ's cross is stamped on every certificate of heaven.
- 7 *Guarantee that our loved ones, who have fallen asleep, shall be with us in Christ's coming glory*—"If we believe that Jesus *died* and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thes. 4. 14). There is one ray that shall make the golden glory of Christ's splendour bear a rosy tint, and that is the red light of Calvary. F. E. M.

*Brief Records of Servants of God.*

“Go ye into all the world, and preach the Gospel to every creature” (Mark 16. 15).

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” (Rom. 11. 33).



MRS. LILY GEORGE (*nee* MISS IRWIN),  
WHO DIED IN CENTRAL AFRICA ON DECEMBER 7TH, 1900.

## THE FIRST GRAVE IN GARENGANZE.

LILY GEORGE (*nee* MISS IRWIN.)

BORN in the year 1869 in the village of Moorlough, Co. Fermanagh, Ireland, LILY GEORGE got a strict Presbyterian training; but not until she came to live in Magherafelt, where she was employed in the local post office, was she brought face to face with the question, "Where shall I spend eternity?" It was on the 10th April, 1889, through the visit of an evangelist to the town, that the question of personal salvation was first brought home to her heart; and in the sitting-room after the meeting, as the evangelist pointed her to Christ, she was led to put her trust in Him as her own precious Saviour.

Next morning she was met on the stairs on going down to breakfast by the servant, who, on hearing of her conversion, exclaimed, "Oh, Miss Irwin, I hear you got converted last night, and, shure, we'll nivir see you smile agin!" but that "happy day" was but the beginning of a smiling life, which only ended by death itself, and yet not ended, for she has entered eternal joy. She took a very decided stand on the Lord's side, and shortly after, anxious to serve her Saviour more fully, she went as a nurse to the Royal Hospital, Belfast. There she was well known for her faithfulness to sick ones, and used in leading not a few to the sinner's Saviour.

God laid the needs of dark Africa on her heart. Its teeming millions living and dying in densest darkness without the light of a Saviour's love led her to pray God to make it plain if He would have her go, and the purpose soon developed, which led to preparation for this field. After training for a time in the Dublin Hospital she sailed with Miss Gilchrist and Miss Comfield from Liverpool, reaching Africa in June, 1895. Spending some time in Bihé, she pressed on in December with Miss Skinner, reaching Kavungu in January, 1896. Mr. Cyril Bird fell asleep a week after their arrival. On 10th January, 1897, she sat by the dying-bed of Miss Skinner. Mr. O'Jon followed. The three lie under the crooked tree in the garden awaiting the resurrection morn.

On 15th July, 1899, Miss Irwin and Mr. Wm. George were united in marriage by Dr. Fisher, leaving the same day *en route* to Garenganze. Mweru was reached on 15th August. Settled here, a school was opened for all who cared to come. "Ready to every good work" aptly describes the life of her who was a Phœbe in our little corner of Central Africa. She felt so heavily the burden of souls that I fear she did not rest at times as much

as she should after the strain of nursing and sitting by the sick-bed of fellow-labourers. On 23rd November, 1900, she was laid up with a bad fever; weakness increased day by day; temperature never below 102° Fahr. A few days after she lay down she seemed to have a presentiment that she would not recover, and several times she would say to us, "I'm *so* tired; oh! I'm *so* tired. The Lord is wanting me. I think I'm going home." We would try to dissuade her, and say, "No; we can't spare you yet. You'll soon get better." During the last few days of her fever the thought of leaving us and the work troubled her more than the thought of death. On her last afternoon on earth her husband was singing one of her favourite hymns, and a favourite with the natives, "Grace, 'tis a charming sound." As he had finished the chorus the second time she sang faintly the last verse in the native language:

"I bupe bupe tu,  
Ne pano ne akwa,  
Wa ntorá muntu muvi,  
Mupia wa nsangula."

"Oh! only, only grace,  
Down here and up yonder,  
Which picked me up a vile one,  
And made me a new creature."

Until the fourteenth and last day she retained consciousness, after which she began to wander slightly.

At 7 a.m. on 7th December, her last morning with us, Mr. George sent over a note, saying that Lily would be going home shortly, and asking us to come at once. We went across. Delirium had set in, and although she smiled and said faintly, "Good morning"—her last words—it was only a moment's consciousness. Her temperature was fully 107°, and from that time until the time she passed into Immanuel's Land the temperature rose gradually to above 109.6° at 10 a.m., when we knew from her cold brow and hand that night had passed for her, and morning had dawned at last—a morning, indeed, without clouds and fevers. We said good-bye to our loved sister, whose lips, now silent in death, would speak to us no more, whose willing hands, now cold, had ceased their loving ministry for fellow-labourers and natives alike. We left the bed-chamber sorrowing, "yet not as others who have no hope," as the poor native women and girls flocked in to get a last look at the peaceful face, which in life bore ever the expression of inward joy in Christ, now wrapt in death's pallor. How the poor women cried, for they had lost a true sister, who loved them for Christ's sake.

We set about with sad hearts to prepare for the funeral next day at 10 a.m. She had asked to be laid to rest by the side of

her little one, alongside the Banana Avenue leading to the Lufira River, not far from the two tall "borossus" palms that mark the mission village, and give to it the name of "Palm Village." Next morning, 8th December, two Belgian officers and twenty-five soldiers came down to pay their last respects to one whom the captain, on hearing of her death, spoke of as a noble pioneer of civilisation. Msidi (Dikuku's successor), Chinkwukuruka, Chamunda, and other chiefs came, along with a large following of people, including Mahanga and Kamama, two of Msidi's old queens and her special friends. We wended our way sadly and slowly to the first missionary grave in Garenganze, followed by Belgian officers, soldiers, chiefs and chiefesses of the country, and a very large number of natives; and before we lowered the coffin I read 1 Corinthians 15, and spoke a word to those gathered about our sister's life, labours, and death, explaining that she died for the Gospel's sake, that they might be brought to Christ. God solemnised the hearts of the hearers, and all listened with most reverent interest. Pokanwa also spoke a word, which was listened to attentively.

Thus her active, loving labours among the Garenganze, though ended outwardly by the rude hand of death, shall continue, and she, though dead, shall yet speak to many, amongst whom she would gladly have laboured on; and perhaps other sisters at home shall hear in her death the call to "go." Thus Garenganze, now impoverished by her loss, shall be enriched. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11. 33).

D. C.

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### "THE BEST MAN I HAVE GOT."

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**I**N the Coffee Room of the town of A—— a servant of the Lord was sitting, on a certain market-day some years ago, when he overheard two farmers in animated conversation. They were discussing the merits of farm servants in general, and their own men in particular. One farmer thus addressed the other:

"I have rather a peculiar servant man just now. He is a great hand at reading his Bible; and he prays, and goes to religious meetings. He is one of these revival people, and gives away tracts, and does some very queer things; but I have this to say about him, that he is a splendid hand at his work.



In fact, he is the best man I have got, and I am very sorry he is leaving me at the term."

The servant of God, sitting there in silence, was profoundly impressed by this spontaneous testimony by one who was evidently a sharp man of the world. He had listened with great interest while the farmer described the peculiarities of his "revival ploughman." And he waited in suspense to hear what the master had to say of his servant as a workman. What he did say was eminently satisfactory. That humble witness for Christ made it clear to the farmer that it was quite possible to be a devoted Christian, and yet at the same time a faithful servant of an earthly master. He thus commended the Gospel, and adorned the doctrine of God his Saviour.

Whether the man said anything to his master personally about eternal things we do not know. Possibly he may not have done so, for such work requires considerable tact, and the "way" may not have been open; but his manner of life must have told upon his master. Nor was his light hid under a bushel, for the farmer had duly noted the various "peculiarities" that stamped his servant as a professed follower of Christ; and the net result was this, that the earthly master was sorry to part with his Christian servant, and uttered behind his back this striking commendation, "He is the best man I have got."

Such testimony is of special value when we remember that not a few worldly people look with suspicion upon a servant who is known as a "religious" man. They expect him to be more or less of a hypocrite, for they may, unfortunately, have seen cases in which a decided profession of conversion was associated with carelessness and indolence in earthly things. They have accordingly come to the conclusion that a man of pronounced religious convictions must of necessity be a second-rate man, and very likely one who assumes the cloak of religion for the purpose of earthly gain. In this day of abounding profession we need not wonder that sharp men of the world find occasional cause for these suspicions. Nevertheless, there is this consolation—It is only those who are mere professors—those who are destitute of true Christianity—that cause the Truth to be evil spoken of, while all who possess the genuine article are bearing daily testimony by their life that Christianity makes a man a better man and a better servant. Every true witness helps towards the confounding of the false. Every day-labourer whose conversion reveals itself in his everyday work is a living witness to the truth and power of the

Gospel. Indeed, it may be said without fear of contradiction that if our religion does not operate in our secular calling, it is not a religion that has come from above. True Christianity will make masters better masters, and servants better servants, and children more dutiful children. When a man acts as if Christianity had not the slightest connection with his earthly calling, he simply shows that he has yet to learn the A B C of the Gospel.

Let us praise God for every professed believer who leaves the impression on the world that "there is something in Christianity after all." We need not be surprised if we are reckoned "peculiar" in things pertaining to the kingdom. That is to be expected. But whether in the position of servants or masters, our testimony shall be believed, if we are honestly seeking to walk in the power of Ephesians 6. It shall then be with us, as with Daniel of old, of whom his enemies had to say, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." w. s.

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COUNSELS TO YOUNG CHRISTIANS.—V.

**"STAND IN HIM."**

WHEN Saul of Tarsus was brought as a lost sinner to the feet of Jesus his first question was, "Lord, what wilt Thou have me to do?" And such is the first desire of our souls when we find and see

"Our sins of crimson guilt  
All washed in blood on Calvary spilt."

The proud Pharisee was directed to go into the city, and it would be told him. The Lord Jesus might have told him then, but instead sends a hitherto unknown disciple to him (Acts 9; 22. 11-16). Thus was he instructed to STAND in the grace that had met him. This is the first lesson a soldier gets—to *stand* with ears open to hear the next command.

Now, we cannot, apart from the *present* enjoyment of His grace, serve God acceptably with reverence and godly fear (Heb. 12. 28; and connect Isa. 6). So, in Romans 5, after having, in ch. 4. 24, 25, stated the *ground* of our justification from all things, through Christ's death and resurrection, the Holy Spirit goes on thus: "Therefore having been justified by faith (in God), we have peace with God through our Lord Jesus Christ; and, through the same blessed One, we have had

our access into this grace wherein we STAND, and rejoice in hope of the glory of God” (ver. 1, 2). As if He had said: Jesus took your place on the Cross, bore the judgment due to you, and is now in the glory, the forerunner for you, and the pledge that you will also be there (Heb. 6. 19, 20; connect John 14. 1-4).

Learn, then, to STAND *in Him*, for thou art in the cleft of the Rock, for thus abiding in Him you will bear much fruit (John 15). Like Paul, you will go and tell what Jesus can do, because you know what He has done for you (Acts 9. 19-22). Let Paul’s rule be yours, “I believed, and therefore have I spoken” (2 Cor. 4. 13), for it is out of the abundance of the heart the mouth speaketh (Luke 6. 45). Therefore, “let the Word of Christ dwell in you richly” (Col. 3. 16), fill your redeemed earthen vessel with the water of life, looking to God, by the Holy Spirit, to turn the water into wine, that gladly and happily you may serve Him, as *He* opens the way. Don’t be in a hurry, for “they that wait on the Lord shall renew their strength.” Mary learned at Jesus’ feet, and served Him (though later) far better than busy Martha (John 12. 7). She anointed Him to the burying, while Martha never got the opportunity (Mark 16. 1). And why? You will find the answer in Psalm 119. 99.

Of Jesus it is written: “The Lord hath opened Mine ears to hear as the *learner*, that I might know how to speak a word in season to him that is weary.” In the Nazareth home He listened. For thirty years unknown *in public*; John only knowing Him there as a more worthy Man than himself (Matt. 3. 14), but soon, by the Holy Spirit descending and abiding on Him, he knew Him as the Son of God (John 1. 32-34), and proclaimed Him such, and as the Lamb of God. T. C.

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## THE HONOUR OF THE CROSS.

**A**RE we caring as much about the honour of the Cross as we are about the honour of the Union Jack? Are we as proud of Griffith John as we are of Lord Roberts? Are we as ready to rejoice at the success of our missions as we rejoiced over Mafeking? Do we pour out our money as freely for the honour of God as for that of our country? Are we as interested in hearing of nations being lifted up into the kingdom of God as we have been in reading of men shot down by our guns.

H. A. THOMAS

## TRUE LOVE TO THE LORD.

[A brother sends these lines with the following note:—"I enclose a copy of lines that were printed about fifty years back on sheets of paper 12" x 8", which I bought at the Tract and Book Depôt in High Holborn, London, near the Gray's Inn Road, before the Middle Row there was pulled down. I think they are worth printing again."—R.P.]

"Grace be with all them that love our Lord Jesus Christ in sincerity"  
(Ephesians 6. 24).

**D**O you love Christ? I ask not if you feel  
The warm excitement of that party zeal  
Which follows on, while others lead the way,  
And make His cause the fashion of the day;  
But do you love Him when His garb is mean,  
Nor shrink to let your fellowship be seen?  
Do you love Jesus, blind, and halt, and maimed?  
In prison succour Him? nor feel ashamed  
To own Him, though His injured Name may be  
A mark for some dark slanderer's obloquy?  
Do you love Jesus in the orphan's claim,  
And bid the widow welcome in His Name?  
Say not, "When saw we Him?" Each member dear,  
Poor and afflicted, wears His image here;  
And if unvalued or unknown by thee,  
Where can thy union with the body be?  
And if thou thus art to the body dead,  
Where is thy life in Christ, the living Head?  
And if dissevered from the living Vine,  
How canst thou dream that thou hast life divine?  
Sweet is the union true believers feel;  
Into one Spirit they have drunk; the seal  
Of God is on their hearts, and thus they see  
In each the features of one family!  
If one is suffering, all the rest are sad;  
If but the least is honoured, all are glad.  
The grace of Jesus, which they all partake,  
Flows out in mutual kindness for His sake.  
Here He has left them for awhile to wait,  
And represent Him in their suffering state;  
While He, though glorified, as yet alone,  
Bears the whole Church before the Father's throne.

# THE SILENCED SONG.

## PART II.

WE COME NOW TO, WHAT CAN SILENCE THE SAVED  
SINNER'S SONG?

1. Allowed *sin* will do it. In Psalm 32 we have the confessions of one who had lost his joy through this cause. God loved David too well to permit him to be happy with unjudged sin on his conscience. Israel's gifted but guilty king looks up and cries: "For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer!" And the Lord still deals with His own who may sin as He did with David. Allowed sin has deprived many children of God of their song. We trust that no reader of this article is robbing God, pauperising himself, and stumbling his fellows by indulging in any known sin.

2. *Love of and conformity to this present evil world* will speedily silence the song of the soul. Without doubt this is the point where many make shipwreck. At conversion they were in heart and ways separated from the world; but by almost imperceptible steps they have in *heart* slipped back into it. There may be nothing in their conduct for which man can reprove them; but their song is silenced,—they have lost salvation's joy.

The Jews in Babylon felt that that was not the place to sing the Lord's song, neither had they the heart to do it. Babylon stands for the *religulous* world: the form without the power, that which is human in its origin and nature in contrast to that which is divine. A correct ecclesiastical position is certainly not the only, or even the first thing; yet it is a most important matter for all who truly desire to please the Lord and prosper in soul. And not a few in the present day have lost their joy and power by going down to Babylon.

### THE RESTORED SONG.

But the Christian's lost joy can be regained; the silenced harp can be caused to strike up afresh. In the case of David, already referred to, we have a notable example of this. At the opening of Psalm 32 he is sighing and groaning over himself and his sins; before its close we see him glad in the Lord and compassed about with songs of deliverance. What is the key to this remarkable change of experience? The answer is simple: there had been confession on his part and forgiveness on God's. As it is written, "I acknowledged my sin unto Thee . . . . and Thou forgavest the iniquity of my sin."

There are certain principles which run through all dispensations, and this is one of them. Now, as then, there is no restoration of joy till the Lord's pardon is sealed in the soul; and this only takes place when there is a full, frank, heartfelt confession of the sin or worldliness that silenced the song. And accompanying all honest confession of sin there is the sincere determination to forsake it. "He that covereth his sins," the inspired proverb runs, "shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28. 13).

The Lord's dealings with His servant David, as recorded in Psalm 32, were clearly intended to be an encouragement to erring and repentant souls in all ages. In this connection the marginal reading of the Revised Version of verse 6 is instructive. God's gracious ways with the sinning Psalmist may well embolden all backsliding ones to return, confess, and be forgiven. "For this," he cries, "shall every one that is godly pray unto Thee IN THE TIME OF FINDING OUT SIN."

The song of the worldling is easily silenced. Poverty, sickness, bereavement, the prospect of death, and many other things quickly deprive him of his joy; but abiding in communion with Christ, nothing can silence our song. His presence and smile are all that we require to satisfy our hearts.

How true to life, even to-day, is the future presented in the old psalm, "There be many that say, Who will show us any good?" It is not the *summum bonum*—the highest good—that is asked for, but *any* good—anything to bring them happiness. But now as then the godly turn away from all earth's broken cisterns, and looking up cry, "Lord, lift Thou up the light of Thy countenance upon us!" And the result is still the same: "Thou hast put gladness in my heart, more than they have in the time that their corn and their wine are increased" (Psalm 4. 6, 7). So, if it may be with a never-silenced, or if it need be with a restored song, we will go on our way singing:

"Thou hast put gladness in my heart,  
Then may I well be glad!  
Without the secret of Thy love  
I could not but be sad.

"Saviour, precious Saviour mine!  
What will Thy presence be  
If such a life of joy can crown  
Our walk on earth with thee?"

J. N. C.

# GOD CAN DO EVERYTHING.

(2 Kings 6. 7.)

**T**HE especial lesson that we learn from this portion is how in a very, very, very short time God can change great scarcity, great affliction, into completely the opposite state of things.

And may we, beloved in Christ, gather this great lesson from it, and have the eye steadily fixed at all times, and under all circumstances, of whatever character they may be, on God Himself, for our Father and our heavenly Friend is God, the Almighty God. He is God who can do everything, everything, everything; this we never, never, never must lose sight of. And this God who can do everything, is our Friend, our dearest Friend, in whose sight we are precious, to whose heart we are dear, exceedingly dear, and who has told us that He will never leave us nor forsake us.

Oh, let us far more abundantly than ever, at all times, and under all circumstances, confide in Him!—GEORGE MÜLLER.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

After prayerful consideration and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday-schools, we have decided to take up

### “THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,”

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for “THE GOSPEL SCHEME OF LESSONS.” Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

16th June.—**TROUBLE AT BETHANY** (John 11. 1-16; 38-44). *Learn* Psalm 50. 15—“And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.”

→ Love that lingereth—Love that ventured—Love that taught—Love that wept—Love that triumphed.

**T**HE story before us exhibits Jesus as a loving Friend acting toward His loved ones in the way best for their profit, using sickness and death to lead those who knew Him into a fuller knowledge of His person and power. The keynote of the whole is verse 5: “Now, Jesus loved Martha, and her sister, and Lazarus.”

**THE WISDOM THAT CONTROLLED LOVE.** The message was sent by Martha and Mary to Jesus: “He whom Thou lovest is sick;” uncontrolled love would immediately either have sent healing or gone at once to heal; but Jesus abode two days still in the place to which he had retired, beyond Jordan, to escape the hatred and violence of His enemies (John 10. 40). This was two days’ journey from Bethany, so that six days had elapsed between the despatch of the message and the arrival of Jesus on the scene.

**LOVE FACES DEATH.** When Jesus said, “Let us go into Judea again,” the disciples were surprised, saying, “Master, the Jews of late sought to stone Thee, and goest Thou thither again?” Yes! but fear of death cannot hinder Him in perfect love reaching down to the help of His own (Song of Sol. 8. 7; Rom. 8. 39). In this connection comes out the attachment of the disciples, voiced by Thomas: “Let us also go, that we may die with Him”—no doubt a sincere, even if shallow, saying.

**THE TEACHER AT WORK.** When Jesus arrived at Bethany He found Martha and Mary and their friends all in the dark. The sisters' estimate of the power of Jesus is indicated by, "If Thou hadst been here," as if locality was a barrier and limit to His power. The centurion of Luke 7 was further advanced, with less opportunity, for he said, "Speak only" (Matt. 8. 8), even at a distance. Then as to time, they spoke of "the last day" as "the resurrection," and Jesus said, "I am the Resurrection and the Life"—not a day but a Person is life (John 14. 6; Col. 3. 4; 1 John 5. 12). These things concerning Himself Jesus was working towards teaching the sisters of Lazarus and us.

**THE SYMPATHY OF JESUS.** "Jesus wept." Though He knew His power, and was about to display it, the Saviour's heart beat in unison with His suffering ones, and this found expression in tears. He Himself an example of the precept (Rom. 12. 15; Heb. 4. 15).

**CO-OPERATION WITH JESUS.** "Roll away the stone" was something for Lazarus' friends to do, and teaches us that we are honoured as agents to share in God's work, and have a part that can be done by us (2 Cor. 5. 6, &c.)

**THE VOICE THAT WAKES THE DEAD.** The voice of Jesus (John 5. 25; 1 Thess. 4. 16), loudly sounded, reaching away into the dwelling-place of disembodied spirits, and called back that of Lazarus into his cold body, giving life to the lifeless. The living one is then liberated and made to "go." The spiritual application is simple and plain: Life, light, and liberty all flow from Jesus. His word is powerful and quick, and quickens as well as sets free (Heb. 4. 12; John 8. 31, 32).

23rd June.—**THE GOOD SAMARITAN** (Luke 10. 25-37). *Learn* Romans 5. 8—"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The tester tested—The downward way—Evil company in evil ways—Robbed and beaten—Passers-by—A person with pity and plenty for perpetuity.

**N**O part of Bible narrative is more familiar or more full of pithy and pointed truth than the story of the Good Samaritan. It was spoken by the Lord Jesus in answer to a certain lawyer, *i.e.*, a teacher of the law, who had sought to "test" the Lord by asking what it was needful to "do" to inherit eternal life. To the heart-whole and self-confident the law is the measure of doing, and the lawyer confessed that the law-keeper must rise to the high ideal of *perfect* love to God and man in order to fulfil it. When Jesus said: "This do and thou shalt live," the lawyer felt that he was left in a bad corner, so, wishing to "justify himself," he further asked: "Who is my neighbour?" The lawyer's conception of who his neighbour was we do not know—most likely it was a very narrow circle of selected persons who did not need anything from him; Jesus, in the parable which He then spoke, revealed God's idea of neighbourly heart and neighbourly deed.

**THE MAN ON THE DOWN ROAD.** Probably a citizen of Jerusalem, for pleasure or profit bound to Jericho. The descent to Jericho is very rapid—3500 feet in less than twenty miles—and the road is a bad one, infested with thieves. The man who goes to Jericho has his back on Jerusalem, and is typical of departure from God and the downward path to the cursed place (Josh. 6. 26; 1 Kings 16. 34).

**THE HIGHWAY ROBBERY.** The path the man chose led to trouble—he got "among thieves," "stripped," "beaten," left "half-dead." A true picture of fallen man, spoiled, and bruised, and beaten by Satan's wiles and malice (John 8. 44).



**THE MEN WHO DID NOT HELP.** Professed law-men—a priest and a Levite—saw the wounded man, but passed by on the other side. The law taught that even an ox or an ass was not to be passed by, as they did this man (Deut. 22. 4).

**THE ONE WHO DID HELP.** A certain Samaritan (John 8. 48), as he journeyed, came where He was. What the law could not do, God, sending His Son all the way into the scene of human need, did (Rom. 8. 3, 4). Not only reached, but raised man by His own power, and not only supplied the need of the man's wounds, but supplied all the need of the man's whole person, and that for all time till his return (see 1 Peter 4. 10 and 5. 4). A picture of the fulness of the work of Jesus.

**A PRACTICAL LESSON.** "Go, and do thou likewise." Only possible to those who have the Spirit of God, who have in them the mind of Christ. Before a man can do Christ's deeds in Christ's way he must have Christ's Spirit, and the Spirit is received by faith's hearing (Gal. 3. 2).

30th June.—**THE SMITTEN ROCK** (Exod. 17. 1-7). Learn John 19. 34  
—"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water."

Trial a test of character—In the wrong way and at the *wrong* person—Moses' court of appeal—An unlikely source of supply—In a typical way—Abundance and continuity—Only once that way.

**EVERY** need of man is an opportunity for him to reveal what is in him—whether he will look to the Source of every good gift and expect supplies from Him, or look around and fret and murmur at surrounding circumstances. The people of Israel had found God sufficient for their need of bread, and He supplied them well and liberally in a way most marvellous, and that experience should have led them to trust Him for the supply of water, the want of which became clamant as they journeyed away from the borders of the Red Sea into the terrible wilderness of Sin.

**SEEKING A RIGHT THING IN A WRONG WAY.** "The people did chide (strive or contend) with Moses"—that is, instead of asking the water they needed in an expectant and humble spirit they demanded it in a tone of insubordination and unbelief. Besides, they had not yet learned to look higher than Moses, the servant, to God, the Giver.

**THE REFUGE OF GOD'S MAN.** "Moses cried unto the Lord." Trials of faith lead to triumphs of faith; prayer is the resort of God's servant in every emergency; great promises have been made to those who "cry" or "call" (Psalm 50. 15; Matt. 7. 7).

**WATER FROM AN UNLIKELY PLACE.** It is usual to dig wells to get water, but in this case it is the high rock which is to be the source—a flinty rock, more likely to break (Matt. 21. 44) than be broken. Is not this the Prince of Life dying? the Rock of Ages becoming the Man of Calvary.

**THE WAY THE SUPPLY CAME.** God is there—"I will stand before thee"; man is there—"Take with thee of the elders"; all in one deed combine—that is to smite the rock so that the need of the people be met (Micah 5. 1; Zech. 13. 7; Isa. 53. 4-8).

**THE CHARACTER OF THE SUPPLY.** It was abundant—the water "gushed out" "like a river" (Ps. 105. 41), enough and to spare (Luke 15) for ALL the people, and it was continuous—it followed them (1 Cor. 10. 4).

**ONCE FOR ALL.** Compare with Numbers 20, which refers to a later date—thirty-eight years after this. Then Moses was to take the rod from before the Lord—not the governor's rod, but the priest's rod; and Moses was to take Aaron the priest and to speak to the rock—a different aspect and a different action. We know how Moses failed and suffered for it. The spiritual lesson is important—there is no second Calvary, no more offering for sin (Heb. 10. 18-26); there may be confession of sin (1 John 1. 9), but God is careful to make plain that only once is Christ to die.

7th July.—**A RICH FOOL** (Luke 12. 13-23). Learn Matt. 16. 26—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

No heart or ear for Jesus—Jesus' kingdom not of this world—Rightly got may be wrongly kept—All for self—Faith in God cures care and greed.

**O**UR present lesson is a very interesting view of the subject of covetousness—its sin and folly, as disclosed by the Lord Jesus in connection with His reply to a man who sought His interference in a family dispute.

**THE WORLDLY MAN.** Notice that the man's request is quite out of harmony with the time and place; he is so absorbed with desire for his share that he interjects his request into the discourse of the Lord. What Jesus was saying he had no ear, no heart for. He called Jesus "Master," but it was for his own selfish ends.

**THE REPLY OF JESUS.** Our Lord was, and is, no servant of seekers after earthly things; no arbitrator in division of profits. His work on earth was to give true riches, and to teach that earthly possessions were not to be grasped atter (Col. 3. 2; Heb. 13. 5).

**THE MAN WHO GOT RICH.** We do not read that he did any wrong thing to get rich. His "ground brought forth plentifully"; that was God's good gift (Acts 14. 17); it is likely he was a shrewd, hard-working man.

**THE MAN'S DIFFICULTY AND RESOLVE.** "What shall I do?" He had such abundance that the question arose how to dispose of his wealth. The only answer he can find is, "Keep it for self; spend it on self." He has no duties to man, no responsibility to God. There is no limit to his days in this man's mind. There is no eternity—no God; he is a fool (Psalm 14. 1). He thinks he has much goods and many days, while he is only a tenant at God's will (Psalm 49. 11).

**THE SOLEMN CALL.** God speaks: "This night thy soul shall be required of thee." A startling interruption of the rich man's dream; it is the steward being called to give account (Luke 16. 2); the leaving of all behind; going from temporal wealth to eternal poverty.

**THOSE WHO ARE LIKE THIS MAN.** "So is he that layeth up treasure for himself." For himself is the crux of the matter. God has other places for riches and goods than barns. The widow, the orphan, and the poor may be made banks and storehouses (Luke 18. 22; Pro. 19. 17). Treasures in heaven are the best "securities" (Matt. 6. 20).

**THE PREVENTIVE OF COVETOUSNESS.** Faith in God's care and love. He feeds ravens, which have no barns, and adorns the fields with lilies, which toil not nor spin; will He, then, not feed and clothe His creatures. "Seek first the kingdom of God"—all these things shall be added. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8. 32).

**THREE B'S.**

Bag for transgressions - Job 14. 17  
 Bottle for tears - - - Ps. 56. 8  
 Book for thoughts - Mal. 3. 16  
 (An object lesson.) HyP.

**A GEM OF TRUTH.**

LET US	THE PEOPLE
Go forth unto Him	Person
Outside the camp	Place
Bearing His reproach	Persecution
(Heb. 13. 13.)	J. M. H.

**"ALL OUR SPRINGS ARE IN THEE"** (Psalm 87. 7).

THE SPRING OF:

LOVE—Begotten of His love to us - - - - - I John 4. 9  
 JOY—For we joy in Him through our Lord Jesus Christ, in Rom. 5. 11  
 Whom....we rejoice with joy unspeakable and full of glory I Pet. 1. 8  
 PEACE—For He is the God of peace; we have peace with Him Heb. 13. 20  
 through our Lord Jesus Christ, Who has given us His Rom. 5. 1  
 own peace - - - - - John 14. 27  
 GLADNESS—For He has girded us with gladness, and put glad-  
 ness in our hearts - - - - - Ps. 30. 11; 4. 7  
 REJOICING—For He is our strength and song, and is become  
 our salvation - - - - - Ps. 118. 14  
 ADORATION—For of Him, and through Him, and to Him are  
 all things, to Whom be glory for ever. Amen - Rom. 11. 36 E.A.H.

**SOME TWO'S IN 1 COR. 15.**

The TWO BODIES verses 40-44  
 The celestial—The terrestrial  
 The spiritual—The natural  
 The TWO MEN - - - - - verse 47  
 The first man—The second Man  
 The TWO ADAMS - - - - - verse 45  
 The first Adam—The last Adam  
 The TWO CONDITIONS - - - - - verse 53  
 Corruptible—Incorruptible  
 Mortal—Immortality  
 The TWO IMAGES - - - - - verse 49  
 The image of the earthy  
 The image of the heavenly T.B.

**"THIS MAN."**

We will not have this Man  
 to reign over us - - - Luke 19. 14  
 Never man spake like this  
 Man - - - - - John 7. 46  
 This Man receiveth sinners Lu. 15. 2  
 This Man hath done noth-  
 ing amiss - - - - - Luke 23. 41  
 I find no fault in this Man Lu. 23. 4  
 This Man was... Son of God Mk. 15. 39  
 Through this Man is preached  
 ...forgiveness of sins Acts 13. 38  
 This Man continueth ever Heb. 7. 24  
 This Man sat down at the  
 right hand of God Heb. 10. 12  
 To this Man will I look Isa. 66. 2 J.A.

**CHRISTIAN PRIVILEGE and CHRISTIAN RESPONSIBILITY**

Born by the Word	1 Pet. 1. 23 ...	Hold forth the Word	- Phil. 2. 16
Received Christ	- - Col. 2. 6 ...	Walk in Him	- - Col. 2. 6
Christ our life	- - Col. 3. 4 ...	Live in Christ	- - Phil. 2. 21
Complete in Christ	- - Col. 2. 10 ...	Stand complete	- - Col. 4. 12
Live in the Spirit	- Gal. 5. 25 ...	Walk in the Spirit	- Gal. 5. 25
Light in the Lord	- Eph. 5. 8 ...	Walk as children of light	Eph. 5. 8
Well of water in us	- John 4. 14 ...	Rivers of water shall flow	John 7. 38
Have the light of life	- John 8. 12 ...	Let your light shine	- Matt. 5. 16
God worketh in us	- Phil. 2. 13 ...	Work out salvation	- Phil. 2. 12
God abounds to us	- 2 Cor. 9. 8 ...	Abound to every good work	2 Cor. 9. 8
Have the bread of life	- John 6. 51 ...	Feed My sheep, lambs	John 21. 15, 16
Comforted of God	- 2 Cor. 1. 4 ...	Comfort others	- 2 Cor. 1. 4
Freely ye have received	Matt. 10. 8 ...	Freely give	- - Matt. 10. 8
By their fruits ye shall	know them	... He that saith I know Him	
	- Matt. 7. 20	...and keepeth, &c.	1 John 2. 4

THREE THINGS OF SATAN'S.

Satan's Seat, - - - - -	Rev. 2. 13
Satan's Depths, - - - - -	Rev. 2. 24
Satan's Synagogue, - - - - -	Rev. 2. 9

SATAN'S SEAT is that upon which he sits as "Prince of the power of the air" (Eph. 2. 2), using his wiles and shooting his darts (Eph. 6. 16). This seat he will yet vacate in favour of the beast (Rev. 13), and into this seat the angel will pour the fifth vial (Rev. 16. 10).

SATAN'S DEPTHS are his unfathomed resources of cunning and subtlety upon which he daily draws for the deception of mankind. In contrast to the "depths of Satan" working against us, we have the "depths of the riches both of the wisdom and knowledge of God" (Rom. 11. 33) working for us. We have also "the breadth, the length, and depth, and the height of the love of Christ" (Eph. 3. 18) on our side, from which "neither height, nor depth, nor any other creature can separate us" (Rom. 8. 39).

SATAN'S SYNAGOGUE (and he has many of them) are his preaching places, where "his ministers" (2 Cor. 11. 15) are engaged propounding and propagating the "doctrines of devils" (1 Tim. 4. 1). In our Lord's day He found a devil in the synagogue of the Jews (Luke 4. 33), but now the devil has a synagogue of his own.

T. B.

CORINTHIAN TRIPLETS.

THREE GIFTS FROM CHRIST.

- In 2 Corinthians 3. Christ is seen—  
 1 As the *Life* giving Spirit, verse 6  
 2 As the *Liberty* „ „ verse 17  
 3 As the *Likeness* „ „ verse 18

THREE THINGS TO SAINTS.

- In 2 Cor. 4. we are to manifest :  
 1 The *Truth*, verse 2.  
 2 The *Light*, verse 6.  
 3 The *Life*, verse 11. J. K. M'E.

“OUR GOD.”

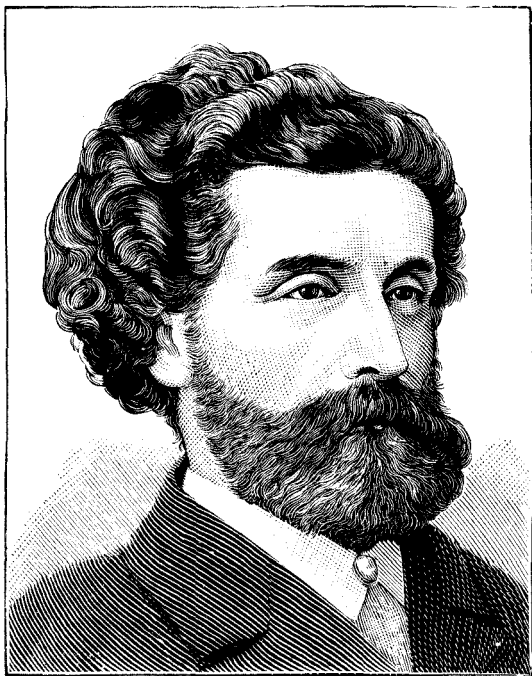
- |                            |             |
|----------------------------|-------------|
| 1 God for us, - - -        | Rom. 8. 31  |
| 2 God in us, - - -         | Phil. 2. 13 |
| 3 God with us, - - -       | Gen. 28. 15 |
| 4 God before us, - - -     | Ex. 13. 21  |
| 5 God behind us, - - -     | Ex. 14. 19  |
| 6 God above us, - - -      | Psa. 18. 16 |
| 7 God underneath us, - - - | Deu. 33. 27 |
| 8 God round us, - - -      | Psa. 125. 2 |
| 9 God over us, - - -       | Song 2. 4   |
| “This God is our God.”     | R. L. B.    |

BIBLE STUDY ON THE WORD “ONE.”

- |            |   |             |             |
|------------|---|-------------|-------------|
| 1 By       | One man sin entered,                            | - - - - -   | Rom. 5. 12  |
| 2 Not      | One good, but God,                              | - - - - -   | Mk. 10. 18  |
| 3 Not      | One righteous, - - -                            | - - - - -   | Rom. 3. 10  |
| 4 Not      | One that doeth good                             | - - - - -   | Rom. 3. 12  |
| 5          | One thing thou lackest,                         | - - - - -   | Mk. 10. 21  |
| 6 Offend   | One point . . . guilty of all,                  | - - - - -   | James 2. 10 |
| 7 There is | One God and One Mediator, the Man Christ Jesus, | 1 Tim. 2. 5 |             |
| 8 Offered  | One sacrifice for sins,                         | - - - - -   | Heb. 10. 12 |
| 9 By       | One offering . . . perfected the sanctified,    | - - - - -   | Heb. 10. 14 |
| 10 But     | One thing is needful,                           | - - - - -   | Lu. 10. 42  |
| 11         | One thing have I desired,                       | - - - - -   | Psalm 27. 4 |
| 12 But     | One thing I do,                                 | - - - - -   | Phil. 3. 13 |
- No. 1 The origin of sin by *one*, and participation by *every one*.  
 „ 2 The consequence of the first.  
 „ 3, 4, 5, 6 Supply evidence against, and verdict of *every one*.  
 „ 7, 8, 9 Ransom for all by *one* Man.  
 „ 10, 11, 12 Profitable occupation for the sanctified. T. S.

“WHO through faith subdued kingdoms, wrought righteousness, obtained promises; . . . others were tortured, not accepting deliverance; . . . others had trial of cruel mockings and scourgings, yea, moreover of BONDS AND IMPRISONMENT, . . . of whom the world was not worthy” (Hebrews II. 33-38).

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us . . . run with patience the race that is set before us” (Heb. 12. 1).



MANUEL MATAMOROS,

MARTYR FOR THE PROPAGATION OF THE GOSPEL OF CHRIST IN SPAIN.

DIED 31ST JULY, 1866.

## A SPANISH MARTYR FOR THE TRUTH.

DEAR Denham Smith, when speaking of MANUEL MATAMOROS, said: "*How closely he followed in the steps of his Divine Master.*" This is his best and truest eulogy, and Eternity alone will disclose the grand results of his faithfulness unto death in the cause alone worth living for, alone worth dying for.

It was my great privilege not only to be in a measure the instrument, soon after my own conversion, of drawing his attention to the heavenly home and the Redeemer of men, but to be in almost constant communication with him during his brief career on earth from the day Christ was revealed to him, and to be by the side of his dying-bed at Lausanne on the 31st July, 1866. As near as I can calculate, from his new birth to the time he "was not" was about eleven years. The tract entitled "Andrew Dunn" had been translated into Spanish by Dr. Ruet, and this was the means of producing the great change in his earthly life. I had it printed in Madrid in 1854.

I have a letter from his prison in Granada, where he was confined for nearly three years. In it he says: "I am twenty-five years of age, and, beloved brother, young as I am, nevertheless, ever since I have had the use of my reason my life has been one continued chain of suffering. After studying three years in the Military College of Toledo, according to the wish of my father, who was a Lieutenant-Colonel in the Spanish Artillery, I abandoned that profession, which was so much opposed to my tastes, and came to manage my property, consisting of seven pretty good farms, at Malaga and its neighbourhood. The reason of my leaving the service was through a notable circumstance which placed me in a critical position, even endangering my life, and came through the confession made by a corporal in my company to the chaplain of the regiment, who gave me much annoyance."

He was banished from Spain and took refuge in Gibraltar. There in a small Wesleyan chapel, where Dr. F. Ruet was preaching, he entered into full liberty, and soon after began the glorious work of preaching Christ in Malaga, Granada, and Barcelona. At this latter place he was cast into prison and brought before the magistrates. His letter describes this event: "At this stage of my examination a singular episode occurred. The magistrates believed that I should deny my faith, but were mistaken. The questions and answers were as follows: 'Do you profess the Catholic Apostolic Roman faith; and if not, what religion do you profess?' Answer: 'My religion is that

of Jesus Christ ; my rule of faith is the Word of God, or Holy Bible, which, without a word altered, curtailed, or added, is the basis of my belief ; and in this I am confirmed by the last few sentences of the Apocalypse, and the many distinct charges of the apostles in their epistles. The Roman Catholic Apostolic Church not being based upon these principles, I do not believe in her dogmas, still less do I obey her in practice.' The Tribunal appeared astonished at these words, and the Judge said to me : ' Do you know what you are saying ? ' ' Yes, sir, ' I replied, in a firm voice ; ' I cannot deny it. I have put my hand to the plough, and I dare not look back. ' The Judge was silent, and the Tribunal rose. " He was sentenced to go and stand his trial at Granada, and was there confined in the Carcel de la Audiencia for nearly three years.

In this same letter he writes : " Our mission, my dear friend, is not, and has not been, to separate believers from the Church of Rome ; it has been to bring souls out of the Roman darkness, and from Atheism and indifference to the knowledge of Christ ; to gather together intelligent and evangelical congregations ; in a word, to form Churches worthy of God. "

Where we get the best insight into the loving nature of Matamoros is from the letters he wrote from the prison during the weary months of his confinement—about one every week during about 150 weeks. But the sorrows he suffered were shared by other Spaniards who were in the same prison at Granada—one Alhama, a hatter by trade, and a citizen of that ancient Moorish town ; another named Don Miguel Trigo. Eighteen persons were arrested at Malaga—three out of one family, the father, mother, and son, five little children being left wholly unprovided for. They were arrested at dead of night, and were carried off to a dungeon. The days of dear Manuel were by no means spent in idleness. On the contrary, an activity almost unparalleled seemed to animate him. In one of his letters, received at this time, after he had been over a year in prison, he says : " I have just received my correspondence—one long and eminently consoling letter from Mrs. Tregelles, the enclosed notable one from Miss Whateley, three from Gibraltar of importance, four from Malaga, and one from Barcelona. These have come by this morning's post, and I hope for some by the evening's delivery. "

In another letter after his sentence to the galleys, he writes : " I read in the Book of Life that the Lord knew that His hour had not yet come ; that He knew when it had come, and that

He advanced, as it were, to meet His fate, although it was one of anguish. I have given myself entirely to God, through the most sweet Name of Jesus. I am His! He will open the door of my prison if He sees it meet for me and for all."

In the beginning of the year 1863, after passing some time in England, I had a call to go again to Spain on a new engineering engagement. Up to this time I was only acquainted with Matamoros by correspondence, and had never seen him; but on arriving at Madrid I at once started in the diligence for Granada, and on arriving there went straight to the Carcel de la Audiencia. The jailor who had before been so cruel to Matamoros, was now his great friend, as through his prayers his wife had been delivered from a virulent attack of typhus. Hearing that I was M.'s great friend, I was at once admitted into his cell, and we were soon in each other's arms. I was alarmed at the sickly appearance of dear Manuel, as he looked haggard and hungry. I proposed to the jailor to allow me to bring in a nice dinner from the hotel instead of the prison fare, of which he could eat but little, so when it arrived, I, and his mother, and he himself sat down, and he appeared to eat with pleasure and appetite, and when the meal was over he exclaimed, "I really have eaten more to-day than I do in a week," and he appeared to be all the better. After dinner I proposed to him to have the two prisoners down from the cell above, and to celebrate with his mother the Lord's Supper behind the prison bars, and in the cell flagged with stone. It was a time never to be forgotten. He read the 8th of Romans, his favourite chapter, and prayed with a fervency I was quite a stranger to. He so threw himself into the delightful exercise, as he termed it, that he generally arose in a perspiration. I soon had to leave this sweet saint, and as I walked down the hill he looked through his prison bars waving his handkerchief. Three years after he was called up higher from Lausanne, where he was buried.

W. GREEN, C.E.

Two editions of "The Life of Matamoros" in book form having been exhausted, an Abridged Edition has now been issued at 2d., post free.]

### THE THREE ONES.

ONE life to live,  
One heart to give,  
One voice of praise  
We ought to raise  
To God, the three in one.

R. M., JR.



## HOW TO BE HEALTHY, AND GROW.

By THOMAS D. W. MUIR, Detroit, Michigan.

**T**HERE are some things that are necessary to good, healthy physical life and growth ; and, in a sense, the same may be said of the soul-prosperity of the child of God. Good air, plenty of sunshine, wholesome food, proper exercise, are all essential items in the bill of fare of one who would thrive physically or spiritually. Now, the *beginning* of all spiritual life is to be BORN OF GOD. There is no progress in the divine life until this has taken place. This is the beginning. Unless one is born of God, there is no life of God, and unless there be the life of God, there can be no progress in the things of God. Religiousness there may be, and it may be called Christian work ; but, even as Nicodemus had to learn that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, marvel not that I said unto thee," said the Lord, "Ye must be born again." And when one is born of God, they are made partakers of the divine life—they need new conditions suited to the new life imparted to them.

**WHOLESOME FOOD.** This is needed. One cannot thrive without it. The things that fed the *old* life will not feed the *new*. Therefore, says the Spirit of God, "As new-born babes, *desire the sincere milk of the Word, that ye may grow thereby*" (1 Peter 2. 2). God has given His Word, and therein you may find bread for the soul's hunger, water for its thirst, wine for its heaviness, milk for its weakness (Isaiah 55). Therein is ministered Christ, who is the Bread of God (John 6). Its pure words are the finest of the wheat, and honey out of the Rock (Psalm 81. 16). Job esteemed it above his necessary food ; David declared it was sweeter than honey, and more precious than gold ; and Jeremiah made it his own—he ate it. Young Christian, go thou and do likewise.

**GOOD AIR.** Here is another essential to good health. If you live in a worldly atmosphere, you will find the air bad for the spiritual life. The new life is heavenly, and needs a heavenly atmosphere on which to thrive. If born of God, you are *in* the world but not *of* it (John 17). Learn to be this practically. I heard of a young Christian man in a mercantile establishment, who so lived before his master and fellow-workmen that the master said to a friend, "That is the strangest man I ever knew ; the only time he seems to be of this world is on Saturday, when he comes to get his pay." He walked before them as a heavenly man. There is such a thing as being busy with the legitimate duties of this life, and yet to be

dwelling in the love of God. "Keep yourselves in the love of God," says John. Oh, to know more of the enjoyment of that love day by day! It is a healthy atmosphere, and promotes spiritual growth. There we have the sunshine of His face, the joy of His presence, the bliss of communion, of which this world knows nothing.

PROPER EXERCISE is also indispensable. Many Christians are stunted in their growth through lack of this. There is the exercise of *prayer*. "I give myself unto prayer," said the Psalmist (Psalm 109. 4), and we never knew a young Christian to thrive without it. It has been called the "Christian's vital breath." The Lord Jesus, as the dependant Man, was often in prayer. And the history of the early Church, as given in the Acts, is a history of prayer and the wonders accompanied by those men of prayer. With the decline of prayer, came the decline of godliness and power. Exercise unto *good works* is also commendable. Unto this we have been created (Eph. 2. 10). We are to be careful to maintain them (Titus 3. 8). We are to be zealous of good works (Titus 2. 15). That was one of the reasons for which Christ gave Himself for us. The Lord Himself grant grace to every young Christian that they may in every possible way seek to serve Him who died to make them His own. Don't forget He is worthy of our best—our all.

With these four things true of them, the prosperity of any one is secured. 1st. Being born of God. 2nd. Living on the Word of God: 3rd. Dwelling in the enjoyment of God's love. And 4th. Exercising oneself to prayer and good works. More might be said about a godly walk and other things, but all this is included in what has been written.

## THE ELEMENTS OF HEAVENLY BLESSEDNESS.

By the late THOS. NEWBERRY, Editor of *The Englishman's Bible*.

IN Matthew 16 and Mark 8 the Transfiguration is stated to be "after six days," bringing us to the SEVENTH day, typical of millennial, earthly rest. But in Luke it is "about an eight days after these sayings," thus connecting us with the eighth, or resurrection day, as foreshadowing the heavenly and resurrection rest of the saints of God.

In Matthew and Mark the ORDER in which the disciples are named is, "Jesus taketh with Him Peter, and James, and John," and this is emblematic of the three remnants of Israel during the great tribulation and last week of Daniel's seventy weeks. Peter and James represent the two slain remnants, James those slain at the beginning, and Peter those who subsequently

suffered (Rev. 20. 4, 5), and John, the type of those who are brought through the tribulation into the millennial kingdom. But in Luke the order is disarranged; it is there stated Peter, John, and James, because the three disciples in Luke typify the risen saints.

In Luke we have Christ as the SON OF MAN, and hence His dependence on His heavenly Father and on the Holy Spirit especially noted, in His habit of prayer; He "went up into the mountain to pray. And it came to pass (*Gr.*) as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening" [flashing as lightning]. This is the FIRST element of HEAVENLY BLESSEDNESS, the contemplation of the Son of Man in His Divine and heavenly glory, for THEN we shall SEE HIM AS HE IS, and be conformed to His image.

"And, behold, there talked with Him two men, which were Moses and Elias [Elijah], who appeared in glory." These two men may be regarded as representing the law and the prophets, or perhaps more especially as types of the RAISED and CHANGED saints, for MOSES died and was buried, and ELIJAH was caught up without dying, but both appeared in glory. This we may notice as the SECOND element of blessedness, FELLOWSHIP with the GLORIFIED REDEEMED, who are represented in the Revelation by the four-and-twenty elders and the four living ones.

These two men are seen talking with Jesus, and we are told that the subject of their conversation was the decease [departure] He accomplished at Jerusalem. This is the THIRD element of blessedness, communion with the risen Christ respecting those wondrous scenes of the crucifixion and Calvary, learning deeper, fuller lessons of the wonders of the Cross from the very lips of the Redeemer Himself, and the secrets of the communion between the Father and the Son, and the witness of the Spirit, during those solemn hours.

We now meet with a fourth element which does not appear in the accounts of Matthew and Mark, the men that were with Jesus "were HEAVY WITH SLEEP; and when they were FULLY AWAKE they saw His glory, and the two men that stood with Him." Thus, TYPICALLY, these three men take their place in RESURRECTION.

While Peter spake, not knowing what he said, "There came a cloud (Matthew adds "bright"), and overshadowed them; and they feared as they entered into the cloud;" this gives us a fifth element of heavenly blessedness, the manifestation of

Divine glory in the Shekinah, and the fellowship of the redeemed in that glory; for "He that dwelleth in love dwelleth in God, and God in Him" (1 John 4. 16).

Then, sixthly, we notice the fellowship of the Father with the Son, and His delight in Him. "And there came a voice out of the cloud, saying: This is My beloved Son; hear Him." Peter refers to this in his second epistle, first chapter: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount."

We next take notice of the language of Peter, which, though out of place in connection with the vision of heavenly glory, is dispensationally true, for while the risen saints are keeping their eighth day, or resurrection sabbath in glory, the millennial saints will be keeping their seventh day eternal rest; they will be celebrating their feast of Tabernacles, or feast of ingathering at the year's end, the seventh day, sabbath of created rest.

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### ENTHUSIASM.

An Example cited by C. H. SPURGEON in Edinburgh years ago.

"YOU may depend upon it that enthusiasm is a liberal education for a Christian—I mean that nothing makes a man so quicksighted and intelligent in the service of God as enthusiasm. This incident came under my notice a few weeks ago: Two of our members, working men, one of whom has been a famous runner, and won many running-matches, are accustomed, as they say, to hunt in couples for souls. One of their forms of labour is for one to go on one side of the street, and one on the other, on a Sunday morning, in those parts of London where Sunday trading is carried on to the greatest extent. One Sunday morning one of them was giving a tract to a person, as the other was crossing over to join him, to communicate with him on some subject. The man who received the tract was crossing the road, and as the second friend passed him he heard him say, with oaths, 'What is the use of giving me these tracts? I shall be in hell in an hour.' He said to his fellow-labourer on reaching him, 'Did you hear what that man said?' 'No, I did not notice.' 'He appeared very wild, and talked of being in hell in an hour; he is either insane, or

he is about to commit suicide.' 'Do you think so? we will be after him.' They followed him, and the first one on coming up to the man, said to him: 'What did you say when you got that tract?' 'That's no concern of yours; mind your own business,' was the reply. 'Yes, it is our business, for if I am right, you said that you should be in hell in an hour.' 'Yes, I did say so; this world is worse than hell, and I'll be out of it in an hour.' 'No, you shan't; I mean to stick by you.' 'What do you mean?' 'I mean that I won't go away from you for an hour, go where you may.' The poor creature succumbed, and the godly friends took him into a coffee-shop, and gave him a good cup of coffee and a breakfast. The man felt less like suicide after that. Mark you a good breakfast is a fine foundation for a poor, starving wretch to hear the Gospel upon. The poor man had tasted nothing for three days, and had walked the streets all night. Hence his despair, and hence an unfitness for sermons. These friends wisely felt that they must first feed his body, and then they brought him into the Tabernacle with them. After the sermon was over their poor patient looked a little more hopeful, and the soul-doctors thought it best to repeat the dose of solid nutriment. They took him to a house where they were accustomed to dine, in a humble way, and he shared their meal. He was in a class in the afternoon, and in the evening they brought him again to the Tabernacle; it pleased God to touch the poor man's heart, and bring him to a knowledge of himself and his Saviour. Then he began to be communicative, and it appeared that he had left his wife for four or five months, and had been living a life of dissipation, sin, and poverty. He gave the name and address of his wife, in the North of England. She was written to. His fare was paid home; and after he had gone back a letter came from his wife, saying that she had been always praying for her husband, who had been an awful reprobate, and had at last run away from home. Then she thought it was all over with him; but God had designs of love, and now he had become a Christian, and had sat at the Lord's table with her. She did not know what to say, her heart was so full of gratitude to God. Now, if my two friends had not been so enthusiastic they would never have heard what the man said when he got the tract, or if they had heard it they would have passed it by without notice; but enthusiasm clears the ears, and these men, who had become enthusiastic for Christ, heard sharply, and acted promptly, and the best results followed. I pray God that we may have that enthusiasm."

# CRUMBS FOR CHRISTIAN WORKERS.

Selected by ALEX. MARSHALL.

THE thickest cloud brings the heaviest shower of blessings.

Those very circumstances which make unbelief despond are meat and drink to faith.

Never go to the Word of God to find your opinions in it.

Our faith is greatly strengthened when we are brought to see that no arm but God's can help; no wisdom but His can guide; and no love but His can satisfy.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,"

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for "THE GOSPEL SCHEME OF LESSONS." Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

14th July.—A FREE SUPPER (Luke 14. 15-24). Learn Isaiah 5. 51—  
"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Great and good—The time of preparation of the supper—The time of preparation of the guests—Too busy, too happy to come—"Whosoever will" may come—The included—The excluded.

ON a Sabbath Day, as Jesus sat at meat in a Pharisee's house. He spoke of rich recompense of the poor man's friend in the resurrection of the just. This led one who was present to say, "Blessed is he who shall eat bread in the kingdom of God." In reply Jesus spoke the parable which is the subject of our present lesson, in which it is taught that this blessedness is within the reach of many favoured ones who will never enjoy it, and that many unlikely ones will be partakers of that which the others despired.

**THE CHARACTER OF THE SUPPER.** It was great, and many were bidden; its greatness a reflex of the Person who gave it. Only One who had immense resources could make sufficient provision, and only a good One would think to spend it on others.

**THE INVITATION.** Notice there had been the declaration of the intention, and the call to expectation and readiness while the preparation was being made, a leading up to the arrival of the servant with the invitation. This is just the history of the way of God with His people, all leading up to the fulness of the times when the Gospel call came to bring men into enjoyment of all that God did and provided.

**THE BIDDEN ONES' EXCUSES.** Three sample excuses are given, while they ALL began with agreement of motive and spirit to decline. The landed proprietor had a piece of ground, which he had bought, to see, showing himself a very strange purchaser to buy *before* seeing; the farmer had five yoke of oxen to prove—surely that could wait; and the newly-married man was rightly attached to his wife; but God's claims are higher than business or pleasure (see verse 26).

**THE EXTENDED INVITATION.** The refusal of the favoured ones is made occasion for the blessing of a larger and more needy class of people (Rom. 11. 11, 12). "Out quickly" into streets and lanes (near at hand), and highways and hedges (farther off, outwith the city's limits), is now the Lord's command. (See Mark 16. 15; Luke 24. 27; Eph. 2. 17).

**THE EXCLUDED ONES.** "None of those men who were bidden shall taste of my supper," is the fiat, and that not because they were thieves, or drunkards, or murderers, or even reputed sinners, but because God's great providion was lightly esteemed and neglected (Heb. 2. 3), and His purposes thought of less consequence than their own plans, and projects, and pleasures. How much they lost in being excluded! "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19. 9). "Come, for all things are now ready."

There falls therefore to be noted (1) The Grace of the giver; (2) The greatness of the gift; (3) The folly of the bidden; (4) The opportunity of the needy; (5) The capacity of the reception-room; (6) The happiness of the included; (7) The loss of the excluded.

21st July.—**LOST SHEEP AND LOST SILVER** (Luke 15. 1-10).  
*Learn* Luke 19. 10—"For the Son of Man is come to seek and to save that which was lost."

Jesus drawing sinners—The murmurers—Men's regard for their property—Jesus' regard for men's souls—Love for individuals—Full salvation—Seeking and sweeping—Joy of God's salvation.

**L**UKE'S fifteenth chapter is a familiar part of God's Word, yet it never fails to interest and bless the believing reader, and gives the teacher a powerful theme in the presentation of the Gospel of God's Grace. In its threefold parables we see the Father, Son, and Holy Spirit in beautiful action toward sinners strayed, lost, degraded, and penitent.

**THE ATTRACTED AND THE REPELLED.** Two classes appear in the opening verses—publicans and sinners drawing near to Jesus to hear, and Pharisees and scribes murmuring, saying, "This Man receiveth sinners." The voice of Jesus does not repel those who have any sense of need—these "draw near to Him;" He bids them come (Matt. 8. 28; John 7. 37; John 6. 37). It is the rich and full that He sends empty away (Luke 1. 53). The murmurings of the Pharisees and scribes drew forth three parables, of which two are before us now.

**THE REASONABLENESS OF JESUS' WAY.** "What man or you," in similar circumstances, would not act the same way? It might not be men, but sheep (of far less value), which being your property and esteemed by you, would be sought for by you.

**THE MINUTENESS OF JESUS' WAY.** "One sheep" out of one hundred is sufficient to set the Shepherd in action. Comparatively, the ninety and nine are of secondary importance, because they are safe in the Shepherd's fold and under the Shepherd's care; these He leaves not uncared for while He set out to find the "one" that was lost.

**THE COMPLETENESS OF JESUS' WAY.** "Until He find it." Wherever it was, in its "far-off" place, in death's dark valley, "under the curse" (Gal. 3. 13 Eph. 2. 17). But the finding of the sheep is not the end of the Shepherd's work; there remains the carrying of it "HOME" (John 14. 3). How much lies under that word "home"—the place where Jesus is, God is, the redeemed are. Joy now over one, joy by-and-bye over myriads brought home (Psa. 22. 5; Heb. 2. 12, 13).

**THE WOMAN AND HER SILVER.** Ten pieces she had, ten she got, and ten she valued. Jesus speaks to male and female; His teaching suitable to the experience of both. This woman's husband probably it was who gave her ten pieces. It would not do to meet him saying, "One is lost" (John 17. 12), so she lights a candle, gets a broom, and sweeps and seeks "diligently" until she finds it. Then having found it, her work is done and joy ensues. Notice the action: a sense of loss, need of light, use of means, and perseverance in her work till it is crowned with success.

**THE FRUIT OF CHRIST'S WORK.** "Joy in heaven"—the place of joy made more joyful, the blessed God finding pleasure in a saved sinner, the angelic host beholding and admiring the character of God revealed (Eph. 2. 7 and 3. 10).

28th July.—**THE BRAZEN SERPENT** (Num. 21. 4-9). *Learn* John 3. 14, 15—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

A weary way and wearied people—Speaking against God instead of crying to God—Forgetting good—Chastisement—Repentance—Mercy—Life through looking.

**O**LD TESTAMENT Scripture contains no more direct and unmistakable shadow of the Lord Jesus Christ and His sin-offering work than the portion now under our notice. We have the direct word of the Lord Himself instructing Nicodemus in the typical meaning of that scene so long before enacted in the wilderness on the borders of Edom.

**THE OCCASION OF THE TROUBLE.** "The soul of the people was much discouraged because of the way." Nearly forty years had been spent in wilderness wandering; they had just been refused passage through Edom, and a fresh journey round it was necessary to reach the promised land. All the mercy that they had known in the wilderness seemed small in view of their weary state. Faith and patience are needed for endurance (Heb. 10. 35, 36).

**THE CHARACTERISTICS OF THE SIN.** "The people spake against God and against Moses." Their distress found vent in murmuring reproaches, though every morning had brought bread from heaven, and water flowed ever from the smitten rock; they were preserved, and protected, and overshadowed, and provided for, yet they said: "Ye brought us up to die." This was blind unbelief and vile slander. They also said about the manna: "Our soul loatheth this light bread"; and when we remember that this manna was God's foreshadow of His own Christ, the Bread of Life, we see the heinousness of the speech (see Jno. 6. 48).

**THE NATURE OF THE PUNISHMENT.** "The Lord sent fiery serpents" among the people, and many died. "The wages of sin is death" (Rom. 6. 23); death came by the serpents, but it was sin that was the cause of death. All who were bitten were worthy of, and under the sentence of death (Gal. 3. 22, 23; Rom. 5. 12).

**CONVICTION AND CONFESSION.** "We have sinned;" this is the first step towards the remedy (see Job 33. 27; 2 Sam. 12. 13; Psalm 32. 5; Luke 15, &c.). Their sense of guilt and need led them to God's interceding Man, and through Him to God.

**GOD'S REMEDY.** A lifted-up serpent (or rather the image of one) in brass on a pole was ordained of God to be the way of salvation and life. The Cross stands out plainly here—lifted up was Jesus, not a sinner, but bearing the likeness of sinners (Rom. 8. 3), and for sinners bearing sin (1 Peter 2. 24) in His own body on the tree.

**HOW THE LIFE CAME.** "Every one that is bitten, when he looketh upon IT shall live." The simplest possible operation is a look (Isa. 45. 22), and EVERY ONE that looked lived. The object to which the eyes of the bitten were directed was IT; there and nowhere else was life to be found. Most important this; it mattered not who carried the message; they had to be clear about this "look"—see the serpent, there is life there. So clear let our testimony be, and let Jesus be "lifted up" in the sin-stricken camp of the world.



4th August.—A LOST SON (Luke 15. 11-24). Learn Psalm 32. 5—"I acknowledge 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."

The heart the spring of action—The Father's house a place of liberty—Going fast and far—Wasting and wanting—Degraded and defied—Heart healing and humbling—Return and reception.

**I**N a previous lesson we were engaged with a lost sheep, one out of a hundred, and a lost piece of silver, one out of ten. We now review the story of a lost son, one of two. The three parables gain in intensity and personality; the parable of the lost son is the story of the loving Father as well.

**WHERE THE WANDERING BEGAN.** In the heart of the younger son, his eye being on his father's goods, and the pleasure that the premature possession of them would yield. He was entitled to one-third of the father's wealth as younger son, and he wanted to have it in his own right, away from his father's control. The father gave him what he asked for—the property was nothing—the heart being already in the "far country" of estrangement. To have forcibly kept the young man in the father's house would have been to make that house to the son a prison, and the father the jailor. God may give what we covet when He knows that it is not best for us, in order that we may learn our own folly (Psa. 106. 14, 15; 1 Sam. 8. 7).

**GOING QUICKLY AND GOING FAR.** "Not many days" and the "far country" describe the rapidity (Isa. 59. 7) and extent (Jer. 2. 5) of the downward way. Notice that he took ALL, that is, he was thorough in his selfishness; there is no indication that he ever meant to return again.

**WASTING AND WANTING.** In the far country there was that which could destroy all that the young man had got from his father. Sin wastes everything worth having—physical vigour, mental power, character, influence, time, and opportunity; and soon it could be said he had spent ALL.

**THE LAND OF PLEASURE THE PLACE OF WANT.** There is no place so subject to famine as the vain world, even at its best vanity and vexation of spirit (Eccles. 12. 8). It is also a place of humbling degradation; the young man who sought its pleasures became its slave, and a citizen of that far country made a swineherd of the man who was a child of the wealthy father from whom he had wandered (Jer. 2. 14; Isa. 52. 5).

**ON THE WAY BACK.** The evil began in the heart; there must rise the thoughts which would turn the prodigal's face and feet homewards. He "came to himself"; like one awakening out of an insane fit, he looks at himself and his condition—that is step one. Then he recollects better things—step two. He then says, "I will arise and go to my father" as a sinner, as unworthy—step three (that is repentance); and "he arose and came."

**RECEPTION, RESTORATION, AND REJOICING.** The prodigal's return afforded the father opportunity to show forth the constant, forgiving love of his heart. The kiss, the robe, the ring, and sandals are all for the poor, foolish, sinful wanderer. The fatted calf, the music, and the dance make up a picture full of joyous vigour. They "began to be merry."

## REPORTS AND SUGGESTIONS.

**UNITED MISSION TO CHILDREN.**—Mr. Walter E. Willy, in connection with a special effort of the Superintendents and Teachers, spent two months in Glasgow, having a week in most schools. Cards were handed to scholars on the Sunday and distributed at day-schools during the week previous to mission. Attendance good, and quite an interest in salvation amongst many who stayed behind. He drew Gospel pictures such as the Gospel bridge, ladder, two doors, &c., on paper or blackboard. Mr. George Bennett, of York, who has had large experience amongst young people, also spent three weeks. Many hopeful cases of conversion.

**CHILDREN'S SERVICES** have been conducted, a week at a time since the beginning of 1901, by Mr. Edward Soper, of Detroit, Mich., in the following towns and cities of Canada and the United States: Petrolea and Forest, Ont.; Bay City, Saginaw, and Standish, Mich.; Akron and Toronto, Ont.; Homestead, Turtle Creek, and Pittsburg, Pa. The method used is that of "Object Lessons," the school children supplying the objects, which range from a blade of grass or a faded leaf to a cleverly-whittled sword or spear, or well-constructed house or sheep-fold. Attendance of day-school children ranged from 10 to 200.

**FIVE HUNDRED FAMINE CHILDREN** are being cared for by Missionaries known to us in India. Besides being fed and clothed, they are daily taught God's Word and Gospel truths, and a few have professed faith in Christ.

A brother writes from the United States as follows:—"I write you this card to ask as to the care of a boy in India. Our Sunday School, numbering about twelve, have decided to support an orphan boy of India, and if you will please find us one and tell us particulars, we'll send the money." If the Sunday Schools all over would take up the care of orphan boys and girls in the same proportion as this little American Sunday School, then the problem as to providing for these 400 to 500 orphans would be solved. Who will help? Mr. T. M. Laren, 31 Barrington Drive, Glasgow, will gladly supply particulars to any Sunday School, Bible Class, or interested individual.

**A TEACHERS' MEETING** is held monthly in Glasgow at which the lessons in *The Pathway* are expounded by various brethren. An interesting meeting was held in Cathcart Street Hall on Saturday, May 25, when Mr. John Prentice, a schoolmaster, gave a model-lesson to a class; Mr. Wm. Kyle took up lesson on "Sorrow at Bethany"; and Mr. Hy. Pickering one on "A Dead Dog."

**"PREPARATION ESSENTIAL** to Efficiency in Sunday-school Work," an Address at a Teachers' Conference in Bristol, by J. L. Stanley, of Bethesda. Notes of this excellent address have been sent us, and are being set up for next issue.

**A COLOURED NUMBER.**—*Boys and Girls* for this month, being a special seaside number, is printed in *art green* ink. It contains the following articles and illustrations: The Coastguard, by T. R. D. (full-page picture); The Visit of the Fleet, by H. E. M. (photo); Drifting, by Wm. Luff (wash drawing); Standing on the Rock, by HyP. (woodcut of black-backed gull); The Loss of "The White Ship," by J. T. M. (etching of ship); The Sunday-school Excursion (photo); Fishes—a Bible Class Talk, by T. R. D. (engraving). *All for One Halfpenny.* School titles added free on Fifty per month.

**MID-DAY MEETINGS.**—A novel feature in connection with Gospel Camps conducted by Mr. F. A. Glover and Mr. Wm. M'Farlane in Devonshire villages has been the children's noon-day meeting. They eat their dinner in tent, and then we have a Gospel address afterwards. Interest manifest. Oh, for more "holy ingenuity" in seeking to reach young and old.

**"IN LOVE."**

Without blame before Him in love	- - Eph. 1. 4
Grounded in love	- Eph. 3. 17
Forbearing one another in love	- - Eph. 4. 2
Speaking the truth in love	Eph. 4. 15
Edifying the body in love	Eph. 4. 16
Walk in love	- - Eph. 5. 2

**"THE WHOLE WORLD."**

Satan deceived	1 John 5. 19; Rev. 12. 9
God loved	John 3. 16, 17; 2 Cor. 5. 19
Christ died for	1 Jno. 2. 2; Jno. 12. 47; 1 Tim. 2. 6
Men make choice of	Matt. 16. 26 HYP.

**THREE ASSURANCES IN ROMANS 8.**

The PROSECUTOR—Who shall lay anything to the charge	- - - - -	verse 33
The JUDGE—Who is he that condemneth	- - - - -	verse 34
The JAILOR—Who shall separate us	- - - - -	verse 35. W.J.

**THE TOUCH OF JESUS.**

For healing	Matt. 8. 15; Lu. 22. 51
For cleansing	- - Luke 5. 12
For life	- Luke 7. 14; 8. 54
For blessing	- Matt. 10. 16
For strength	- Luke 13. 13
For encouragement	- Rev. 1. 17
For help	- - Mark 9. 27
For deliverance	- Matt. 14. 31

E. A. H.

**THE SINNER'S POSITION.**

No goodness	- - Rom. 3. 10
No God	- - Eph. 2. 12
No Christ	- - Rom. 8. 9
No life	- - 1 John 5. 12
No peace	Rom. 3. 17; Isa. 48. 22
No hope	- - Eph. 2. 12
No excuse	- - Rom. 1. 20
No escape	- - Heb. 2. 3
No heaven*	Rev. 21. 27 R. M.

**GOD'S ETERNAL PURPOSE CONCERNING HIS CHURCH (Eph. 1 and 3).**

<i>According as</i> He hath chosen us before the foundation of the world	1. 4
<i>According to</i> the good pleasure of His will; having predestined us to the adoption of children by Christ Jesus	1. 5
<i>According to</i> the riches of His grace, wherein He hath abounded toward us, we have forgiveness of sins. Having made known unto us the mystery of His will <i>according to</i> His good pleasure which He hath purposed in Himself	1. 7-10
<i>According to</i> the purpose of Him who worketh all things after the counsel of His own will, we have obtained an inheritance	1. 11
He would have all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, . . . to the intent that . . . might be known <i>by the Church</i> the manifold wisdom of God, <i>according to the eternal purpose</i> which He purposed in Christ Jesus our Lord	3. 9-11 E.A.H.

**THE VARIETY OF PLACES IN WHICH THE GOSPEL WAS PREACHED.**

On the streets of Jerusalem	Acts 2. 14	In an inner prison	- Acts 16. 31
At the gate of the temple	Acts 3. 12	In a jailor's house	- Acts 16. 32
In the council chamber		On Mars' hill at Athens	Acts 17. 22
	Acts 3. 10; 5. 29	In the school of Tyrannus	Acts 19. 9
In a chariot in the desert	Acts 8. 30	From house to house	- Acts 20. 20
In the synagogue	Acts 9. 20; 13. 14	Before Felix the governor	Acts 24. 24
In the house of Cornelius	Acts 10. 24	Before King Agrippa	- Acts 26. 1
At a river side in Philippi	Acts 16. 13	In a hired house	- Acts 28. 30 P.



*Brief Records of Servants of God.*

“WHENSOEVER I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company” (Romans 15. 24).

“And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ” (ver. 29).



ALBERT R. FENN,

FOR TWENTY-ONE YEARS MISSIONARY IN SPAIN. DIED 3RD AUG., 1896.

## TWENTY-ONE YEARS IN SPAIN.

**A**LBERT ROBERT FENN was a native and freeborn citizen of London. He was born in 1832. His childhood was bright and happy; but various family trials saddened his boyhood and early manhood, which, however, in God's wonderful providence resulted in spiritual blessing. When about eighteen, he entered the Borough Road Training College, with the object of becoming a schoolmaster. Six months of his studies were carried on in Bristol, when he visited "The New Orphan House," Ashley Down, and purchased a report of Mr. Müller's work, which he read with interest. He was duly appointed to the charge of a school in Lincolnshire.

On one of his holiday visits home, on coming out of church, he remarked to his father, "We have been calling ourselves 'miserable sinners' all these years, and I never felt miserable about my sins." The reply was not satisfactory, so he went direct to God, saying, "O God, I am such a fool that I never felt my sins; make me feel them." This prayer was strikingly answered, for he became deeply convicted of sin, and knew not how to obtain deliverance. Many weeks had passed, when one night, after his housekeeper had retired, he determined to make one more long prayer, and a last tremendous effort to gain salvation; if that did not succeed, he would despair. He had not been long on his knees when, in the language of the leper, he cried out with all his soul, "Lord, if Thou wilt, Thou canst make me clean." This was evidently a Spirit-taught cry, and the same Spirit brought the reply with power to his soul, "I will; be thou clean." Rising from his knees full of joy, he searched for the scripture so powerfully brought to bear upon himself. So great was his happiness that he wanted to die and go to heaven. The Wesleyans, ever on the alert to set young Christians to work, with much persevering persuasion induced him to preach.

Mr. Fenn early determined to make the New Testament his guide, and the words, "Owe no man anything," called forth his attention. He had purchased his furniture from his predecessor on credit. This he paid off as quickly as possible, and never after purchased anything without the ability to pay immediately. 1 Corinthians 16. 2 came next, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The debt being paid, he secured a box for "the Lord's portion." He did not receive money weekly, but separated the proportion he had "purposed in heart" quarterly. Where he had given a shilling before, thinking it enough for a young man with a small salary, now he could give ten, and could show

kindness to needy neighbours without grudging. This proportionate giving was continued to the end, only the proportion increased with faith, and as "God prospered." The baptism of believers was the next point under consideration. Naturally he went to the clergyman about it, but got no help from him or anyone else, and the subject was shelved for a time. This he afterwards regretted. The character of some of those who partook of the Lord's Supper at church concerned him. He saw from the scripture that it was an ordinance for *disciples*, and it was too evident that certain persons who participated monthly were not true Christians. He found out Mr. Andrew Jukes, author of *The Offerings*, and consulted him. While entering fully into all he had to say, after giving him a most hearty welcome, Mr. Jukes pressed upon him the being first and most concerned about maintaining a *good condition* of soul, saying, "A good condition is more important than a good position."

Early in his Christian career Mr. Fenn became an abstainer from alcoholic beverages. He had been accustomed to their very moderate use in his father's house, and naturally continued in the same until he concluded they were non-essential, and it became him as a young believer to avoid that which was such a curse to his country. In this course he persevered, finding that even in Spain, where the use at meals of the simple wines of the country is universal, its habitual use could be dispensed with. He had to mourn over two brothers who ruined their healths, their businesses, and their families through drink, and he often exhorted Christian parents in England to banish alcohol from their tables.

While in Lincolnshire Mr. Fenn married Miss Annie Thorns, a devoted and gifted Christian, whom he had every reason to believe would be a true helpmeet in every way, but rapid consumption took her from his side twenty weeks after their marriage.

A reপরusal of Mr. Müller's report led Mr. Fenn to desire to have some part in that blessed work, and the way opened for him to take a school in Bristol, supported by Mr. Müller. A Bible-class for young men, and, in the summer, open-air preaching occupied some of the evenings, and evangelising in surrounding villages the Saturday afternoons and the Sundays. While thus engaged he was led to decide to give himself wholly to evangelistic and pastoral work, and felt the desirability of being married for such service. At this juncture he and the writer met, and twelve months after were married. Yatton, Weston-super-mare, and Kingsbridge successively were spheres

and centres, each yielding fruit, and also experiences useful in future service.

He was very frequently led to pray for Austria, Italy, and Spain, that they might be opened to the Gospel, so that when Spain was so remarkably opened in 1868, many were not surprised that we should offer ourselves to God for missions in that country, and realise the call of the Lord of the vineyard to go forward. Mr. and Mrs. Henry Payne had been assured of the same call, and in October, 1869, we started together.

Six months were spent in Madrid learning the language; then in 1870 Barcelona was visited, where day and night schools were started, Mr. Müller undertaking to pay rents and teachers' salaries. A little church was formed of those who gave evidence of being born again. Then the second Carlist rising occurred, and disturbed the work much. Twice Mr. Fenn narrowly escaped assassination in Barcelona. In 1874 we returned to Madrid, and the history of the twenty-one years' service in the capital can scarcely be dwelt upon in the short space at our disposal here. The example of a godly life, and a family of Christian boys, with straightforward, truthful, and punctual transactions in all business matters, were constantly influencing people in favour of the Protestants. The education given to the children in the schools, with their daily Bible-lessons, the mild and moral discipline in contrast with Romish methods, the improved behaviour of the scholars at their homes, induced many parents to come and hear the preaching, and there was almost always a gathering into the mission church, not by dozens, but by twos and threes.

As Mr. Fenn began to fail considerably in health, and the exhausting climate of Madrid had so told upon me that I could not stay many months at a time in it without utter prostration, we frequently prayed that a successor might be provided, and were truly thankful when Mr. and Mrs. Faithfull were willing and able to step into the place which it at last became absolutely imperative on Mr. Fenn to vacate. In April, 1895, we said farewell to those among whom we had lived and worked for twenty-one years. The mutual affection had deepened, and it was no easy thing to break away.

Mr. Fenn had had three slight seizures in Spain, and before dawn on July 29th, 1896, he had a severe one in his sleep. On August 3rd he passed away, being conscious almost to the last. Before he lost his speech he said, "I have no other hope but in Christ."

C. FENN.



## FOUR WORDS.

By W. H. BENNET, Yeovil.

IN Deuteronomy 5. 1 four words specially call for attention :  
*Hear, learn, keep, and do.*

1. When the Scriptures were given few could read, and few copies could be made, therefore the people, generally, were dependent upon hearing them read in public. To this even the last book of the Bible refers, "Blessed is he that *readeth* (*i. e.*, publicly) and they that *hear* the words of this prophecy." The responsibility of reading in public, so that what is read may be understood, and the privilege of hearing are still great. But as God, in His Providence, has given to most the opportunity of reading for themselves, the privilege and responsibility of doing this in private are great also. Yet the question may be a searching one whether more time and attention are not often given to the passing news of the day than to the sure testimonies of God which tell of past, present, and future, and reveal Christ in all His fulness and preciousness as the One who can both save and satisfy.

2. But hearing and reading are not enough. Israel were to *learn* God's statutes and judgments. To *learn* the great things of Scripture we must be *taught* by one capable of teaching. The natural man—whatever his mental cultivation—knows not the things of God, and even the spiritual man, who has learnt in God's school, and can unfold the Scriptures, cannot really teach those who listen to him. The Holy Spirit is the great Teacher, and "We have received . . . the Spirit, which is of God, that we may know the things that are freely given to us of God" (1 Cor. 2. 12). But it is through the Scriptures the Spirit teaches, and hence the necessity of *meditating* in *them* while we depend upon *Him*. In Proverbs 2 we find that diligence and dependence go together. *Inclining* the ear, *applying* the heart, *seeking* and *searching* tell of the DILIGENCE, while *crying* and *lifting up the voice* as clearly show the DEPENDENCE that must characterise the one who would "understand the fear of the Lord, and find the knowledge of God." It is in this way alone that we *learn* and become assured of the things of God.

3. What is heard and learned must be *kept* as a precious treasure. The Lord said: "If a man love me he will keep My Word" (John 14. 23). The noun is singular here, denoting the *Word* in its completeness; he will not pick and choose and think he is wise enough to distinguish between what he may call essential and non-essential, but will make it his aim

to "observe *all* things" that the Lord hath commanded. We cannot keep the Word without learning it, for what is not *understood* is soon snatched away by the enemy (Matt. 12. 19). The great aim of Satan in the present day is to rob us of God's Word by casting doubts upon many portions of it. His agents are diligent, and many of them occupy such respectable positions, and stand so high in worldly attainments, that the unwatchful are easily ensnared. Our one safeguard is being "taught of God," and continuing in what we have learned. "I have *taught* thee in the way of wisdom." "Take *fast hold* of instruction; let her not go; *keep* her, for she is *thy life*."

4. There is one thing more—that, is *do*. In a sense this is involved in keeping, for we cannot *keep* God's Word without *doing* it. Yet its being separately expressed may help us to feel its importance. It is as we practise what we know that we take firmer hold of it. If walking in communion with God we desire to be "filled with the knowledge of His will" that we may *do* it. The temptation in Eden was to gain knowledge—*merely to know*—by disobedience, and many who are not born of God are diligent in seeking knowledge, and are proud of what they know; but they seek not the knowledge of God's will, and think not of obeying it. Children of God who seek to be well-pleasing to their heavenly Father will be more careful about *obeying* what they have learnt of His will than even learning more, and that is the pathway to fuller knowledge and higher service—service that will be approved in the day of Christ. Ezra prepared his heart to *seek* God's law, and to *do* it and to *teach* it, and hence, when God's time came, he was ready for public service, and his service was such that its fruit *remains* for our profit and to his eternal praise.

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## FELLOWSHIP DIVINE.

TO walk with God, oh! fellowship Divine;  
 Lord Jesus, let this fellowship be mine.  
 Daily to walk and talk with Thee, as friend with friend;  
 This be my one desire right to the end.

Then shall I know the power to keep from sin,  
 Thy Presence ever a reproof to such without, within,  
 Until, Belovèd, I Thy blessèd face shall see,  
 And in Thy Presence rest for all eternity.

## “BUT WHO IS PURE?”

By WILLIAM SHAW.

“To the pure, all things are pure” (Titus 1. 15).

THE one to whom the words were addressed made the reply, “But who is pure?” He spoke as if his question settled the matter. But his question did not settle it. Who is pure? To this we reply: “*Absolutely* pure, there are none.” This is readily admitted. But when Scripture says, “To the pure all things are pure,” something is meant to be conveyed by the words. And we need not try to get rid of them by virtually saying, “That passage of Scripture has no reference whatever to us, seeing there is no such thing as absolute purity among men.” If we are conscious of impurity in ourselves—of culpable impurity—we may attempt to salve our conscience by asking, “*Who* is pure?” But it will only be an excuse. If we are harbouring impurity, conscience will cry out. And it is only the most hardened case of departure from God that will find a vestige of comfort in the reflection that no one is absolutely pure. We must be on our guard against such delusive comfort. We must see to it that we do not find ourselves in any such refuge of lies.

Scripture speaks of the pure and the impure. It tells of the happiness of the one and the misery of the other. You need not attempt to blot out the dividing line. You need not try to mingle up the light and the darkness, and so render the teaching of Scripture of none effect. You need not seek to soothe the guilty conscience by the reasonings of a false philosophy. We find it written, “Keep thyself pure” (1 Tim. 5. 22). We read of those who purified their hearts by faith (Acts 15. 9). We are told of the purifying Hope—of those who purify themselves, waiting for the absent One (1 John 3. 3). Verily Scripture speaks to us of purity—a purity which the people of God are designed to know and experience, and which has so much to do with “a conscience void of offence toward God and toward men” (Acts 24. 16). Yea, “the promises” are held out as an incentive to the great work of purification, for it is written, “Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7. 1, R.V.).

There cannot at the same time be fellowship with Christ and fellowship with impurity. “Shall the throne of iniquity have fellowship with Thee?” (Psalm 94. 20). To be in fellowship with Him is to walk in the light; and, in the light, sin is abhorred. It is in the light that impurity is recognised, and recoiled from, as “this great wickedness.”

Cultivating the heavenly purity, the result is a heavenly guilelessness. There is then a freedom from unwarranted suspicion—a readiness to perceive purity in others. Thus it comes that we have eyes for the true and the beautiful. And they who have such eyes are ever finding the sights they are longing to see. Surrounding persons and things largely take their tint from the manner of spirit in which we view them. To the pure the saints are the excellent of the earth—fair and radiant, with garments smelling of “myrrh, and aloes, and cassia.” To the impure it is to be feared there is no such vision of the glory of the elect race. Self-indulgence blunts our perception of the beautiful. Away down in the darkness of impurity is a poor standpoint from which to view the beauties and the glories of Christ or His members. From such a standpoint there is a strong temptation to think that others are altogether such as we are ourselves. It was from the brow of the mountain that Balaam beheld the glories of Israel. It was while on the top of Pisgah that he took up his parable and said: “He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them” (Numbers 23. 21).

Thus our spiritual vision, in an atmosphere of purity, goes “from strength to strength,” until we can “see afar off”—until we fancy we can understand something of that word which says, “Blessed are the pure in heart, for they shall see God.”

### PEARLS PICKED UP.

*GOLD* can be tried, *tinsel* is afraid.

I believe if you and I were more to heed the whispers of our Father, we should not have so many of His thunders.

We believe in sanctification through justification. The Oxford school believes in justification through sanctification.

When God places the arrow it matters little who pulls the bow.

Every trial that your heavenly Father sends is a vote of confidence in you.

God's almanac has but one day—To-day. Satan's almanac has but one day—To-morrow.

Prayer is the rope up in the belfry; we pull it, and it rings the bell up in heaven.

The grand principle of the Gospel is to separate the Church and the world; the great principle of the devil is to unite them.

## A PATRON OR A PARTNER—WHICH?

By THOMAS D. W. MUIR, Detroit, Mich., U.S.A.

HERE is a great difference between a *patron* and a *partner*. The one may have a passing interest in a man or his business, which makes him try to help it along by patronising it in some way. The other is interested because it is *his* business, and hence everything he does is done from the standpoint of a partner, whose prospects are bound up in the success of the concern.

Now, "God," who is "faithful," has "called us into the fellowship"—partnership—"of His Son Jesus Christ"; and this means partnership in everything that concerns Him. It is ours *now* to be a partaker of the afflictions of the Gospel. Thus are we a partner with Him in His rejection. It will be ours to share His glory by-and-bye—that is, to be a partner in that.

Meanwhile, God has a business on hand. In a word, it is the glorifying of His Son in the place where men despise and reject Him. For this reason *He is having the Gospel of His Grace made known to sinners*, and everyone who hears and obeys the message gets everlasting life. He also becomes a partner and partaker in the glory that is to be revealed at the coming of our Lord Jesus Christ.

God is also *gathering saints together* to know and own Christ Jesus as Lord in their midst—His Person, His Name, His Authority as Lord; not only over the individual, but in the assembly of His people. "For where two or three are gathered together in *My Name*, there am I in the midst of them" (Matt. 18. 20).

Now, the question before us, dear child of God, is: What part have you and I in this business? Do we enter into it that, according to the Word of God, we are *partners* in this business God has on hand, or are we simply *patrons*, having a friendly feeling towards it, and willing, in a way, to help it along when it suits us?

Many there be who have a desire to help on any good thing that may attract their attention, or who have a feeling of responsibility to share in the current expenses of an assembly—many, alas! don't have even that. Or, on the other hand, they may *patronise the Gospel* occasionally by their presence, or by their money. Yet all this may be done without any sense of the fact that this work is part of the business into which I have been introduced, and in which God would have me be a "worker together with Him."

I may attend the gospel meeting as a critic—some do! I

may attend the gospel meeting because I have nothing else to do, and it is my habit to go. I may attend because I like the preacher, the preaching, or the singing. And I may never know what it is to bow down before God and feel my responsibility in the Word preached, or its results. I may congratulate myself that I am not as others, who do not go to meeting through negligence or lack of heart. Yet, after all, I might be quite unable to grasp the thought of fellowship with God in the matter. I am but a *patron*.

The Lord grant that this may exercise us more and more, that we may learn the true secret of fellowship with *Him* in all things. Our time, our ability—great or small—our influence, our means, all for Him. Why? Because we are His, and it is His right. But also because He has associated us with Himself in His great and honourable work!

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### “THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,”

a selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for “THE GOSPEL SCHEME OF LESSONS.” Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

11th August.—**DIVES AND LAZARUS** (Luke 16. 19-31). *Learn* 1 Tim. 6. 17—“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the Living God, who giveth us richly all things to enjoy.”

Savable and beyond salvation—Responsible for riches—A worldly life without God—Poor, but “helped of God”—Death and burial—Taken home—Comforted and tormented—A voice from eternity.

**I**N previous lessons we were shown a lost sheep, lost silver, and a lost son. These though lost were recoverable, and were recovered. Our present study is the story of a lost soul, so lost that it is in a “fixed” place and an unchangeable condition—for ever lost.

**THE TEACHING WHICH LED TO THE STORY.** Our Lord had been speaking of stewardship and the use and abuse of goods entrusted to men: plainly teaching that this present time is a time of responsibility, and that where much is given much is required (Luke 12. 48). It may be pointed out that all may not have wealth opportunities and yet have rich blessings, which can be neglected and wasted and lost.

**THE RICH MAN ON EARTH.** His name is not recorded; “Dives,” as he is often called, is simply Latin for “rich man.” Names are of use to describe qualities, virtues, or vices. This man’s one great quality was riches. The opposite and contrasting man had a name full of meaning: “God helps.” What the rich man fed on and how he was clothed is the sum of his earthly history (see Matt. 6. 31, 32). His sin was not that of

being rich, but of being without God and without love to man in his riches. Abraham was rich, yet he was called "the friend of God" (James 2. 23).

**THE POOR MAN ON EARTH.** There is no virtue in poverty itself; but poverty is a condition in which God's help is sought after, and a sense of need is required in those who seek (Luke 1. 53). The poor in spirit are they to whom God comes near; the proud He knoweth afar off (James 4. 6). This same poor man's need was the rich man's opportunity and test—had the rich man been possessed of any of the characteristics of God, he would have effectually helped him. Note, he was "laid" at his door; opportunities come to us if we have eyes to see.

**THE POOR MAN IN HEAVEN.** Death comes to poor and rich alike. One is found ready for heaven; he is an heir of salvation, waited on by angels (Heb. 1. 14). From the rich man's door-step to the bosom of Abraham is a great transition—the bosom typical of comfort and love (John 13. 23).

**THE RICH MAN IN HADES.** The body was buried, but the man himself awoke in the place of torment—there is acute consciousness there: ability to see, feel, speak, and hear. He would have Lazarus now to help, but it is too late—the gulf is fixed. A son of Abraham by nature Dives was, but he had not Abraham's faith—earthly relationship, even the best, cannot save. Abraham said: In life thou had'st "thy good things," and we know what they were—good house, good clothes, good food—that was all he wanted, and he got them.

**THE RICH MAN'S BRETHREN.** If we could hear the voice of the lost, it would be to every unsaved one: "Come to Jesus! Don't come here!" If we could hear the voice of the happy around the throne, it would be: "Come to Jesus!" "The Spirit and the Bride say, Come" (Rev. 22. 17).

18th August.—**HOW, AND HOW NOT TO PRAY** (Luke 18. 1-14).  
*Learn* James 4. 6—"But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble."

A prayer of the needy and oppressed—Praying to a "finish"—A praying without prayer—Self-satisfaction and self-praise—A contrite soul—Mercy through the Sacrifice—Justification.

**WE** have for subject now two parables spoken by our Lord with direct reference to prayer; the first as to its urgency and constancy, and the second as to its spirit and manner in order to be acceptable.

**THE FRIENDLESS WIDOW AND THE UNJUST JUDGE.** There are comparisons and contrasts here. The constant importunity is set as an example—"not to faint." The widow kept on praying till she got her petition. The contrast is that it is not a widow, but God's own elect who cry; and it is not to an unjust judge they cry, but the good and just God. The widow cried for the righting of her wrongs, and she got what she cried for; the Church, so oppressed and distressed, will find redress for all her trouble at the return of Jesus (2 Thess. 1. 7). In this connection Jesus asks, "Shall the Son of Man, when He cometh, find faith on the earth?" This question is unanswered by Him; the believer should answer it.

**THE MAN WHO WENT TO PRAY, BUT DID NOT.** Certain "trusted in themselves" (Prov. 28. 26); this man was one of them. The Pharisee stood by himself and spoke of himself: "I am not as others, bad;

I do much and give much." This was his ground of acceptance; truly he trusted in himself. Surely he did not pray, but praise; and while he said, "I thank Thee," it was himself he praised. He did not pray for anybody or anything (see Isaiah 55. 5-7).

**THE MAN WHO REALLY PRAYED.** A publican (tax-collector), referred to in the Pharisee's prayer as amongst extortioners, unjust persons, adulterers—this man also went to pray. He took the far-off place, for he knew it was his (Eph. 2. 13); his eyes downcast, for his iniquities had hold of him (Psalm 40. 12)—he could not look up; and smote his own breast, the seat and source of his trouble (Matt. 15. 19). He is a picture of thorough conviction of sin.

**THE PRAYER THAT WAS EFFECTUAL.** It was very short. It was very real. Two very good qualities; but the best of it was, it owned the worth of the Sacrifice. The word he used is the same as in Rom. 3. 25, Heb. 2. 17, 1 John 2. 2, and 1 John 4. 10, where it is the propitiatory work of Jesus that is referred to. A sinner he said he was, a sinner he felt he was; one hope, one plea he had—God's propitiatory power in the work of the Sacrifice; that he trusted in, not in himself; himself he despised, not others.

**THE PUBLICAN JUSTIFIED.** He "went down to his house justified." Who justified him? God! (Rom. 3. 26). How was he justified? By trusting in the appointed Sacrifice. When? The moment he trusted.

25th August.—**CROSSING JORDAN** (Joshua 3. 9-17). *Learn* Isaiah 43. 2—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

The wilderness past—The land in view—The last barrier—The Divine Leader—His presence salvation—A complete Saviour—All-sufficient—Dead, and yet alive.

**T**HE people of God, redeemed from Egypt by the blood of the Lamb, and led through the wilderness, provided for and guided by their faithful God, are now seen within view of their promised inheritance. But between them and that goodly land rolled the waters of Jordan (the "descender"), effectually barring their way; and in the crossing of that river divine order and divine power are beautifully displayed.

**THE RIVER: ITS TYPICAL MEANING.** We are familiar with the use of Jordan as a type of death and burial. It was to Jordan Naaman was sent with his leprosy (2 Kings 5); and it was in this same river, some say at the same spot, where John baptised, and where Jesus came and was baptised too (Luke 3).

**THE ORDER OF THE PASSAGE.** The ark borne by the priests has the place of prominence. We know the ark as an expressive symbol of the presence of God and an unmistakable type of the Lord Jesus, Immanuel, God with us. This ark of the covenant was to be carried 2000 cubits ahead of the people and precede them into the depths (Heb. 2. 14). Where the ark went the people could follow safely (Psalm 23. 4).

**THE POWER OF THE PRESENCE.** No other thing appears here; there is no strong wind as at the Red Sea—everything is quiet and calm as the emblem of God's Presence passes into the stream then flowing in its highest tide (verse 15). As the ark proceeds the waters recede on the right and left, piling up its heap on the upper river and flowing



away to the Dead Sea on the lower part. We see here a picture of the mighty Lord overcoming death and opening a way through it for His people (2 Tim. 1. 10; 1 Cor. 15. 57).

**THE PERFECTION OF THE PLAN.** It met the need and condition of all the people—the babe and the grown-up; it included them all, and was meant for all. The ark was the leader, and the safety, and the ground of confidence that day. In the same way Jesus is all in all (Col. 3. 11).

**THE MEMORIAL STONES.** Twelve men, completely representing the twelve tribes, took twelve stones OUT of the river and left twelve stones IN the river—one of those beautiful dual types of Scripture: IN DEATH always, never again to live—the old man; IN LIFE always, never again to die—the new man (Gal. 2. 18; Rom. 6. 8).

1st September.—**THE RICH YOUNG RULER** (Luke 18. 18-30). *Learn* Romans 3. 20—"Therefore, by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin."

An important question—Rich and honourable, yet not satisfied—Good, but not good enough—Weighed and found wanting—Measured and found short—Riches a source of sorrow and a hindrance to salvation.

**E**TERNAL life is the subject of this lesson—how it was viewed by this wealthy and moral-living young man; the mistakes he made, and the teaching of the Lord Jesus in his case and condition, are matters full of instruction.

**THE YOUNG MAN WHO CAME.** He was young—it is good to come early; he was rich—this was no help to him; he was religious and moral-living—religion and morality cannot save; he was in good position—a ruler and near to the kingdom, but he was not in it.

**THE MANNER OF HIS COMING.** He came running (Mark 10), showing his earnestness; and kneeling, showing submission (in appearance at least). He came with an important question, yet after all he went away in grief.

**THE MISTAKE THE YOUNG MAN MADE.** It was not that he was rich, but that he trusted in his riches (Mark 10. 24); it was not that he was wicked or immoral, but that he trusted in goodness as the way of salvation. His question was, What "good thing" must I do? (Matt. 19. 16). The price of eternal life is high; he who would buy it must be "perfect" (Matt. 19. 21). The young man was not perfect, and broke down under the test.

**THE ONLY GOOD ONE.** The young man's measurement of goodness was not a correct one. Measured by other men, he might be good in comparison with them; measured by the goodness of God, how imperfect the best. "All have sinned and come short" (Rom. 3. 23). Jesus the Good One is the standard of goodness. "Ye know the grace of our Lord Jesus Christ" (2 Cor. 8. 9).

**THE LOST OPPORTUNITY.** The young ruler "went away" very sorrowful. Had he been a poor man, it would not have been so difficult; and had he not thought himself somewhat "good," needing only to do some more good to be satisfied and obtain eternal life, he would not have been sorrowful. The lesson shows that this man was not in condition of soul to come lost and bankrupt and be saved by grace alone. "Not of works, lest any man should boast" (Eph. 2. 8), "but according to His mercy" (Titus 2. 5), "through the redemption which is in Christ Jesus" (Rom. 3. 24).

## REPORTS AND SUGGESTIONS.

THE following letter has been sent to us from a worthy Christian worker among the young:

Dear Mr. Editor,—It has occurred to me that it would be both interesting and profitable if you could see your way to devote a page of *The Pathway* each month to the publication of short Reports of Evangelistic Work, especially among young people, and also any suggestions from those who have had practical experience as to the best methods to be adopted in carrying on such work. I feel sure that Sunday-school Teachers and others would gladly help in this.—I.

We have sought to carry this out in measure in the past by inserting hints, rules, and a few incidents, but feel that much more might be done by *mutual help* of teachers and workers. We will gladly devote a portion of our space to short reports, hints, new ideas, practical suggestions, &c. Kindly lay this matter before God, and see if you cannot be of help to your fellow-labourers in the great work of winning young folks for the Saviour. Send your notes by 15th at latest to 'The Editor, 73 Bothwell Street, Glasgow.

**INDIAN CHILDREN.**—The sum of £92 3s. 1d. has been collected mostly by Sunday-school children for the Indian house-boat *Dayspring*, to sail about the rivers and canals and tell the young people about "Jesus and His love."

**SEASIDE SERVICES** are being held at Dunoon, Brodick, Lamash, &c., on the Clyde; Mr. George Bennet, of York, is at Whitley Bay, near Newcastle-on-Tyne, and hopes later to be in Portobello, near Edinburgh.

**BIRMINGHAM.**—Mr. Walter E. Willy had eight days' special meetings for young believers and young people in Small Heath. A good few confessed Christ. We hope Mr. Willy may visit some of the Clyde watering-places for children's meetings. His artistic abilities specially fit him for this work.

**GLASGOW.**—Large meetings of children are held each Tuesday in the tent at Thornliebank. A few bigger girls and boys have manifested soul interest... The children's services in Hermon Hall each Sunday afternoon at 3 have been remarkably successful. Interest steadily maintained, and quite a number claim to be on the Lord's side... Teachers' Monthly Meeting for the exposition of lessons as given in *The Pathway* on Saturday, 31st August, 5 to 8 p.m., in Parkholm Hall, 360 Paisley Road. Lessons for September will be expounded by our brethren James Murray, Robert Hamilton, and Andrew Stevenson. Tea at 5 o'clock.

**A SUGGESTION.**—"I am writing you a few lines to tell you what we have done in our Sunday School with your *Boys and Girls Almanac*. We saw that we suffered a disadvantage from being so far away, with regard to the notes on the lessons in *The Pathway*, so we decided to put the lessons back six weeks, so that we might share with teachers in Great Britain the help given in that magazine. There are a large number of teachers suffering the same disadvantage in the colonies, and a very simple rearrangement of the almanac would enable all to profit by the help given in *The Pathway*. If you made a special edition for the Australasian Colonies, using exactly the same lessons and scriptures, only instead of January 1st, 1902, put February 14th, and then the end would come on February 13th, 1903, it would give us the advantage of an unbroken list as well. I believe that any suggestion which would make your publications more valuable will receive your earnest consideration.—H. H. B., Tokomaru."

The Editor of *The Pathway* will value comments on this suggestion from friends far distant from office of issue. The only aim in these notes is to assist in bringing clear evangelistic truth before the young folk.

**A WORD OF CHEER.**—"I might mention that there are two or three young folks here who were brought to decision for Christ through an article in *Boys and Girls*, my sister among the number. Surely praise belongeth unto the Lord. He is faithful.—E.R., Owen Sound, Ontario." This should be encouragement for all workers among the young.

**FOUR LAST THINGS IN 1 COR. 15.**

The Last Witness—Last of all He was seen of me - verse 8  
 The Last Adam—The last Adam a quickening Spirit verse 45  
 The Last Enemy—The last enemy . . . is death - verse 26  
 The Last Trumpet—At the last trump - - - verse 52 T.B.

**FOUR GREAT CERTAINTIES**

IN LUKE 11. 31, 32.

Resurrection - Queen and men of Nineveh shall rise  
 Reckoning - Shall rise in judgment  
 Reception - She came — was received  
 Repentance - They repented—all must Hyp.

**A BIG SUBJECT—"CONSIDER CHRIST"** (Hebrews 3. 1.)

He is God's Son - - John 3. 16  
 He is the Lamb of God John 1. 29  
 He is our Saviour - Matt. 1. 21  
 He is our Shepherd - John 10. 11  
 He is our Guide - - Jer. 3. 4  
 He is our Passover - 1 Cor. 5. 7  
 He is our Sacrifice - 1 Cor. 5. 7  
 He is our Advocate - 1 John 2. 1  
 He is our Life - - Col. 3. 4

He is our Head - - Col. 1. 18  
 He is our Wisdom 1 Cor. 1. 30  
 He is our Righteousness 1 Cor. 1. 30  
 He is our Sanctification 1 Cor. 1. 30  
 He is our Redemption 1 Cor. 1. 30  
 He is our Foundation Matt. 16. 18  
 He is the Image of God Heb. 1. 3  
 He is our Pattern - Matt. 11. 29  
 He is all in all - Col. 3. 11 J.A.

**OUR KINSMAN REDEEMER IN PROPHECY AND IN MANIFESTATION.**

Behold, a virgin shall . . . bear a Son, and shall call His name Immanuel—God with us - - - Isa. 7. 14; Matt. 1. 23  
 Behold, thou shalt . . . bring forth a Son, and shall call His name Jesus Lu. 1. 31  
 for He shall save His people from their sins - - - Matt. 1. 21  
 And Mary brought forth her first-born Son—God was manifest Luke 2. 7  
 in the flesh - - - - - 1 Tim. 3. 16  
 As the children are partakers of flesh and blood, He also Himself likewise took part of the same; He took on Him the seed of Abraham; made like unto His brethren . . . that He might make reconciliation for the sins of the people - - - Heb. 2. 14  
 Heb. 2. 16  
 Heb. 2. 17  
 He was a Man of sorrows, and acquainted with grief He was wounded for our transgressions; He was bruised for our iniquities; for He looked and there was none to help . . . so He was their Saviour. He made His soul an offering for sin; Isa. 53. 5  
 He poured out His soul unto death; and now He ever liveth to make intercession for them - - - Isa. 53. 8, 9  
 Heb. 7. 25  
 He will not be in rest until He have finished the thing. He shall see the travail of His soul, and shall be satisfied in the day of His espousals, in the day of the gladness of His heart; when at His marriage supper He shall present unto Himself His spotless bride, redeemed with His own precious blood. Then He will rest in His love; He will joy over thee with singing - - - Ruth 3. 18  
 Isa. 53. 11  
 Cant. 3. 11  
 Rev. 19. 7  
 Eph. 5. 27  
 1 Pet. 1. 18, 19  
 Zeph. 3. 17 E.A.H.

**SIX LOOKS OF JESUS.**

A look of love - Mark 10. 21  
 A look of approval - John 1. 47  
 A look of encouragement Luke 19. 5  
 A look of compassion - Luke 7. 13  
 A look of reproof - Luke 22. 61  
 A look of solicitude John 19. 26  
 E. A. H.

**DEEP THINGS OF GOD.**

Joy unspeakable - - 1 Pet. 1. 8  
 Gift unspeakable - - 2 Cor. 9. 15  
 Riches unsearchable - Eph. 3. 8  
 Judgments unsearchable Rom. 11. 33  
 Ways past finding out Rom. 9. 33  
 Peace passeth understanding Phil. 4. 7 L.B.

**COUNTERPARTS OF OLD TESTAMENT BOOKS IN NEW TESTAMENT.**

**THE BOOK (Old Testament) AND ITS SUBJECT.**

**GENESIS.** The first Adam, his fall and consequent ruin of *ra'e*.

**EXODUS.** A people chosen; their redemption, and sundry directions for them.

**LEVITICUS.** The old covenant. Its sacrifices, priest, tabernacle, &c.

**NUMBERS.** Wilderness experience.

**DEUTERONOMY.** Laws for Israel, as the people of God.

**JOSHUA.** Conquest, and its results enjoyed.

**JUDGES.** Days of declension.

**RUTH.** From the alien's place to the "royal line." A Gentile's story.

**1st and 2nd SAMUEL, 1st and 2nd KINGS, 1st and 2nd CHRONICLES.** Canaan possessed; the elect nation; Temple service; fighting. Kings, godly and ungodly. Judgment for disobedience.

**EZRA, NEHEMIAH, ESTHER.** { Remnant times  
Individual  
faithfulness.

Opposition from without. Ultimate triumph of Jews.

**JOB.** Patience and faith rewarded.

**PSALMS, ECCLESIASTES, SONG OF SOLOMON.** Varied fare for varied needs. The **PREACHER'S SERMON** (Eccles.) and **SONG.**

**PROVERBS.** Weighty words on weighty matters.

**The PROPHETS (Isaiah to Malachi).** Declension and departure from God. Rebuked. "Glories to follow." Messiah's reign.

**COUNTERPART (New Testament) AND ITS SUBJECT.**

**THE FOUR GOSPELS.** The second Adam. "The Lord from heaven." His victory over sin and Satan, and consequently salvation procured.

**The ACTS and ROMANS.** Church formed. A testimony for God. Redemption, and commands for God's people.

**HEBREWS.** The better covenant. The *one* sacrifice. The High Priest. The true tabernacle.

**PHILIPPIANS.** Pressing on, "sorrowful, yet *always rejoicing*."

**1st and 2nd CORINTHIANS.** Church order; injunctions to believers.

**EPHESIANS and COLOSSIANS.** Results of conquest of Calvary. What is ours "in Christ."

**GALATIANS.** "Turning again" to Judaism.

**PHILEMON.** A runaway's conversion; once "a slave," afterwards "a brother beloved."

**1st and 2nd PETER (written to Jews).** "An incorruptible" inheritance. "Holy nation." "Peculiar people." "Spiritual house." "False teachers," and "pernicious way." Judgment beginning at House of God.

**1st and 2nd THESSALONIANS, 1st and 2nd TIMOTHY, TITUS.** "Latter days." "Perilous times." Departure from truth. Exhortations to Godliness.

**JAMES.** Keyword, "*faith*." Straight talk on important matters. "Patience and her perfect work."

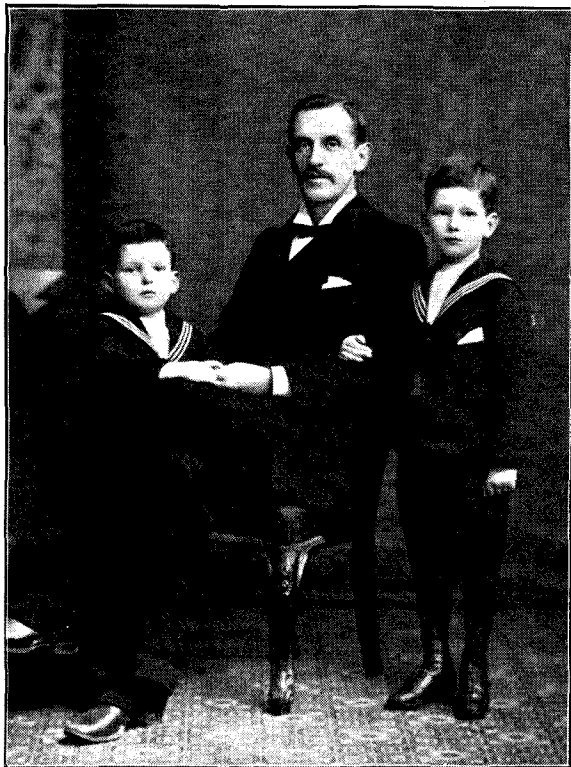
**JOHN'S EPISTLES.** Love in truth, and truth in love."

**JUDE.** Warnings and exhortations.

**REVELATION.** Declension in church. From Ephesian first love to Laodicean lukewarmness. "The unveiling of Jesus Christ." Saints of God in glory. J. R., Jr.

"I HEARD the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6. 8).

"According to my earnest expectation, . . . Christ shall be magnified in my body, whether it be by life, or by death" (Philippians 1. 20).



H. CARDWELL HILL AND HIS TWO BOYS.

DIED SUDDENLY AT KWALA LUMPUR, STRAITS SETTLEMENTS,  
10TH JUNE, 1901.

## H. CARDWELL HILL, OF KWALA LUMPOR.

**H**ENRY CARDWELL HILL was born at Swansea on 27th March, 1868. He was educated at Worcester Cathedral School, afterwards serving four years as pupil teacher to a Board School. When quite young he took part in family worship, but when about 19 years of age he definitely decided for God and His service. Hearing an address by a China Inland missionary, he told his parents, "I have decided to go to China," and from that time he never changed his mind.

When 21 years of age, and while in the assembly in Swansea, the Lord made his way clear to go to the Straits Settlements, which he left in a few months for China, to perfect himself in the Chinese language. Returning to the Straits, he laboured there till 1893, when he came home and was married at Hereford to Miss E. Annie Johnston, daughter of Mr. Howard Johnston, on 28th August, 1894. In the same year they left for Taipeng, where they were much blessed in their work, and where three of their sons were born, the fourth being born in India. He was led to India in August, 1899, through having attended a Conference there some time before, thereby seeing the great need of some one to help in the school work.

Mr. Hill was looking forward to do great things for the Lord in India, especially as his wife knew the Telugu language so well, and would, therefore, be of much service to him; but the Lord had other purposes, and in His wisdom just fourteen months ago took Mrs. Hill, and now has taken Mr. Hill, leaving four little boys, two of whom are seen in the photograph.

Our departed brother made many friends during his recent sojourn in this country who will value his calm and bright death-bed testimony, which so blessedly confirmed the testimony of his lips during life, and which has been sent home by his fellow-labourers in KWALA LUMPOR:

"On Sunday, 19th May, he felt very poorly (he had complained on Friday night of a chill he feared he had taken in steaming over from Perak), but came across to the English morning meeting, and gave a very bright word on Mephibosheth eating always at the king's table. He said: 'The Lord does not tell us to keep this feast to-day, till next week, from week to week, but 'till He come,' and I always like to think this may be the last feast before He comes.' That was the last feast until he saw the gracious Saviour face to face. He could not take the evening service as announced, but lay sick at home. That night was a very bad one, and the next day I called in the State surgeon, who pronounced it a severe attack

of dysentery. His sufferings were very great for a week or more, then he seemed to improve slightly. Eventually the dysentery ceased, and he was more bright. Our good nurse, Miss Maclay, had promised him tea in the sitting-room on Sunday if he kept up this good progress. Everything that a skilful and kind doctor and loving nurses could do for him was done. On Saturday night it was Mr. Angus' turn to watch, and as usual I relieved him at four o'clock. Our brother had a bad night, and felt 'very weary,' still there was nothing wrong when I left with my wife for the English meeting at 7.30—Miss Maclay and Mr. Angus remaining at home—but when we returned there was a great change. I immediately went off for the doctor, and on his arrival he said there was no hope—the patient had had an utter collapse, and he could not last out the day. There were a good many tears shed by us that day, but they were time after time dried with smiles of gladness as we saw the triumphant joy of dear brother Hill. Turning to the doctor, he said: 'Is this death? Why, this is glorious. I am surprised.' Then he spoke of the value of the precious Blood. 'That is my anchor,' he said. Many times he lifted up his arms saying, 'Come, Lord Jesus; I am waiting.' Once he asked me to read the first few verses of the twenty-second chapter of Revelation, and he partly recited them as I read. Then turning to the doctor, he said: 'No night there; no more of these weary nights.' Another time he asked me to read the twenty-third Psalm, telling us how he was experiencing the truth of the fourth verse—the Lord was clearly with him in the valley. Reading at his request Isaiah 41. 10, he said: 'He is with me. Overflow thee! I should rather think not. They have not overflowed me; have they, doctor? I am on the top of them.' Another time he suddenly exclaimed: 'Death, where is thy sting? Grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ.' As the day wore on he got very tired, and said: 'Why is it He keeps me so long on the steps? I thought He was going to let me step in this morning.' He asked me to read to him 'The Blood of Jesus cleanseth from all sin,' and when a friend called in the evening he said to him, 'Look at me now on the steps waiting to go home. Where is my peace? It is in *the Blood*. What should I do without that, now?' Once during the day he burst out singing, 'Glory, glory, dwelleth in Immanuel's land.' Shortly before 12.30 his breathing grew weaker and weaker, and then ceased without

the faintest struggle. Thus on 10th June, 1901, he passed in to see the King in His beauty.

“When you write home about this glory bed,’ he said several times during the day, ‘say it was Christ, all Christ; it is not myself at all—just His grace, His mercy,’ and now He has seen Him. If I could only convey to you the joy of his face and the light in his eyes as he thus spoke you would indeed be comforted.”

Mr. Hill’s anticipation of again forming a home in Narsapur, and receiving his little ones in India, has not been fulfilled; but we praise God for the good service he has rendered, as well as for his blameless life. His removal, when so fitted and so well trained for service, with a wide door amongst both young and old before him in the Godavari, cannot but make us marvel; yet, taught by the wisdom of the Cross, we bow and say, in our Lord’s own words, “Even so, Father, for so it seemed good in Thy sight!”

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## ON COMMUNION WITH GOD.

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THERE is a hymn which says, “I would commune with Thee, my God”—a most blessed attitude of soul. But infinitely more blessed is the fact that the Lord, Jehovah Himself, desires our fellowship—would commune with His people. How sweetly on the ear of one whose heart is right with God fall such words as, “I will commune with thee” (Ex. 25. 22); “I will speak unto thee”; “I will talk with thee” (Ezek. 3. 22).

What marvellous condescension and grace on the part of the high and lofty One (Isa. 57. 15), to stoop to intercourse with fallen man, to become a listener as well as a speaker. Luther’s version of “Rest in the Lord” (Psa. 37. 7) is, “Be silent before God.” And when we enter into His presence, should we not sometimes rather keep silence and let *Him* speak—become more frequently listeners? How He would pour of the depths of His fulness into the disengaged, waiting, listening soul. How He would make known His ways, reveal His purpose, confide His secrets. He would cause the waiting one to drink so deeply of the “river of His pleasures,” and such an outpouring of blessing would be the result. His soul would indeed become like a watered garden, and like a spring of water, whose waters fail not (Isa. 58. 11). His whole life would become richer and fuller for the seasons thus spent. E.A.H.



## “WORKERS TOGETHER WITH GOD.”

By J. R. CALDWELL, Editor of *The Witness*.

“We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain” (2 Cor. 6. 1).

OBserve in the previous chapter (5. 20) he says, “Now then we are ambassadors for Christ, as though God did beseech *you* by us: . . . be ye reconciled to God.” The *you* is put in by the translators. He was not beseeching the Corinthian saints, but the world. But here in this verse we have just read He beseeches these saints at Corinth not to receive the grace of God in vain. There is such a thing as the grace of God bringing forth very little fruit; abundant grace ministered, and yet a hindrance in bringing forth fruit to the glory of God. The grace of God is spoken of in Titus 2 as teaching or disciplining us, teaching, as a father instructs his children to this end, “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age.” If the grace of God does not produce that result in us, then to that extent it is received in vain. I am to live soberly as to myself, righteously as to my neighbour, and godly as to my relationship with God. A man may be a sober man, and yet an unrighteous man. He may be both sober and righteous to a certain extent, and yet not godly, not living in the secret of his heart before God. God puts everything in its right place. That is the result which the grace of God is intended to produce in our lives.

“We then, as workers together.” Read in connection with that 1 Cor. 3. 8, 9, “Now he that planteth and he that watereth are one”—that is to say, they are doing one work—“and every man shall receive his own reward according to his own labour, for we are labourers together with God.” Paul is spoken of here as a wise master-builder. God is the Architect who has drawn a plan, and Paul is carrying it out, and those labouring with him.

You will find that expression in an interesting connection in the first book of Samuel. If you read carefully through this chapter, you will see what it is to work, and what it is not to work with God. “Jonathan told not his father,” for he could not enter into the purposes of a heart like his that was true to God, and so when going forth in faith and in the power of God he told not his father. In the sight of Jonathan these enemies of Israel were uncircumcised. That was enough for Jonathan. Circumcision was the sign of a people in relation-

ship with God. He saw those Philistines as the enemies of God and His people. Saul asked counsel of God. "Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel?" But the Lord answered him not that day. It was a terrible day for Saul when the Lord answered him not. Nevertheless, God answered David when he sought Him, although he sinned grievously against Him. But Saul rejected the Word of the Lord, and would not have it, and when he asked counsel of God He would not answer. If we reject the Word of the Lord, then we reject His counsel. He is not going to be mocked by those who will not do His will. When God made no answer to Saul he divined that some sin had been committed by some one, and he cast lots, and Jonathan was taken, and Saul said, "Thou shalt surely die, Jonathan." But the people said, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; as the Lord liveth, there shall not one hair of his head fall to the ground, for he has wrought with God to-day."

There is all the difference in the world between working with God and working without Him. Another way is to make our arrangements, pursuing the course that we think will be most popular, and then ask God to work with us. It is quite another thing to put ourselves into God's hands, and adopt God's ways and methods, and thus to work in fellowship with God.

The Apostle Paul in all his service to the Lord made up his mind that he would work with God. If God was the Builder, then he would build with Him according to His plan. If God was building on the foundation gold and precious stones, he was not going to build wood, hay, and stubble.

Let us see to it that in all our service we work with God. This is most important in these last days, especially in the service of God in the Gospel, and ministry to God's people.

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## HE STOOD ALONE FOR GOD.

FULLY forty years ago a young man, a joiner to trade, was wont to take his stand at the Cross of his native town and preach Christ to the perishing. After the labours of the day among the boards and shavings, he would be found on certain evenings standing up as a solitary witness for his rejected Lord. Committee or association there was none. I saw no band of Christians holding up his hands. He was bereft even of the comfort of having a fellow-labourer. Yet undaunted he

stood at that corner, while the scoffer passed by, and the respectable religionist stood for a few minutes afar off with the air of a man who was spying out the nakedness of the land. Yet there were often some who listened respectfully. And I doubt not that many a lone and desolate heart was made glad through the Gospel message proclaimed at that spot. The frequenter of the crossing might come and go; and, through inhospitable winds, the corner might be swept almost bare of its accustomed loungers; nevertheless, the young Christian worker was at his post. He was his own precentor, and even now I seem to hear his clear, musical voice leading off with "The Lamb upon Calvary."

I remember that his place at the corner became vacant. Owing, I rather think, to a time of industrial depression, he had gone to a distant land to pursue his earthly calling. I have often wondered how it fared with him in these more than forty years that have rolled away. Has his bow abode in strength? Have the promising tokens of his youth been confirmed by the events of later years? Is he still preaching Christ? We cannot repress thoughts like these concerning some who were valiant for God in the fair morning of their days. We cannot help wondering how it has fared with them in the great gap of time that lies between *then* and *now*. How have they come through the battle of life? Have they been overwhelmed in the flood of its sorrows? Have they succumbed to its temptations? Has their light gone out in the fierce rush for worldly success? Has their soul been shrivelled up in the thirst for gain? Or have they survived all these perils in the "deep" of sin? "Faint yet pursuing," are they holding forth the Word of Life? If they are still in this vale of tears, would we find them now as we saw them in that far-back day—all for Jesus, and sounding aloud the praises of His Name?

Quite recently I received an answer to these questions, in so far as they pertain to the young Christian of whom I have been speaking. One who hailed from the same distant town was passing this way; and I rejoiced to learn that the youthful witness of former days was still keeping the even tenor of his way—telling out the story of Jesus' love. He must be getting well down the vale of life now, for it is drawing near the half-century since I first heard his voice in the Gospel. Yet he has continued "stedfast, unmovable"—abounding in the work of the Lord even to this day. When I was told how it fared with him I felt I had a better understanding of the scripture that

says, "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25. 25).

It is a very interesting question, How is it that this young Christian worker stood out so well and so long? I have been musing a little over his case, and it seems to me that it possesses one or two outstanding features which may at least help us to understand his "continuity" in the path of service. He not only took a decided stand for God, but he *stood alone* for God in an evil day. It is a wonderful test of Christian vitality to stand alone in public testimony for the rejected Christ. It is comparatively easy to stand for God in the middle of a goodly company. When the revival sun is shining, and there is a "boom" in the Lord's work, it is not difficult to "fall into line," and be valiant for the faith of the Gospel. Christian workers are on our right hand and on our left. The stream almost carries us then. Indeed, at such times it may be difficult to break away and take things easy. Any declension on your part is at once observed. You are questioned as to the state of your soul. You receive words of exhortation. You find it is not just so easy getting back to the land of lukewarmness as you had expected.

But all this is changed if you find yourself a solitary public witness for God. Death reigns around. There is no stream of external success to bear you onwards on its current. There are no sympathetic Christian workers around you to hold up your hands. There is every opportunity to quietly retire into "ease in Zion," for no one will be taking you by the button-hole to enquire why the bright gold is getting dim. But if, in spite of discouragements, and dearth of sympathy, and a clear way of retreat, you stand alone for God, there is every reason to believe that you are enduring as seeing Him who is invisible—that you possess the elements of Christian continuity. He who by faith can stand alone for God in an evil time may well stand for God in any time. We cannot say as much for one who stands for God in the middle of a sympathetic company. He may be the true gold, no doubt; but if the earthly supports were to be withdrawn, if no watchful eye were upon him, and an evil day were to come—we should see then how he would abide the fire. Let us therefore anticipate the testing time by seeking that grace which shall enable us, if need be, to stand alone for God. Let famine and discouragements be what they may, blessed are they who can say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psalm 73. 25).

W. S.

# CRUMBS FOR CHRISTIAN WORKERS.

Gathered by ALEX. MARSHALL.

**T**HOSE trials which put our wisdom to confusion, thwart our pride, and starve the lust of the flesh, best fit and enable us to trust the Living God. Let us, then, not suffer such trials to pass without making right use of them, giving thanks to God for them all.

Never go about *looking* for love, but go about *showing* it and you will find plenty of it.

He is not rich that lays *up* much, but lays *out* much.

He who judges his services by present appearances will judge by the blossom and not by the fruit.

None have more pride than those who dream that they have none.

Be much with God in secret, so will you bring profit into the saints' assemblies, and bring profit away from them.

Would you grow up in Christ, make a conscience of obedience to Him in the smallest matters.

Let us solemnly consider how much we may injure others when we are fretful and wilful, and how much we may help others when we are joyful in God.

The troubles of the way do us good service, if they raise the eyes of our mind to look at things unseen and eternal.

Present faith, not past experience or comfort, keeps us from fainting in the hour of trial.

Which of us can be kept near to Christ without some thorn in the flesh?

Faith, patience, and prayer can overcome all difficulties.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "THE PRECIOUS WORDS AND PERFECT WAYS OF JESUS,"

selection of Gospel Pictures in which the Lord Jesus is the central figure as the subject for "THE GOSPEL SCHEME OF LESSONS." Copies of the Scheme will be sent free to any Superintendent or Teacher who applies for same.

8th September.—**BLIND BARTIMÆUS** (Mark 10. 46-52). *Learn* John 9. 39—"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Poor and blind—Hope for the helpless—The passing opportunity—An urgent cry—A gracious call—Blessing received and rightly used.

**I**N this narrative we have an excellent picture of the way in which salvation is reached by needy and helpless souls. The various points rise up in a natural and simple fashion, and encouragement and warning can easily be taught by the incidents recorded.

**A MAN IN BLINDNESS, POVERTY, AND HELPLESSNESS.**

A true estimate, in some measure, of man's condition is necessary in order to salvation. The whole man never calls the doctor (Mark 2. 17); the Gospel is preached to the poor (Luke 4. 18); the rich are sent empty away (Luke 1. 53). Bartimæus was fully alive to his condition.

**AN OPPORTUNITY COMING WITHIN REACH.** "Jesus passed that way;" the passing of Jesus in Gospel word is every needy sinner's opportunity. To Bartimæus it was the first and last, the only chance; he did not neglect it (Heb. 2. 3).

**BARTIMÆUS' ENQUIRY AND HEARING.** Though he could not see he could ask and hear. We can easily think that Bartimæus had often heard of Jesus' words, for they were the talk of the time, and doubtless he sought gladly the news about Jesus, and stored it in his mind, so that when it was told him that Jesus passed that way, his heart took fire and he determined to reach Him.

**THE CRY OF THE NEEDY.** Above the din of the passing crowd rose the voice of the beggar man. The crowd had no heart for him or his need. He would have been blind yet if he had heeded the crowd. One ear was sharp to hear; one heart was kind to respond to that cry. The Shepherd ear, the Shepherd heart of Jesus can hear above all sounds the bleat of a lost sheep. Note the character of the cry; it was intense, persistent, and personal, and to the right Person.

**THE INVITATION AND RESPONSE.** "He calleth thee." This is true to-day. Jesus is calling, waiting on the coming sinner, ready to save the one who is ready to perish. "Casting away his garment," Bartimæus rose and came. His action is equal to his cry and in keeping with it. Whatever hindered is put away. Neither crowd nor garment is suffered to prevent him reaching Jesus and getting the blessing.

**A CONFESSED, DEFINITE NEED.** Jesus knew well what Bartimæus wanted and needed, but He wished the man to put it into words and shape. "Lord, that I may receive my sight"—a form of prayer, very definite, very simple, intensely real; something like, "God be merciful to me, a sinner."

**BLESSING RECEIVED AND PROPERLY USED.** Jesus gave him sight freely, and put no claim upon him, yet we read "he followed Jesus in the way." Thus we lose sight of the once blind man. He is no longer a beggar, blind; his place is no longer by the wayside of Jericho, but in the way of Jesus, to the glory of his Saviour and his own great blessing.

*15th September.*—**A RICH PUBLICAN CONVERTED** (Luke 19. 1-10).

*Learn* John 1. 12—"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

Obstacles and hindrances—A heart in exercise—Where there's a will there's a way—Climbing up means climbing down—A guest offered, a guest received—Salvation's arrival.

**A** **NOTHER** gem from Jericho is the subject of our lesson to-day; familiar it is, yet it is not threadbare, nor has it lost its sweetness and charm this story of Zaccheus, the little, rich, and despised tax-collector.

**THE MAN: HIS INFIRMITY, DISABILITIES, AND HINDRANCES.** A most unlikely person to be saved was Zaccheus. He was

rich (Mark 10. 23), he was in an evil business, for a publican was a religious outcast; he lived in Jericho, which Jesus only visited once; and in person he was a little man, who could neither see nor be seen.

**THE SEED OF BLESSING.** "He sought to see Jesus"—hearing had had its effect on Zaccheus. "We would see Jesus" is a good petition (John 12. 21). Out of that desire came all that follows—the knowledge of Jesus, "who He is," is salvation, eternal life (John 17. 3).

**A MISTAKEN WAY.** Zaccheus did not know Jesus was seeking him (verse 10); he thought all the seeking was on his own side, so to overcome his shortness of stature he climbed up into a tree. Amongst the trees was Adam when God sought him; in a tree was Zaccheus when Jesus sought him; on a tree was Jesus when our sins were borne by Him. Climbing the tree only took Zaccheus farther away from the Saviour—he must retrace his steps and "come down" to receive Jesus.

**THE SELF-INVITED GUEST.** "I must to-day abide at thy house." This is the way Jesus treats a seeking soul (Rev. 3. 20). No one wants Jesus more than He wants them. No one wants to know Jesus more than He wants to be known of them. Zaccheus could only receive Him or refuse Him, and he received Him "joyfully."

**WHAT THE NEIGHBOURS SAID.** Zaccheus is a sinner; the prophet should know that (Luke 7. 39), and should choose His company. It is the old mistake—the natural man thinks himself good and fit company for Jesus while others are not; such is the pride of the human heart.

**CONFESSION, SURRENDER, SALVATION.** The publican stood there before them all and owned Jesus "Lord" (Rom. 10. 9; Luke 23. 42), and made Him practically Lord over his goods—a contrast with the rich young ruler (Luke 18. 23). Salvation had indeed come to the house in every sense of the word. The Saviour was there Himself, and salvation was operating in the heart of Zaccheus. "For the Son of Man is come to seek and to save that which was lost,"

22nd September.—**JESUS ANOINTED BY MARY** (John 12, 1-11).  
*Learn Revelation 5. 9—*"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation.

Jesus' retreat at Bethany—A wonderful company—Love and faith in operation—The critics murmur—The defence of Mary—An enduring monument.

**F**ROM Jericho, where we last saw the Lord in company of Zaccheus, and heard Him speak the precious words, "The Son of Man is come to seek and to save that which was lost," we are now taken to the familiar Bethany to see Him as an honoured guest in the midst of those whom He had blessed, and who loved Him in return.

**THE TIME, PLACE, AND OCCASION.** Within six days of His crucifixion Jesus sought the quiet retreat of Bethany ("House of Dates" or "Home of Comfort"), and there in the house of Simon, the leper, a supper was made for "Him." It is said that it was the end of a Sabbath day, and that Simon was probably a leper who had been healed by Jesus.

**THE COMPANY GATHERED.** Lazarus, who had been dead, now raised and seated with Jesus (Eph. 2. 6); Martha, who served; and Mary,

who sat and listened and learned (Luke 10. 39); besides the twelve disciples, with Jesus in the midst. A most interesting scene!

**THE OFFERING OF LOVE.** Mary shines here not merely as a loving disciple, but as an educated one. Not in vain had she sat at Jesus' feet. She brought her box of precious, costly ointment for the anointing of One for burial (Matt. 26. 12). The ointment was precious (worth at least £10), and the love that gave it was precious, but the faith and knowledge were also of great value in the eyes of the Lord.

**WHAT THE SPECTATORS SAID.** Started by Judas, and joined in by the disciples, a murmur of indignation went round, "Why was this waste?" (Mark 14. 4)—ten pounds spent in this way. "It could have been given to the poor." On the part of Judas, at least, this was hypocrisy (John 12. 6).

**JESUS' APPRECIATION OF THE ACT.** "A good work"; a work of faith and labour of love (1 Thess. 1. 3); all for His comfort; all for His use. The poor have their place, and to give to them pleases Him; yet there is a portion that belongs to Jesus, and which, when yielded to Him, affords Him pleasure (Psalm 50. 23).

**MARY'S MONUMENT.** More enduring than marble, having a more glorious shrine than Westminster Abbey, is the memorial of that humble woman's deed of love. Wherever and as long as the Gospel is preached, this story shall be repeated; for all faith's loving works are imperishable (1 Peter 1. 7).

29th September.—**RAHAB SAVED** (Joshua 2. 1-22). *Learn* Heb. 11. 31—"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

Born in condemnation—Of a doomed race, in a doomed city—An only opportunity—The hearing of faith—The action of faith—The token of faith—Salvation and translation.

**I**n the story of the preservation of the woman Rahab there appear many suggestive points illustrative of the way of salvation and translation from the kingdom of Satan into the kingdom of God's dear Son.

**RAHAB'S NATIVE CONDITION.** A member of a doomed race, born into a kingdom of people who were condemned before she was born (Gen. 15. 16), she was a householder in a city that was doomed to utter destruction, and yet she escaped.

**RAHAB'S GOLDEN OPPORTUNITY.** This was when two men knocked at her door. Had she kept them out her salvation was gone for ever. Salvation knocks at every door (Rev. 3. 20).

**RAHAB'S HEARING OF FAITH.** Reports of what God had done had reached her (verse 10), and she confessed God *the* God of heaven and earth. So that she was a believer in God in a heathen city among heathen people.

**RAHAB'S FAITH IN ACTION.** In hiding the men, in preserving their lives, and in pleading for her own and her kinsfolk's life, faith was in operation (James 2. 25). It was living faith.

**THE SCARLET THREAD TOKEN.** Even the colour is suggestive. A scarlet emblem affixed on Rahab's window marked it out from all other windows, even as the blood on the houses of Israel in Egypt. It was a token that a believing soul lived there. It made the house salvation house (Exodus 12. 13).



**THE WHOSOEVER COVENANT.** "Whosoever" *in* the house, safe; "Whosoever" *out* of the house, not safe (verse 19). (See John 3. 16 and Rev. 20. 15).

**THE COMPLETENESS OF RAHAB'S SALVATION.** (See Joshua 6. 25.) She and all she had were saved. None lost, nothing lost, all saved! and she is still saved, for "she dwelleth in Israel unto this day." Thus in this old story we can see an outline of the way of salvation—hearing, believing, trusting, obeying, and being transferred from amongst the lost and perishing into the midst of God's saved people.

6th October.—**THE LOWLY KING** (Luke 19. 28-48). *Learn* Zech. 9. 9—“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

Jerusalem stirred up—Meeting the King—Lowly and peaceful—All-seeing and tender—Sorrow for woes of enemies—The King at work—Purifying, healing, teaching—Implacable enemies.

**O**UR lesson treats of the triumphal procession of our Lord from Bethany and Bethphage to Jerusalem, which took place after the supper at Bethany, and four days before His crucifixion. The claims of Jesus to the kingdom had to be lodged at the metropolis. For a time He has been rejected, but the day will yet come when in that same place He will be enthroned, and the Scripture fulfilled in its completeness (Luke 1. 32).

**THE PEOPLE ASTIR.** According to the account by John (12. 12, 13) the people went out from Jerusalem, on hearing of the approach of Jesus, to meet Him, bearing palm branches, and crying, "Hosanna" (save now), just the errand He was on. "King of Israel" they proclaimed Him, but they knew not, as He did, that a cross lay between Him and the crown (Matthew 20. 18, 19).

**THE BORROWED ASS.** Every step of the way was marked out in the plan, and so was this incident of the Lord's coming to Jerusalem, "lowly, riding on an ass" (Zech. 9. 9). Not on war-charger, as Rev. 19. 11, to enforce submission, but the Prince of Peace to gain His kingdom by purchase and conquest of love. Note how minutely Jesus knew where and how to find the colt.

**THE TRIUMPHAL MARCH STOPPED.** With the shouts and plaudits of the multitude around, Jesus was not in any way unbalanced. With perfect knowledge of all that lay before him, and those who seemed so happy and loyal, He kept on His way. A turn in the road, and suddenly Jerusalem bursts into view—the city of the great King. Its history past, its present opportunity, and its future doom all pass before our Lord's mind, and the tears flow from His holy eyes. Jesus wept; such His love; man of sorrows (Isaiah 53. 3; John 11. 35, 36)!

**KINGLY DEEDS.** Having reached the city Jesus proceeded into the temple and cast out the traffickers as He had done before (John 2. 13-17). The King had come, and as such acted (Mal. 3. 2, 3). In Matt. 21. 14 we read that Jesus was not only destructive of evil, but that the blind and the lame came and he "healed them." Further, in Luke 19. 47 we are told that he daily taught in the temple.

**THE IRRECONCILABLE ENEMIES.** All this only made the chief priest, scribes, and chief of the people more bitter and alarmed. They feared the Romans (John 11. 48), and that they should lose their place and nation. They envied the popularity of Jesus, so they sought to destroy Him.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**HOLIDAY MEETINGS.**—Mr. Tom Sinclair had the Ayrshire Tent pitched at Ochiltree, and, as the day schools had holiday, he commenced a regular afternoon meeting. It was a novelty to the children; they flocked in, listened attentively, and not a few were blessed.

**SEASIDE SERVICES.**—Mr. George Bennet had good meetings at Whitley Bay. 300 or more regularly. He is now at Portobello. Meetings are also being held at St. Andrews. The young ear is still reachable if the old ear is getting dull to the glad tidings.

**STRIKING CASES.**—"At Martock, Somerset, we saw a striking case of a young woman who had taken no food for three days owing to her state of anxiety. She found the Lord and became very bright. The four daughters of one farmer were all converted. Even in Over Stowey, notably a hardened place, there are six or seven genuine cases of conversion. A worker for God in those parts for thirty-eight years says, 'I never saw the like before'."—Richard Spragg.

**CHILDREN'S TENT SERVICES** seem to have been a feature of tent work this summer. In addition to Messrs. Richard Spragg and T. Sinclair mentioned above, Mr. F. A. Glover writes from Williton, Somerset: "This is a larger village than we usually visit. The first Sunday the tent was far too small to hold all who came to the evening meeting. The children's meetings were very encouraging, and we have reason to believe a number were truly saved." Mr. Wm. Hamilton writes from Ellesmere, Shropshire: "We have children's meetings every night at 6. Tent well filled." Mr. John Ferguson continues to have large services for children in tent at Thornliebank, Renfrewshire.

**GLASGOW** Teachers' Monthly Meeting for the exposition of *The Pathway* lessons will be held in Camperdown Hall, 18 Camperdown St., on Saturday, 28th September, 5 to 8. Tea on assembling. Messrs. Peter Hand and John Faulds will expound October lessons, and Mr. A. Garven will give a model lesson to a class of boys and girls. Young men and young women should make a note that their own Conference is fixed for 5th October in Elim Hall, Crosshill.

**BELFAST.**—The teachers and children of the Victoria Hall, Mourne Street Hall, and Manor Hall Sunday Schools went by steamer to Bangor for their annual holiday, and a very enjoyable day was spent.

**JARVIS BROOK**, Sussex.—Valerie, eldest daughter of Douglas Perry, a diligent worker for Christ in the Sunday school, was called home in her 18th year on 4th July. Dr. Elliott, James Sprunt, John Connor, and others preached at the grave.

**WOLVERHAMPTON.**—The teachers and children of the Sunday school had their annual outing on Saturday, 20th July. The weather was beautiful, and all arrived home safely.

"**EVERYBODY'S FRIEND**" is title of first article in *Boys and Girls*, the children's favourite gospel paper. It is a striking story of Palmer, of biscuit fame, by HyP., and is followed by *The Man with the Beans*, by W.S.; *How God Saved an Italian Maiden*, by Mrs. Anderson, of Florence; *The Dawn of Day*, an original poem by Lucy Dean; *The German's Strange Mistake*, by F. W. Blair; *Why Not To-night?* by Alex. Marshall; *The Two Doors*, by W. E. Willy. 8 Pictures. 8 Pages. 1d. Samples free.

**H. CARDWELL HILL**, whose sudden death has touched all hearts, and whose memoir is given in this number, had posted just before his death a MS. on *The Grace of our Lord Jesus Christ* for use in *The Pathway*. We hope to insert this, probably his last message, in next number.

**DR. YOUNG**, of Edinburgh. A beautiful Photo and specially-written memoir of this eminent scholar, author of the *Analytical Concordance* and *Literal Translation* of the Bible, is in progress for next number.

**INSEPARABLE.**

Bound up in the bundle of life with the Lord thy God ' 1 Sam. 25. 29; Col. 3. 3  
 Graven on the palms of His hands - - - - - Is. 49. 16  
 Members of His body, of His flesh, and of His bones Eph. 5. 3<sup>o</sup> E.A.H.

**MASTER.**

Two Acrostic Readings.

**SPARROW.**

<b>M</b> erciful - - - - -	2 Chr. 30. 9	<b>S</b> parrow - - - - -	- - - - -
<b>A</b> dvocate - - - - -	1 John 2. 1	<b>P</b> rotected sparrow	Mat. 10. 29
<b>S</b> aviour - - - - -	Isa. 19. 20	<b>A</b> toning "	Lev. 14. 4
<b>T</b> ender - - - - -	James 5. 11	<b>R</b> eleased "	Lev. 14. 7
<b>E</b> xalted - - - - -	Acts 5. 31	<b>R</b> esting "	Ps. 84. 3
<b>R</b> edeemer - - - - -	Isa. 60. 16	<b>O</b> dd "	(5 for 2 farthings) Luke 12. 6
		<b>W</b> atching "	Ps. 102. 7 J.W.

**CHRIST OUR LIFE.**

He is our Life; he that believeth on Him hath everlasting life Deut. 30. 20  
 He is the Bread of Life; He that cometh to Him shall never hunger John 6. 47  
 He is the Fountain of Life; he that believeth on Him shall never thirst John 6. 48  
 Our life is hid with Christ in God Col. 3. 3; 1 Sam. 25. 29  
 When Christ . . . our life shall appear, then shall we also appear with Him in glory Col. 3. 4 E.A.H.

**THE PRECIOUS BLOOD OF CHRIST.**

The blood of the New Covenant has secured to the believer an immediate, full, Divine, and eternal remission of all his sins Matt. 26. 28  
 The blood of the Cross is the ground on which all things will be reconciled, and also the ground of the present reconciliation of persons Col. 1. 20, 21  
 The blood of Christ is God's answer in grace and righteousness to man's state of evil in life and practical ungodliness Romans 3  
 The blood of Jesus is the title to pass through the rent veil into the uncreated light of God, and worship in His holy presence Heb. 10. 9  
 The blood of Christ, the spotless Lamb of God, is the price of our redemption from a mere traditional religious life 1 Pet. 1. 18, 19  
 The blood of the Lamb is the only Divine ground of safety, as it is written: "When I see the blood I will pass over you" Exod. 12. 13  
 The blood sprinkled ONCE upon the Mercy-seat was the holy and righteous ground on which God could bless a guilty people Lev. 16. 14  
 The blood sprinkled seven times before the Mercy-seat secured a righteous standing for a saved people in the Divine presence Lev. 16. 14  
 The blood of the everlasting Covenant was the ground and claim on which the God of peace did raise up from the dead the "Great Shepherd" of the sheep Heb. 13. 20  
 The blood is the purchase-money of the flock of God; by it persons are washed from their sins, and in it their robes are made white, while by it they overcome; by it the conscience is purged (Heb. 9. 14), and by it peace is made; by it He entered into the holy place, and by it we enter in also (Heb. 10. 19); by it we are made nigh, are justified (Rom. 5. 9), and have redemption. Precious, precious blood! Eph. 1. 7  
 w. st

**JESUS AS FRIEND.**

AN ACROSTIC.

- Faithful, - - - 1 John i. 9  
 Rich, - - - Ephes. i. 7  
 Interceding, - - - Heb vii. 25  
 Eternal, - - - John xiii. 1  
 Near, - - - Heb. xiii. 5  
 Dear and Despised, { 1 John iv. 19  
 Isa. liii. 3.  
 H. M.

**SEVEN TWO THINGS IN**

**MATTHEW VII.**

1. Gates—Strait—Wide.  
 2. Ways—Narrow—Broad.  
 3. Trees—Good—Corrupt.  
 4. Fruits—Good—Evil.  
 5. Men—Wise—Foolish.  
 6. Foundation—Rock—Sand  
 7. Houses—Fell—Fell not.  
 "He that hath ears to hear let  
 him hear."  
 M. E. S.

**FOUR THINGS—THREE ASPECTS—TWO RESULTS.**

FOUR THINGS TO BE DONE "AT ALL TIMES."

1. "Trust in Him at all times," - - - - - Psalm lxii. 8  
 2. "I will bless the Lord at all times," - - - - - Psalm xxxiv. 1  
 3. "Long for God's judgments at all times," - - - - - Psalm cxix. 20  
 4. "He that doeth righteousness at all times," - - - - - Psalm cvi. 3

THE PRESENTATION OF THE BELIEVER IN THREE ASPECTS.

1. By God Himself in glory with exceeding joy, - Jude xxiv.  
 2. By Christ to Himself without spot or wrinkle, - Eph. v. 27  
 3. By God's servants as to their responsibility, { 2 Cor. xi. 2  
 Col. i. 28

TWO RESULTS FLOWING FROM THE FIXED HEART.

1. The *Fixed* heart is a *singing* heart, - - - - - Psa. cviii. 1  
 2. The *Fixed* heart is a *fearless* heart, - - - - - Psa. cxii. 7  
 The *Unfixed* heart is an *evil* heart (2 Chron. xii. 14, margin), and will surely lead to the *Fixed Gulf* (Luke xvi. 26).  
 T. B.

"IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM."

**GOD'S KINGDOM** (Rom. xiv. 17).

- Isa Spiritual body like its Head? - - - - - Col. i. 18  
 Made up of Spiritual members, - - - - - Rom. xii. 4, 5  
 Blessed with Spiritual blessings, - - - - - Eph. i. 3  
 Enriched with Spiritual gifts, - - - - - 1 Cor. xii. 1  
 Offering only Spiritual sacrifices, - - - - - 1 Pet. ii. 5  
 Engaging only in Spiritual worship, - - - - - Phil. iii. 3  
 Warring a Spiritual warfare, - - - - - Eph. vi. 12  
 Wielding only Spiritual weapons, - - - - - 2 Cor. x. 4  
 Looking for a Spiritual victory, - - - - - 1 John v. 4  
 If we have not the Spirit, we are not of His, - Rom. viii. 9

**THREE ATTITUDES.**

1. SITTING.  
 (a) Still (Isa. xxx. 7).  
 (b) At His feet { Deut. xxxiii. 3  
 Luke x. 39  
 2. STANDING.  
 (a) Still { (1 Sa. ix. 27; Ps. xlvi. 10  
 Ezekiel i. 24, 25  
 (b) Fast, - - - - - Gal. v. 1  
 (c) With loins girded, Eph. vi. 14  
 (d) In awe, - - - - - Psa. iv. 4  
 3. WALKING.  
 (a) Before the Lord, - Psa. cxvi. 9  
 (b) In the Light, Isa. ix. 2; Eph. v. 8  
 (c) In newness of life, Rom. vi. 4  
 (d) Straight forward, { Ezek. i. 9  
 Luke ix. 62  
 (e) In the Spirit, - Gal. v. 16-25  
 E. A. H.

*Brief Records of Servants of God.*

“ ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, throughly furnished unto all good works ” (2 Tim. 3. 16, 17).



DR. ROBERT YOUNG, OF EDINBURGH,  
BIBLICAL SCHOLAR.

BORN, SEPTEMBER 10TH, 1822; DIED, OCTOBER 4TH, 1888.

IT is remarkable that the three greatest editors of Concordances to the English Bible—A. Cruden, G. V. Wigram, and Robert Young—were what are termed *laymen*. Cruden's useful work is known in every English-speaking home; Wigram's accurate volumes, on which he spent a small fortune, are prized by all scholars, while Young's "Analytical Concordance" combines the simplicity of Cruden with the accuracy of Wigram.

Robert Young was born on 10th September, 1822. He was the son of George Young, manager of a flour mill at Athelstaneford, near Haddington, the county of John Knox. His father died at a comparatively early age, and Robert was left very young, along with a sister, to the care of his widowed mother, endowed with no overplus of means. He was sent to school, but made little progress under his first and second teachers. His third, a clever and hard master, tutored the youth to better advantage, and he began to make rapid progress in his studies, and, going to another school, he eventually acquired a fair education. He became an ardent reader, and perused every book that came his way, reading and translating several of the Latin classics to the surprise of his teacher.

At the age of fourteen he was deeply impressed and concerned about his soul. It was a time much to be remembered. "I awakened from the indifference of my boyhood; I abandoned my miscellaneous reading, and cultivated the theological literature of the day." He tells us, in an account of these early days, that these serious impressions directed his mind to the ministry, and friends advised him to enter it; but happening to read a remark of the Hon. Robert Boyle, that a man might serve God as a layman as well as a minister, he decided to pursue a secular calling and yet be the servant of God.

In 1838 he went into the printing shop of Mr. Burnett, in Edinburgh. His meal hours were occupied in acquiring a knowledge of the Oriental tongues, never losing a spare moment. His master found him useful when Greek type, &c., was to be set up, and he steadily progressed both in his trade and learning.

The motto of his life was "Little by little." 1842-3 were memorable years in Scotland. In 1842 Robert began Sunday School and mission work under Dr. Chalmers. He says: "I derived immense advantage to my own soul while seeking to instruct the poor and ignorant in the things of God as a Sunday School and mission worker." During these years he learned Hebrew, Syriac, Arabic, Chaldee, Samaritan, &c., while Latin,

Greek, French, German, and other languages had been acquired with comparative ease.

In 1847 he began business as a printer, and then he turned to good account the vast stores of knowledge he had so perseveringly gained. He edited, and sometimes set up by his own hand, many of those little works in Hebrew, Syriac, Chaldee, and Samaritan which would have done credit to many a learned professor in the University. These books, though not appealing to the multitude, attracted the attention of that eminent Hebraist, Dr. M'Cauley, and many other scholars, who discerned their value and adopted some of them as class-books, and thus the Scotch printer gained that distinction becoming his merits.

The secretaryship of Edinburgh University was vacant in 1854, and Young lost the appointment by only three votes, though many of his fellow-townsmen were eager that their fellow-citizen should secure the post. The guiding hand of God was seen in this, for in 1856 he was sent out to Surat, in India, as a literary missionary. Here he compiled a Gujerati Grammar, translated parts of the Bible into that tongue, and also carried through the press many works for the benefit of the native races. When his health failed in 1861, he returned to his native country with increased renown to carry out his devotion to Biblical study. The fruit of this was seen in 1863 when his translation of the Scriptures, on which he had been long labouring, was published, namely, "THE HOLY BIBLE: Old and New Covenants according to the letter and idiom of the original languages." It fills a unique place, presenting in vivid colours the Biblical mode of speech. During the last thirty years it has had a place in every perfectly-equipped library, and Young's judgment on any point of translation is one of the recognised authorities of our day. He visited the United States in 1867, and made the acquaintance of several noted American scholars, who corresponded with him in his after years. When the earnest evangelist Moody visited this land and was severely assailed, Robert Young was not slow to defend the Gospel preacher, and with incisive power he criticised the critics, showing at the same time that his soul loved the simplicity of the Gospel, though his own work was a scribe of the Book and not a preacher of it. The controversy of 1875-80, raised by the late Professor Robertson Smith, found Young staunchly opposing the conclusions of the critics, and in a series of able articles he upheld the Mosaic authorship of Deuteronomy, while, with that minute knowledge of the

Hebrew text of which he was a perfect master, he affirmed that Professor Smith's theories were entirely baseless and destructive to the soul's faith in the Word of God. It may be well to state that Dr. Young was a textual critic, observant and painstaking, and, as a result, he was strongly and sternly orthodox, and was a doughty champion for the old faith in the plenary inspiration of Scripture. In 1879 his *magnum opus*, the "ANALYTICAL CONCORDANCE" to the Holy Bible, was published. It was the outcome of many years' Biblical study. It took Dr. Young three years to carry it through the press. It saw the light just two years before the Oxford Revision was published. An offer was made to him of £200 for the copyright of the Concordance. If another two ciphers had been added to the sum it would have been nearer the principles of equity. The Concordance professes to put the simple, intelligent reader on a par with the scholar, and enables him to test the confident assertion of would-be Bible translators and critics for himself. It is indispensable to the student of Scripture, presenting at a glance, on opening the page, a synopsis of the Hebrew and Greek vocables from which the translation has been made.

Dr. Young produced many other works, too numerous to mention, over forty in all, and it may be said they fulfil the great aim of that laborious scholar's life—to express and set forth some rays of Bible light for his fellow-men. Dr. Young longed for the unity of all true Christians. He passed to his rest on Sunday, 4th October, 1888, after a somewhat painful illness. He was a man of simple tastes, void of vanity, quiet in speech, unassuming in manners, and ready to advise others with wise and tactful counsel. It was not given him to expound the spiritual freshness of the blessed Book he loved and laboured upon, but the Lord gives sovereignly, and Robert Young's gift was unique. He filled a place peculiarly his own, and that with unwearied diligence and fidelity. He died trusting in the merits of the blessed Saviour, whose Word he loved. He rests from his labours and his works follow him. With no patronage from the learned, the great, nor the noble, he forced the recognition of his fellow-men by *the work which he did*, and that was performed by rigid self-denial and plodding toil, with firm adherence to Divine principles. His learned brethren conferred on him the degree of LL.D. in 1874. It is worth noting that the motto of his life was "Little by little," and that carried into practice made him great in works that will abide and bring forth fruit for many years to come.

J. M'C.



## THE MARKS OF MATCHLESS LOVE.

WE were sitting one Lord's Day at the Memorial Feast when a brother rose to make a few remarks on the "Emmaus Journey" (Luke 24. 13-35). When he came to that part of it where the unknown Stranger was "known of them in the breaking of bread" (verse 35), he said, "It may be that when He handed them the bread they saw *the print of the nail in His hand*, and they knew at once that it was He." It was a beautiful thought; and it has been to us a veritable "Elijah's food," on which we have mused for many days. Seeing their eyes were opened that they knew Him, it is not wonderful if they beheld those marks which should distinguish Him, even through eternal ages, from all the sons of men. "He took the bread, and blessed it, and brake, and gave to them." And when He whom they thought to be "only a Stranger in Jerusalem" had so done, they would perceive something wonderful about the hand that placed the bread before them. *It was a piercèd hand!* The marks of Calvary were there. Oh, what a token of that love which was stronger than death! A few brief moments before, and those two sorrowing disciples had been bewailing Him as One whom the grave held in its remorseless grasp (verse 24). But, lo! this is He. It can be none other than the Bridegroom of their hearts. There was no other hand like unto *that* hand. His was the only piercèd hand that had passed through the dark domain of death, and was now ministering to those for whom He died. Yes; this must be He who was alive, and was dead, and is alive for evermore. And as those two faithful ones beheld the print of the nail in His hand—the silent symbol of His everlasting love—we do not wonder that "they said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" (verse 32). They had received the bread from the piercèd hand. And do we not make request even now that at the Weekly Feast we may receive the symbol bread "as from the piercèd hand"? And when by faith we see the print of Calvary's cruel nails, our heart burns within us; we remember His love "more than wine"; we exclaim, "Thou art fairer than the children of men."

In the days of ancient Rome it is recorded of one who stood his trial for a crime deserving of death that the judges gave opportunity for some one to stand up and plead for the guilty man. Thereupon there stood forth the culprit's brother—one who had lost his right hand in a fierce battle with the enemies of the commonwealth. As he held up that maimed arm in

token that he was about to plead, the judges were so affected that they at once pardoned the criminal. The silent eloquence of that stump of a right arm was more powerful than the combined pleadings of all the advocates in Rome. And thus it comes that the print of the nails has a voice to us—a voice that has a pathos all its own. The marks left by the wounds of Calvary are to us the indelible tokens of that love which is “higher than the highest heavens, and deeper than the deepest sea.” When we behold the mark of the nail in that hand, we bow our heads and worship. The sight is invested with an eloquence that pertaineth not to words.

At a recent gathering of believers at a distant spot I saw many whom I had never seen before: and some I saw whom I had not met for many years. Among them were those who had marks on their faces—marks caused by a “fall from the roof,” or by the untimely explosion of the “shot” in the mine. The scars were all there. There had not been the slightest change since I first met these believers. They will carry the marks to their graves, or until that day when this mortal shall put on immortality. But these scars will all disappear when they reach the glory-land. Not one of all these marks will be seen in Heaven. The lame shall be lame no more. The crutches shall be laid aside for ever. The marks of wounds—the mute remembrancers of pain—shall have passed away. The redeemed who were blind on earth shall see in that day—shall see the King in His beauty and the land that is now afar. All *our* scars will be left behind when we “mount and soar away to the bright realms of endless day.” No scars will be seen there *except* the print of the nails in Immanuel’s hands and feet, and the mark of the spear in His side. Eternal ages will not erase these marks. They will remind us of the price which had to be paid for the redeemed. They will tell us of His matchless love while eternal ages roll.

And while we are passing up through the wilderness—in “this little while between”—do we not go up on the first day of the week to behold with the eye of faith that all-glorious One—to meet with Him—to call upon our souls and all that is within us to bless His Name—to receive the symbol bread “as from the pierced hand.” And when He is thus made known unto us “in the breaking of the bread,” it is still true as of old that we find it good to be there; for is it not written, “The meek shall eat and be satisfied, and your hearts shall live that seek God”?

W. S.

## THE LORD'S SHUT-INS.

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JUST why the loving Master confines some of His choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, and that is that He does not mean to cripple their usefulness. To speak for Christ or to work for Christ is often easy and pleasant; but to *bear* for Christ either pain or poverty or confinement with courageous patience, is more eloquent than many a discourse.

No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styled himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seven out of his thirteen undisputed epistles while he was the prison chaplain under the eye of Nero's jailers; one of these was the letter to Philippi, which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions.

If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish to the world one of its most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into a prison, and lo! out of the windows of the Bedford jail floated the transcendent allegory of the "Pilgrim's Progress."—DR. CUYLER.

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### THREE MANIFESTATIONS OF GRACE.

By the Late H. CARDWELL HILL, Straits Settlements.

AS we read through the four Gospels the *grace* of our Lord shines forth and makes us feel how far short we come. In Psalm 45. 2 "grace is poured in," and in Luke 4. 22 grace proceeds out. "God is able to make *all* grace abound toward us." Our Lord manifested His grace to Peter, James, and John on three several occasions:

1. *Grace in the midst of glory* (Matt. 17. 1-9). These three disciples were privileged to behold His glory. How their hearts must have rejoiced to see the One whom they loved thus transfigured, and to hear that Voice, "This is My beloved Son." Peter was for staying on the mount. But notice the grace of our Lord Jesus Christ. "Tell the vision to no man," and from such a scene of glory and communion He was willing to descend with those three ignorant disciples to His unbelieving disciples at the foot of the hill. How differently man would have acted. Had we been the subject of such a scene, we

### Three Manifestations of Grace.

should have wanted the three disciples to tell out everywhere all they had seen and heard. How often even a little of this world's glory upsets us. If our fellow-believers praise us at all, we so easily get lifted up. "He giveth *more* grace."

2. *Grace in the midst of suffering*" (Matt. 26. 37). Again, these same three disciples were chosen by the Lord to witness His sufferings. How we long for love and sympathy in sickness and suffering, and surely the Son of Man yearned for some response from those whom He loved. But what do we find? "He found them asleep"—overcome with their own weariness and unable to watch with Him. Do we not often act as they did? Our own small aches, and pains, and troubles fill our horizon, and we have no time or heart to sympathise with others. Let us seek the

"Heart at leisure from itself  
To soothe and sympathise."

Again His grace shows forth. He does not reprove them for their lack of love, but, knowing their weariness and forgetful of Himself, He says: "Sleep on, and take your rest." May His grace be seen in the midst of our sufferings!

3. *Grace in the midst of power* (Mark 5. 36-43). For the third time Peter, James, and John are called aside. They had seen His *glory*, they had witnessed His *sufferings*, and now they were called upon to behold His *power*. May we follow Him daily, that we may gaze upon His glory, sufferings, and power, and become transfigured by the renewing of our minds!

"They laughed Him to scorn," and yet He continues His act of power and love. How hard it is to be laughed at, and to be misunderstood. We should have turned away from the door disgusted. Again His grace, when the work of power had been wrought. "Tell no man." Had we ventured to stand the laughter, we should have come out after so great a success, and pointing to those who had laughed, we should have said, "There! you see now!" We lack power because we lack *grace*. A powerful man spiritually must be a gracious man.

May He make *all* grace abound toward us, so that in the midst of glory, sufferings, or power His grace may be manifested in us till, like Himself, we are "FULL OF GRACE."

On looking out for opportunities of doing great things in the Lord's cause, we lose the daily, hourly opportunities of little acts of self-denial which especially require the grace of Christ.

## THE CHRISTIAN AND HIS ECHO.

TRUE faith, producing love to God and man,  
Say, Echo, is not this the Gospel plan?

The Gospel plan.

Must I my faith and love to Jesus show,  
By doing good to all, both friend and foe?

Both friend and foe.

But if a brother hates and treats me ill,  
Must I return him good, and love him still?

Love him still.

If he my failings watches to reveal,  
Must I his faults as carefully conceal?

As carefully conceal.

But if my name and character be blast,  
And cruel malice, too, a long time last;  
And when I sorrow and affliction know,  
He loves to add unto my cup of woe;  
In this uncommon, this peculiar case,  
Sweet Echo, say, must I still love and bless?

Still love and bless.

Whatever usage ill I may receive,  
Must I be patient still, and still forgive?

Be patient still, and still forgive.

Why, Echo, how is this? Thou'rt sure a dove!  
Thy voice shall teach me nothing else but love!

Nothing else but love.

Amen! with all my heart, then be it so;  
'Tis all delightful, just and good, I know,  
And now to practise I'll directly go.

Directly go.

Things being so, whoever me reject,  
My gracious God me surely will protect.

Surely will protect.

Henceforth I'll roll on Him my every care,  
And then both friend and foe embrace in prayer.

Embrace in prayer.

But after all those duties I have done,  
Must I, in point of merit, them disown,  
And trust for heaven through Jesus' blood alone?

Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear  
Are sweeter than to flowers the dewdrop tear;  
Thy wise, instructive lessons please me well;  
I'll go and practise them. Farewell, farewell!

PRACTISE them. Farewell, farewell!

# CRUMBS FOR CHRISTIAN WORKERS.

Gathered by ALEX. MARSHALL.

**M**EDITATION on the Word of God is the chief means of our growth in grace, without which even prayer itself will be an empty form.

The children of God in the furnace without a good store of Scripture in their hearts are always impatient, struggling in self-will for deliverance, and thereby they do but add fuel to the fire.

The so-called innocent amusements of the world are only contrivances to forget God.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

OUR interesting study of "The Precious Words and Perfect Ways of Jesus," as revealed in the Gospels, now drawing to a close, will (D.V.) be followed in 1902 by

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

13th October.—**THE LAST SUPPER** (Mark 14. 12-26). *Learn* 1 Cor. 11. 26—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

The last of the old and first of the new—Led by the right man to a proper place—The traitor excluded—The new and simple monument—Retrospective and prospective.

**I**T is our privilege now to consider together a most touching and blessed scene, in which the Lord Jesus appears in company with His own, for them and for all future generations of believers till He "come again."

**THE PASSOVER FEAST.** This feast was held annually at Jerusalem, and, while it commemorated salvation from Egypt's doom by the sheltering blood of the Lamb (Exod. 12), it was a foreshadowing of a greater salvation by a greater sacrifice and more precious blood. The time had come, and the disciples sought the direction of Jesus as to "where" the passover might be eaten.

**THE GUIDE AND THE GUEST-CHAMBER.** A man bearing a pitcher of water—if water typifies the word (Eph 5. 26) it may be suggested that it is always right to follow such (Heb. 13. 7). This following led to the right place, a "guest-chamber" (Song of Sol. 2. 4), commodious, furnished, prepared—a fit place and condition of matters for the purpose in view.

**THE COMPANY GATHERED AND SIFTED.** "In the evening He cometh with the twelve"—Jesus the Leader, Jesus the Centre—and His own around Him. But there must be a searching out there; the traitor Judas must be excluded. In John 13. 29, 30 we are told that Judas went out. Then our Lord was free to unfold the new memorial feast which was to be maintained in remembrance of Him till His return.

**THE AWFUL EXCLUSION.** Judas went out, "and it was night" (John 13. 30), the words of Jesus sounding in his ears—"It were better for him that he had never been born." Dark, dark is the doom of those who reject the Son of God.

**THE NEW AND PERPETUAL MEMORIAL.** Some build pillars as Absalom did (2 Sam. 18. 18); others acquire lands and call their names on them (Psalm 49. 11); and in various other ways man seeks to be remembered. Jesus left a memorial, wondrous in its simplicity, and divinely within the reach of the poorest. A piece of bread and a cup of wine, set apart anywhere, sets forth in eloquent dignity the precious Christ and the work He did.

**THE BODY AND THE BLOOD.** No thought of Romish transubstantiation need trouble the simple mind. It is bread, only bread; wine, and wine only; yet it is symbolic of spiritual bread and spiritual wine—a body broken and the blood poured out. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John 6. 33). A natural eating and drinking is necessary to, and evidence of, the living, natural man. So no one can have life in whom this is not true, that he lives, not only by the Son of Man, but on the Son of Man. As at the Passover, the persons who were saved by the blood of the lamb, fed on the very lamb that saved them (Ex. 12. 8).

**THE OUTLOOK FROM THAT PLACE.** Jesus spoke of the new wine in the kingdom. The Lord's supper is not only retrospective, it is prospective. That which is symbol of the blood shed, is also pledge and covenant of joy to come in the palace of the King. "Oh, what will it be to be there." Our lesson closes with the psalm of praise, Jesus in the midst leading the praise; soon in the midst of a glorified throng shall the glorified Lord again lead the praise (Ps. 22. 22).

20th October.—**IN THE GARDEN** (Mark 14. 32-46). *Learn* Isa. 53. 4—  
"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted."

Over the brook Kedron—Seeking sympathisers—Death's dark shadow—Agonising prayer and blood-like sweat drops—The bitter cup—Weak and sleepy disciples—Rest now, His alone the work.

**O**UR last lesson showed us Jesus *with* His own in the guest-chamber; our present is Jesus *for* His own in the garden, and in the main with His Father He is dealing.

**THE PLACE CALLED GETHSEMANE.** Geographically it was a quiet spot on the side of Mount Olivet, near to the city and yet retired from it; historically doubtless it had been a place of retreat for many of the faithful, as it was for our Lord at this crisis. A weeping David passed over the brook Kedron long before (2 Sam. 15. 23), and now another little band passes over the brook with great David's greater Son.

**THE CHOSEN THREE.** Of the twelve these three, Peter, James, and John seem specially in our Lord's wisdom to occupy the front rank. It was the same three that were in the Mount of Transfiguration (Luke 9. 18; 1 Pet. 5. 1).

**THE MAN OF SORROWS.** Jesus began to be "sore amazed," and to be "very heavy." He Himself expressed His feelings thus: "My soul is exceeding sorrowful unto death." How shallow our deepest apprehension of what that meant—death's bitterness as a cloud dense and dark passing over His sensitive and tender soul (Lam. 1. 12).

**THE PROSTRATION AND THE PRAYER.** What a sight the pale moon looked on that night! What a sight the Father God looked on—the Son of His love on the cold earth! What a cry to the Father's

ear and heart! The sweat as great drops of blood dropping on to the earth He had made, and was about to redeem, showed the intensity of His praying and His agony (Luke 22. 44).

**THE CUP AND ITS CONTENTS.** What was in that cup? "Death and the curse were in that cup." An ancient way of putting criminals to death was by making them drink a poison-cup—Socrates was put to death that way. We see here, too, that Jesus intelligently and directly owns that His death portion comes from His Father's hand. Note how that accentuates the obedience of Jesus and the love of God to man (Rom. 8. 32).

**THE SLEEPY DISCIPLES AND THE SYMPATHISING SAVIOUR.** "Watch!" Jesus had said to them in telling them of His sorrow; we cannot but think that they little understood His words: they were tired, and must have been in some measure uninterested and unsympathetic, else sleep would have been far from them. "One hour," only an hour, that was all, and He did not get it—they slept at their post! But He did not scold or upbraid. He found an excuse for their poor, weak flesh! "He knoweth our frame" (Ps. 103. 14).;

**THE WATCH-HOUR PAST.** No longer need these disciples keep vigil—the matter is settled; the solitary, unshared work is embarked on. They may sleep on and take rest; all, ALL the work is His (Isa. 63. 3), and, blessed be His name, rest is for the weary disciple.

*27th October.*—**THE LAMB PROVIDED** (Genesis 22. 1-14). *Learn* John 1. 29—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

God's portion sought—God's portion found—The Son of the Father—The Heir of all—The journey to the place of sacrifice—Death and life—Dead and yet living—All of God, all for God.

**I**N the Old Testament narrative of the offering of Isaac there is much that is typical of the Gift of the Father and the work of the Lord Jesus Christ, the obedient Son and the sinner's Substitute. The ram by itself could not have given as full a picture, nor could Isaac alone have done so. It needed Abraham, Isaac, and the ram to give completeness to the type.

**THE CALL FOR THE OFFERING.** This came from God. God has desires which His creatures ought to meet. Though in Himself the All-sufficient, yet He is often represented as seeking—seeking worshippers (John 4. 23); seeking fruit (Luke 13. 6); seeking sinners (Luke 19. 10). In the present case it is a burnt-offering; that is, a sacrifice all devoted to Him, and acceptable by Him. Note the difference between this and a sin-offering.

**THE OFFERING FOUND.** First of all it was a Son, as such given up by a Father—an only Son and Heir, in fellowship with the Father long before the time of the offering, and in fellowship with the Father about the offering.

**THE JOURNEY TO THE PLACE.** From the home to Mount Moriah suggests the thought of the distance covered in the path of the Lord Jesus from the throne to the Cross.

**THE BURDEN-BEARER.** We see this in the laying of the wood on the shoulder of Isaac. There was no word of dislike as the young man took the load hitherto borne by the ass. One of the servants might have been told off to do this; but, no! the One who was to be the Sacrifice bears the burden Himself (1 Peter 2. 24).



**THE RAM SUBSTITUTE.** Two truths are seen in the ram on the altar bound and dying, and Isaac unbound and living—death and life in one picture. Add the two together and you have death and resurrection. It is Isaac by proxy on the altar, dying, and yet he lives. The ram that dies is God's providing, and it is all accepted of God in the place of Isaac.

3rd November.—**JESUS AT PILATE'S BAR** (Mark 15. 1-18). *Learn* Isaiah 53. 7—"He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

The Judge on His trial—False accusations—The true King—Suffering in silence—Choosing and rejecting—Pilate perplexed—Sport of Romish soldiers.

**M**ARK'S account of the trial of Jesus by Pilate is brief and graphic; additional details will be found in the narratives of the other evangelists. After having been examined by part of the Sanhedrim during the night, the case of Jesus was considered by the whole council, and He was bound and carried to Pilate, for it was needful that official sentence of death should be obtained from the governor.

**PILATE THE JUDGE.** This man was governor of Judea under the Roman power. He had the authority and right to acquit or condemn, and sat in his place to administer justice. If he had perceived it, Pilate was himself on trial as to how he would treat Jesus. If he had followed his own convictions, Jesus would not have been delivered to death by him; but love of power and fear of the Jews overcame him, and became his ruin (Prov. 29. 5; John 5. 44).

**THE ACCUSING CROWD.** Led by the chief priests, they accused Jesus of many things. In Luke 23. 2 we are told that they accused Jesus of perverting the nation, forbidding to give tribute to Cæsar, and saying that He was Christ, a King. If you look at Matthew 22 you will see how false that was. Pilate took hold of the last assertion, the most tangible, and put the question to Jesus, "Art thou a king?" to which the Lord replied, "Thou sayest it" (equal to "I am"). John gives the reply in a fuller way (John 18. 37, 38).

**THE SILENT SUFFERER.** The silence of Jesus astonished Pilate. As accusation after accusation was made, "He opened not His mouth" (Isaiah 53. 7).

**THE PEOPLE'S MAN.** It was the custom on this feast-day to set a prisoner free at the request of the people. Of course they would have some one they favoured. Pilate tried to make use of this custom to get Jesus set free; but the people, moved by the chief priests, set their choice on Barabbas, a thief and murderer, to have him, and not Jesus. What a choice! what a rejection! It is possible to repeat that action, and prefer sin to Jesus.

**PILATE'S PERPLEXITY.** Even that heathen man is astonished, crying, "What, then, shall I do with Jesus?" "What evil hath He done?" The only answer was, "Crucify, crucify!" Pilate, willing (desirous) to content the people, scourged Jesus, and handed Him to the Roman soldiers.

**THE SPORT OF THE SOLDIERS.** They found a purple robe, they platted a crown of thorns, they clothed, they crowned Him, they smote Him, they spat on Him, they bent the knee to Him, and mockingly worshipped Him. These awful indignities; this shame He bore so patiently—the perfect Son of Man—all in love for His enemies.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**THIRD YOUNG MEN'S AND YOUNG WOMEN'S CONFERENCE** will be held in Elim Hall, 5 Prince Edward Street, Crosshill, Glasgow, on Saturday, Oct. 5, commencing at 4.30. Subjects: "Fulfilling the Scriptures," introduced by Mr. Peter Hynd; and "The meekest and Mightiest Man," introduced by Mr. Hy. Pickering, Editor of *Boys and Girls*. Although this Conference is specially for young Christians, a cordial invitation is extended to all. It should be specially helpful for teachers and superintendents.

"**THE SUNDAY SCHOOL IN ITS RELATION TO THE CHRISTIAN FAMILY AND THE CHURCH**" is subject selected for Half-yearly Sunday School Teachers' Conference in Argyle Hall, Duke Street, Glasgow, on Saturday, Oct. 12, at 4.30, to be introduced by Mr. John Ritchie, Kilmarnock. Tickets (6d. each) from Superintendents.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Elim Hall on Saturday, Oct. 26, from 5 to 8. Tea on assembling. November Lessons will be expounded by Messrs. Hy. Pickering (who will give a Blackboard Lesson with Class), Ebenezer Tainsh, and T. Lennie. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

**NEW SUNDAY SCHOOLS.**—Our brother J. H. Gordon writes from Georgetown, Demerara: "Last year we had no Sunday School at this time, now we have two, and over 80 on the registers. We have also nine preaching stations. A few have been professing faith in Christ for nearly a year, but we still wait—not quantity, but quality being our aim...At Helensburgh, on the Clyde, a school has recently been commenced in connection with assembly.

**THE ORPHANS' CRY** from India still continues. Brethren M'Gavin, Hunter, Cornelius, Paines, and others, have about 500, and Pundita Ramabai about 1800. The sum of £2400 has already been remitted by Mr. Thomas M'Laren, 31 Barrington Drive, Glasgow. Over 20 Sunday Schools in the British Isles have adopted one of the orphans as their own, agreeing to subscribe about £3 per year for the up-keep of same, having the name and particulars concerning the special orphan before them. Any Sunday School desiring to follow this good example can communicate with Mr. M'Laren.

**A NOTE OF JOY.**—Mr. E. Cornelius, of Jamtara, who has now 60 orphans and widows to feed and clothe, writes: "Our prayers and efforts are for their soul's salvation. Some of those rescued in 1897 have been baptised, and are now doing well for themselves and giving joy to our hearts. We are so glad that the Sunday Schools at home are taking an interest in those dear children, and trust they may be brought to Jesus, and by-and-bye go out into the world to earn their living and tell the gospel story to their fellow men and women."

**SEASIDE SERVICES.**—"God has given great blessing at Whitley Bay, Portobello, and St. Anne's-on-Sea. We have had services during the last ten weeks, and many scores of the young have professed decision for Christ, also a number of nurses and other adults. It has been hard work, mostly two meetings daily and scarcely any help. I never had a more fruitful campaign. To God be all the praise."—G. BENNET.

**A YOUNG PEOPLE'S CONFERENCE** was held in Tent at New Ferry on Ang. 24. Mr. J. Hixon Irving, Mr. J. Niblick (preparing for India), and others addressed the meeting. A season of refreshment.

**"HOW TO RETAIN OUR ELDER SUNDAY SCHOOL SCHOLARS."**—See answer to this question in *Witness* for this month.

**GOD'S "I WILL,"**

in Exodus 25. 22.

- 1 "I will meet," - The Divine meeting
- 2 "I will commune," The Divine communing
- 3 "I will give," - The Divine giving D. B.

**"MORE EXCELLENT,"**

in Hebrews.

- Christ has a more excellent name than angels - ch. I. 4  
 Faith is a more excellent sacrifice than works - ch. II. 4  
 Christ's ministry for us is more excellent than Old Testament priests - ch. 8. 6 W.G.T.

**SOME NEGLECTED EXHORTATIONS.**

- 1 *Know them* that are over you (1 Thess. 5. 12). How? By the services they render to the saints.
- 2 *Remember them* which have the rule over you (Heb. 13. 7). Why? As an example worthy to follow.
- 3 *Obeys them* that have the rule over you (Heb. 13. 17). How? By submitting yourselves, because they feel their responsibility for your soul's welfare and growth in grace.
- 4 *Salute them* that have the rule over you (Heb. 13. 24). J.W.W.

**PEACE IN TWO ASPECTS.**

- Peace with God—Peace of reconciliation - Rom. 5. 1  
 Peace of God—Peace of rest, confidence, and satisfaction Phil. 4. 7 E.A.H.

**"TO HIMSELF."**

- Reconciled to Himself Col. 1. 20  
 Subdued to Himself - Phil. 3. 21  
 Purified to Himself - Titus 2. 14  
 Presented to Himself - Eph. 5. 27  
 H.D.

**FAITH'S TRIUMPHS**

in Romans 8.

- 1 NO CHARGE against us - v. 33
- 2 NO CONDEMNATION upon us v. 34
- 3 NO EVIL happens to us - v. 28
- 4 NO GOOD withholden from us v. 32
- 5 NO TRIAL to overcome us v. 37
- 6 NO POWER can separate us v. 38, 39
- 7 NO COMPARISON can express the glory that awaits us v. 18  
 J.E.B.

**THE PRE-EMINENT ONE**

in Hebrews 1.

- 1 Future Ruler, "Heir of all things"
- 2 Past Creator "He made the worlds"
- 3 Eternal Son, "Express Image of His Person"
- 4 Present Upholder, "Upholding all things"
- 5 Sin Purger, "Purged our sins"
- 6 Enthroned Prince, "Sat down on throne"
- 7 Coming King, "He bringeth again" HyP.

**STILL ONWARD AND UPWARD.**

- "Still upward . . . still upward . . . still upward" (Ezek. 41. 7).  
 "They went every one straight forward" (Ezek. 1. 9, 17; Heb. 12. 13).  
 "The creatures were lifted up" (Ezek. 1. 19, 21; Rom. 8. 14; Gal. 5. 16).  
 "Looking for that blessed hope" (Titus 2. 13).
- 1 Leave the things that are behind - - - - Phil. 3. 13
  - 2 Press forward - - - - Phil. 3. 14; Heb. 12. 14
  - 3 Seek those things which are above - - - - Col. 3. 1
  - 4 Set your affections on things above - - - - Col. 3. 2
  - 5 Go on from strength to strength - - - - Ps. 84. 7
  - 6 Go on unto perfection - - - - Heb. 6. 1
  - 7 Let us run with patience the race that is set before us (Heb. 12. 1); until we hear the "Come up hither" (Rev. 4. 1); "Enter now into the joy of thy Lord" (Matt. 25. 21).  
 "The Lord will perfect that which concerneth thee" (Ps. 138. 8) E.A.H.

**THREE BLESSINGS FOR THE BELIEVER.—2 Peter 1**

<i>Multiplication of grace and peace,</i>	- - - - -	verse 2
<i>Division from worldly corruptions,</i>	- - - - -	verse 4
<i>Addition to Christian graces</i>	- - - - -	verses 5, 6, 7

A. C. B.

**THE WONDROUS NAME OF JESUS.**

1. For Salvation, - Acts 4. 12
2. For Baptism, - Matt. 28. 19
3. For Gathering, - Matt. 18. 20
4. For Prayer, - John 14. 14
5. For Discipline, - 1 Cor. 5. 4
6. For Universal Subjection, - Phil. 2 10
7. For Everything, - Col. iii. 17

T. B.

**ALONE WITH GOD.—Ezek. iii. 22.**

- To hear His voice, Ezek. 3. 22; Hab. 2. 1.  
 To learn His purpose, Gen. 17. 1-19; 1 Samuel 3. 10-22.  
 To receive His message, Judges 6. 14; Ex. 3. 1-10; John 20. 17.  
 To see His face, Gen. 32. 30.  
 To receive His blessing, Gen. 28. 10-14; 32. 24.  
 To behold His glory, Rev. 1. 12-16; Ex. 33. 18-22. E. A. H.

**"THE FREE GIFT."—Romans 5. 15, 16, 18.**

There are five things about this Gift in Romans 5.

**I. THE GIVER.—GOD, 15th verse.**

1. He is the God of Peace. - - "Peace with God," verse 1
2. He is the God of Glory. - - "Glory of God," " 2
3. He is the God of Love. - - "Love of God," " 5-8
4. He is the God of Reconciliation. - "Reconciled to God," " 10
5. He is the God of Joy. - - "Joy of God," " 11
6. He is the God of Grace. - - "Grace of God," " 15

**II. THE GIFT—"Jesus Christ," verses 15-17.**

1. He was the Promised Gift. Genesis 12. 3-7, with Galatians 3. 16.
2. He is a Precious Gift. 1 Peter 2. 7.
3. He was a Providing Gift, for He has Provided—  
 (1) Peace with God, verse 1; (2) An Access to God, verse 2; (3) The Joy of Hope, verse 2; (4) The Holy Ghost, verse 5; (5) Salvation, verses 6-8-9-10; (6) Eternal Life, verse 21; (7) Justification, verses 1-9.

**III. THE GROUND OF THE GIFT—"The Grace of God," verse 15.**

1. THE SOURCE OF GRACE—"God," verse 15.
2. THE SUBJECTS OF GRACE—(1) The Strengthless, verse 6; (2) Sinners, verse 8; (3) Enemies, verse 10; (4) The Dead in Sin, verse 12; (5) The Condemned, verse 18; (6) The Disobedient, verse 19; (7) The Separated, verse 11. Separation being the alternative of Reconciliation.
3. THE STANDING OF GRACE—"Sure Standing Place," verse 2.
4. THE SUPPLY OF GRACE—"Abundance of Grace," verse 17.
5. THE SURMOUNTING OF GRACE—"Much more," verse 20.
6. SUBMITTING TO GRACE—"So might Grace Reign," verse 21.

**IV. THE GLORY OF THE GIFT—"Hath abounded unto many," verse 15.**

**V. THE GRATUITOUSNESS OF THE GIFT—"The Free Gift, verse 15.**

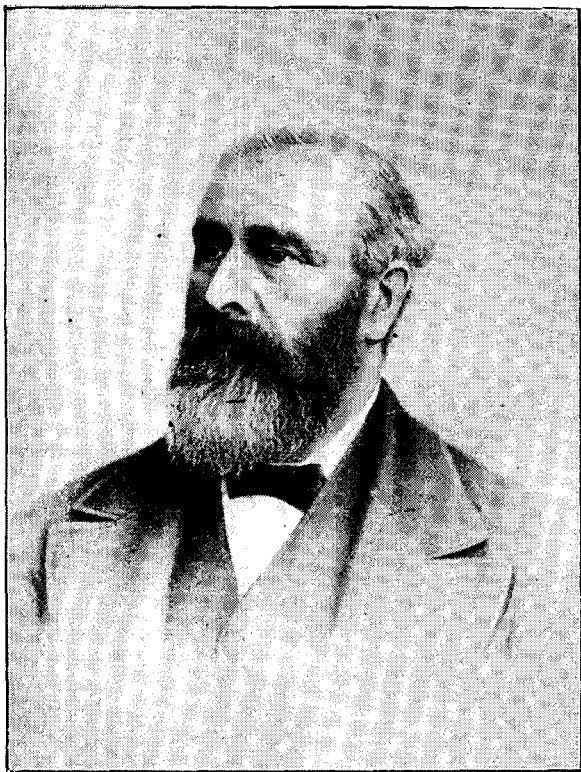
"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely* give us all things" (Rom. 8. 32). F. J. D.

“WHICH in time past were not a people, but are now the people of God; which had not

OBTAINED MERCY,

but now have obtained mercy” (1 Peter 2. 10).

“Who also hath made us able ministers of the New Testament” (2 Cor. 3. 6).



F. C. BLAND, OF DUBLIN,  
AUTHOR OF "TWENTY-ONE PROPHETIC PAPERS."

**F**. C. BLAND was born in 1826 at Derriquin, upon the Kenmare River, County Kerry, where his family had been settled for generations. His early life was spent in Ireland, and in due course he entered Trinity College, and received his degree in Arts from the University of Dublin. At the comparatively early age of twenty-three he married the lady who was in no mere conventional sense his companion and friend and fellow-helper through all the vicissitudes of five-and-forty years. On his marriage Mr. Bland settled at Derriquin, devoting himself in part to the management of the estate, which, under his care, emerged from the barbarism in which many parts of Ireland were sunk at the time of the potato famine, and in part to the amusements and hospitalities of an Irish country gentleman in a county as noted then for its social pleasures as it is famous at all times for its extraordinary natural beauties. A man of commanding presence and charming address, Mr. Bland was a special favourite with his fellows, and among the tenantry his word was law. Throughout the estate, indeed, his rule was a "benevolent despotism." In 1859 he served the office of High Sheriff for Kerry, and at the time of the Revival in the South of Ireland he held a prominent position among the gentry of the county.

Dromore Castle (where lived the well-known Christian gentleman, Mr. R. J. Mahony) and Derriquin were neighbouring estates. F. C. Bland and R. J. Mahony had known each other from infancy, and their mutual affection was like the love of brothers. Early in the year 1861 some earnest words, spoken by Mr. Mahony at a gathering of parochial school children at Dromore Castle, made such a deep impression on some of the adults present, that meetings for prayer followed. One and another became deeply anxious about eternal things, and soon an increasing company of the peasantry were rejoicing in new-found blessing. The Ulster Revival of 1859, and the Dublin awakening of 1860, had failed to make any sensible impression upon the people of the South. But God was about to work among them in His own way. A friend from a Midland county, hearing of the work, paid a visit to Dromore, bringing with him C. H. Mackintosh, whose ministry by word and pen has helped so very many. A meeting was arranged, and the closing passage to the 2nd chapter of the Epistle to Titus was his subject. Among the number who attended were Mr. and Mrs. Bland, and both of them were brought to Christ by the Word.

In those bright days of the early revival there was a striking

freshness and power about the testimony. As in Apostolic times, the convert not infrequently became a witness and a minister at once, seemingly as the natural outcome of the blessing received. Boon companions and bosom friends in recreations of their boyhood, and in the pleasures and pursuits of their early manhood, Bland and Mahony now became united in preaching Christ to their friends and neighbours. The blessing spread among the gentry, and at the summer assizes at Tralee eight members of the grand jury took part in public meetings for the preaching of the Gospel. And the fruit of that work still lives. Many Christian homes there are in Munster where "the Kerry Revival" is reckoned as the epoch of their spiritual blessing.

Towards the close of that year Mr. and Mrs. Bland visited London, intending to return for the coming-of-age festivities of the eldest son of one of the principal noblemen of the county. But God had lessons to teach them, and work for them to do. Mrs. Bland fell seriously ill, and a prolonged sojourn in the South of England became a necessity. Settling in Plymouth, Mr. Bland at once set himself to seek opportunities for evangelistic work. He invited T. Shuldharn Henry to join him in this effort, and during the winter a series of crowded meetings, held in the Mechanics' Institute, resulted in blessing to untold numbers of the hearers. At this time Mr. Bland was brought into contact with some of the most honoured and eminent of the leaders of the old Revival. From them he learned the secret of Bible study, and by their ministry he was grounded and established in the faith. When, therefore, Mrs. Bland's recovery enabled him to return to his home in Ireland, he was already a mature and steadfast Christian, deeply taught in the Scriptures.

Many who will read these words will be ready to speak of help received from him, and vastly greater is the number of those who, though perchance they never even heard his name, have profited indirectly by his ministry, some of his addresses being preserved in "Twenty-one Prophetic Papers" and smaller booklets. During D. L. Moody's well-remembered meetings at the Opera House in London, scarcely a day passed that he did not spend an hour with F. C. Bland over the Bible. "Mighty in the Scriptures" might well be written in his epitaph. Not that he himself would have tolerated the suggestion. In a conversation with the writer many years ago, he indicated what he would wish to have recorded on his grave.

Just my name," he said, "and this one word, 'obtained mercy' (1 Peter 2. 10). It is but one word in the original," he went on to say. "What a pity it is we can't render it simply 'merciéd'."

Mr. Bland's was a singularly interesting personality. Naturally haughty, intolerant of opposition, and quick to resent an injury or a slight, grace so changed him that not a few who think they knew him thoroughly would describe him as one of the gentlest and humblest of men. Though intensely practical, impatient of mere hair-splitting, and intolerant of new-fangled doctrines, no examination of Scripture seemed too minute.

The manner of his communicating the truth to others was thoroughly characteristic of the man. There was neither effort nor artifice in any address he ever gave. If addressing a thousand people he spoke in the same natural, unaffected manner as when talking with a friend at his own fireside. There was nothing whatever of oratory about his speaking; nor of eloquence either, save that sort of eloquence which is never wanting when in apt and simple words a man gives out what he believes and feels. Pathos there was certainly, and it added a special charm to his words. And above all there was an intense reverence about him. He had great thoughts as to what was due to God. Possessed with a keen sense of humour, and a mind as playful as a child's, anything of levity in Divine things was utterly repugnant to him. And yet there was no austerity about him to repel, nor a trace of asceticism. All his dealings with God were in the spirit of a man who loved and trusted Him implicitly, and who knew he was beloved.

And he loved His people, too. Unswerving in his devotion to truth, and keenly alive to the importance of the minutest detail of Christian doctrine, his heart was with all who loved God, however widely they might be separated from him ecclesiastically. The testimony of his life might have found expression in the words of the 119th Psalm, "I am a companion of all them that fear Thee, and that keep Thy precepts."

Mr. Bland's last illness seized him at Weston-super-Mare, where he had spent the winter. From there he was removed to South Kensington, the residence of his son, Dr. Bland, under whose care he remained until he "entered into rest" upon April 5, 1894. His strength failed so rapidly that even the visit of a friend was generally more than he was able for. But the word of Christ "dwelt in him richly," and with the full consciousness that he was dying, the calm confidence of faith never forsook him. He was a man greatly beloved.



## THE HEAVENLY VISITORS—A CONTRAST.

THE contrasts of Scripture abound with instruction for every believer who has eyes to see. Let us take a single instance furnished by the eighteenth and nineteenth chapters of Genesis. One cannot fail to be struck by contrasting the opening verse of the one chapter with the opening verse of the other. As Abraham sat in his tent door, in the plains of Mamre, in the heat of the day (Gen. 18. 1), he suddenly found that *three* men stood by him; one of whom he addresses as "my Lord" (ver. 3). But only *two* are found coming to Lot in Sodom (ch. 19. 1). We learn from the narrative that these were "two angels." The one whom Abraham recognised as "my Lord" is not there. The two servants are sent to Lot; but the Master—the Angel of the Covenant Himself—is found still communing with Abraham His "friend."

How significant is all this! Lot had pitched his tent *toward* Sodom; and now he is *in* Sodom. But let him not think that he will have God with him in these unhallowed surroundings. It may be contended that God's presence was there as it is everywhere. But this is merely the last desperate attempt of the world-borderer to find a salve for an accusing conscience. The question that concerns the believer is simply this—Have I the Lord's *approving* presence in my present associations? Am I so treading the path of obedience that I can count on the Lord *manifesting* Himself to me? This is the question suggested by Lot's position among the ungodly. The world was honouring him. He sat in the gate—he was one of the chief men of Sodom. But in proportion as he gained the glory of earth he seemed to lose the favour of heaven. We read of no messages to Lot from Jehovah—none of those "communings" that gild with undying lustre the page of Abraham's history. Yet Lot is not left utterly without a message. There is a message at last; but it is a message of retribution. There are messengers; but they are messengers of judgment!

But we have another contrast here. It was in *the heat of the day* that the Lord appeared unto Abraham; while it was *at even* that two angels came to Lot at Sodom. Is there not something suggestive here? The messengers of judgment reach Sodom "at even"—a fitting time for the solemn errand on which they have come. Sodom's day was drawing to a close—the day of God's long-suffering; and now the dark night of judgment was setting in. We do not therefore wonder that *even* was the time chosen for the angels' visit. But in

Abraham's case the mid-day hour is selected. It is always *day* with the child of faith. "The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4. 18). Such was the path of Abraham, and of such a path it may truly be said, "There is no night there." It was noontide in Mamre's plain when the heavenly visitors appeared at the tent door. Earth's sun was at its highest point; and so was the sun of heavenly felicity. Nature itself seemed to be in unison with the scene. But it is "even" when the gate of Sodom is reached. Had those heavenly visitors so prolonged their interview with Abraham—had they so loved to linger in Mamre's plain—that it was night ere they came to Sodom's gate? It may be so. Yet, even if it be so, their reaching Sodom as night closed in is none the less in keeping with the purpose of their visit.

While the two angels are gone to drag forth Lot from the doomed city, the Lord is manifesting himself to Abraham. The patriarch is tasting the joy of communion—a joy that he refused to barter for all the honours and riches of Sodom. The path of obedience has led him into the path of communion; and now, in the path of communion, he finds himself being made the custodier of the secrets of heaven! Sodom is to be destroyed; and Lot, so directly involved in the judgment, knows nothing of the storm that is about to break. Yet it is all known to Abraham before a single drop of judgment falls! "The secret of the Lord is with them that fear him" (Ps. 25. 14).

Surely these are great and striking contrasts, pointing lessons of eternal value for us on whom the ends of the age are come. If we "pitch our tent toward Sodom"—either by secret back-sliding or open departure from the way of truth—we virtually declare that we prefer the world's smile to the approval of our God. If we have entered on such a path, we need not flatter ourselves that the Holy One will *walk with us*. The windows of heaven will be closed, so far as we are concerned. There will be no messages to us from the Throne, unless indeed it be the trumpet call to repentance or the startling message of judgment.

W. S.

### PEARLS PICKED UP.

WHAT depths are there in Jesus, and how wonderfully He lights them up with the splendour of His eternal love.

It is Christ who seasons all enjoyments. Without Him they have no more taste than the white of an egg.

## SOME PERTINENT QUESTIONS ADDRESSED TO CHRISTIANS.

**Do you know** that being "saved by grace" means that God has saved you independent of any merit; in fact, without merit, in the past or prospect of it in the future (Rom. 3. 24)?

**Do you know** that this makes you an everlasting debtor to God, and emphasises the fact that "ye are not your own, but are bought with a price" (1 Cor. 6. 19, 20)?

**Do you know** that being "saved for nothing" does *not* mean that you should "live for nothing," but to go on pleasing yourself as formerly (2 Cor. 5. 15)?

**Do you know** that although "not of the world even as He is not of the world," is the position of every child of God, yet, if not watchful, it is easy to become *like* the world (Jno. 17. 14-16)?

**Do you know** that you are left in the world, not to build a nest here, but to be a testimony to an absent and rejected Lord, whose desire is that we should "be for Him" (Hebrews 13. 13)?

**Do you know** that you are responsible to spread the Gospel of God's grace *personally* as far as you are able, and *representatively* where you cannot go yourself (Rom. 1. 14, 15)?

**Do you know** that this responsibility means the use of your time, talent, and money, as you have opportunity, for the furtherance of the Gospel at home and abroad (Phil. 1. 3-5)?

**Do you know** that if you withhold from God that which is His due, you are "robbing God," and, like Israel of old, shutting up the windows of heaven from whence blessing comes (Mal. 3. 8-10)?

**Do you know** that while "under law" God claimed a tithe or *tenth*, now, under grace, He claims *all*; therefore, the question is not, "How much should I give?" but, "How much dare I withhold" (Lev. 27. 30-32; Acts 20. 24)?

**Do you know** the *standard of giving* is "the grace of our Lord Jesus Christ, who, though He was rich, yet for *your* sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8. 9)?

**Do you know** that this means He gave up *all for you*, and, therefore, it is but reasonable that you should be *all for Him*, not in theory only, but in deed and in truth (Romans 12. 1, 2)?

**Do you know** that the scriptural method in giving, is first to systematically and persistently lay aside at stated periods a portion of that which God has given you (1 Cor. 16. 2)?

**Do you know** that this fund, *if conscientiously supplied*, would, in most cases, be found a treasure from which not only such responsibilities as hall expenses could be met, but from which individual fellowship with Gospel labourers could be shown (3 John 8)?

**Do you know** that this would become a means of great blessing to your own soul, and the example a blessing to others, until you would prove experimentally that "it is more blessed to give than to receive" (Acts 20. 35)?

**Do you know** that *not* to do this is contrary to the Word, is loss to yourself, harmful to others, and in every way a failure to meet your rightful privileges, responsibilities, and obligations in the assembly with which you may be locally connected (Phil. 4. 8, 9)?

**Do you know** that *failure to be present* at the meeting where the saints have the privilege of fellowship in giving, does *not* relieve you of your responsibility to give of your substance? You should *double* your offering next time; *it belongs to God* (2 Cor. 9. 6-8).

**Do you know** that the *measure* of your offering is "according to that a man hath, and not according to that He hath not" (2 Cor. 8. 12)? The widow's two mites were more than all the gifts of the wealthy. She gave her all. *Remember, the Lord still "sits over against the treasury"* (Mark 12. 41, 42).

**Do you know** that the Lord is coming, and His judgment-seat will make manifest how we have used our stewardship (2 Cor. 5. 10; 1 Cor. 4. 5)? The results will be to our eternal gain and His honour, or to our eternal loss (1 Cor. 3. 13-15). *Which will it be?*

T. D. W. M.

## CRUMBS FOR CHRISTIAN WORKERS.

Gathered by ALEX. MARSHALL.

**I**F there be but a shadow of disunion between us and any brother or sister, let us not give ourselves rest until we bring about a reconciliation. Let us search out what in our ways may have caused the breach, and seek after a communion with our brother like that of the Father with His dear Son. Nor shall we be skilful to heal breaches if we be not watchful to prevent them.

A careless reader of the Scriptures never made a close walker with God.

To be crucifying self when no eye but that of God sees us, this is the most acceptable service to our Lord.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

OUR interesting study of "The Precious Words and Perfect Ways of Jesus," as revealed in the Gospels, now drawing to a close, will (D.V.) be followed in 1902 by

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

10th November.—**JESUS AT GOLGOTHA** (Mark 15. 20-37). *Learn Galatians 6. 14*—"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

On His shoulder—Helping Jesus—The country man's blessing—Not shirking the pain—The awful Cross—Profession not possession—Victory in death—The Centurion's confession.

THE mock trial of Jesus having been ended, and Pilate having handed the Prisoner over to be put to death in the most painful and shameful way of crucifixion, we now see Him stripped of the purple robe and re-clothed in "His own clothes," and led out. With what feelings should we be moved when we remember that this condemned, rejected, and afflicted Man of Sorrows was the Beloved Son of the Father, our Sin-bearing Substitute, and how reverently our lips should speak of His shame and Cross.

**THE CROSS-BEARING.** "And He, bearing His Cross, went forth" (John 19. 17). The Shoulder that carries the found Sheep (Luke 15. 5), and on which the government rests (Isa. 9. 6) bore on that day a heavier load than either. Angels, doubtless, looked on in wonder (1 Pet. 1. 12).

**SIMON, THE CYRENIAN HELPER.** This man, coming in from the country to Jerusalem, probably to keep the Passover, was laid hold of and compelled to take one end of the cross *after* Jesus. This Simon came from Cyrene, a place in Africa, on the Mediterranean, where many Jews at that time were settled. Simon did not help to bear that cross by his own choice, yet he and his family found untold blessing through it. His wife and son Rufus are honourably mentioned in Romans 16. 13.

**THE PLACE AND THE POTION.** Arriving at Golgotha, "the place of a skull," so named because the hill has the appearance of that shape, Jesus was offered "wine mingled with myrrh." It is said that the women of Jerusalem (Luke 23. 27) gave this drink to condemned criminals to deaden their pain; but "Jesus would not drink"; in full consciousness He must pass through the suffering of that dread hour.

"**THERE THEY CRUCIFIED HIM**" (Luke 23. 33). All that this conveys cannot be expressed! The sound of the hammer, the piercing of the precious body, the up-lifting of the cross-tree, with its suffering Victim can only be indicated.

**GAMBLING FOR THE GARMENTS.** The clothes of the crucified became the property of the executioners, and, all unmindful of the

suffering One, they cast lots for His garments (Psalm 22. 18). It is possible to have the garments of profession and not the Christ they speak of.

**PILATE'S SUPERScription.**—"The King of the Jews"—what irony was in that! The Jews did not like it; but Pilate would not alter it; it was true, and it *is* true. Though on a cross, He was King; though rejected, He is King, and will yet be manifested "King of Kings" (1 Tim. 6. 15).

**"NUMBERED WITH TRANSGRESSORS"** (Isaiah 53. 12). Two thieves, one on either side, and Jesus in the midst; whilst all round and passing by was a mocking multitude.

But we must close. Space will not allow remarks on: The three hours of darkness—the cry of the forsaken—the rending of the vail—the shout of the Victor, "It is finished"—and the testimony of the Centurion, "this truly was the Son of God." These can only be very briefly alluded to, and together form the most impressive of all possible lessons.

17th November.—**THE EMPTY SEPULCHRE** (Mark 16. 1-16). *Learn* 1 Cor. 15. 20—"But now is Christ risen from the dead, and become the firstfruits of them that slept."

The intention of loving disciples—A needless perplexity—Heavenly cheer and a glad message—The woman who was first—On the way to Emmaus—In the closed room.

**T**HE truth of the resurrection of Jesus from the dead is a vital one; it is part of the Gospel—a most important part (1 Cor. 15.) Vain is the death of Jesus, and valueless His blood-shedding, if He did not rise again on the third day. The fact is well attested by "many infallible proofs" (Acts 1. 3). Mark's concise and graphic record of this event is the subject of our present lesson.

**THE EARLY VISITORS AND THEIR PURPOSE.** On the eve of the Sabbath, reverent hands had taken the Lord's body, and, wrapping Him in linen, laid Him in Joseph's new tomb. Rolling the great stone door against the entrance of the sepulchre, they left the place, intending to return as early as possible and complete the burial of Jesus. Mary of Magdala (once demon-possessed, verse 9), another Mary, and Salome had bought sweet spices, and brought them *very* early, at sunrise, to the place of burial. Love constrained them to do so (2 Cor 5. 14); they owed Him much (Luke 7. 47).

**THE DIFFICULTY AND ITS REMOVAL.** "Who shall roll away the stone?" "It was very great." It had been sealed with the Roman seal, and soldiers set to watch that no one meddled it (Matt. 27. 62-66); so that that stone required great power to roll it away—it was a serious difficulty. What they could not do was done for them—"the angel of the Lord" came and rolled back the stone, "and sat upon it" (Matt. 28. 2). The difficulty did not deter the women from going to the place, as it might have done had they been less zealous.

**A HEAVENLY MESSENGER AND A MESSAGE.** Entering the tomb, they were affrighted to see a young man clothed in a long, white garment, sitting on the right side. This was one of our Lord's heavenly attendants (Matt. 4. 11; Luke 22. 43) on duty here. This bright angel man had a good message to these women themselves, and for others by them. "He is risen"—that was for them; "but go your way and tell the disciples and Peter"—that was for the others. Note that Peter, the repentant one, is singled out for special mention.

**THE FIRST INTERVIEW WITH THE RISEN SAVIOUR.** This is more fully told in John 20; how that Peter and John were told, and came to the sepulchre to see, and after seeing, went home; how that Mary remained behind, weeping, until Jesus appeared to her. Thus it was, as Mark records, that Mary was **FIRST** to meet the Lord—and she the one who had been devil-possessed (Luke 8. 2).

**ON THE ROAD TO EMMAUS.** This also is just mentioned by Mark and more fully described by Luke (Luke 24. 13-35). In this case, it was two disciples to whom Jesus appeared.

**THE MEETING OF THE ELEVEN.** As we read in John 20. 19, with barred doors they met, and Jesus appeared to them. He spoke rebukingly, yet lovingly, to them, and made their hearts glad in seeing Him. At this meeting, the great world-wide commission was given to "preach the Gospel to every creature" (Mark 16. 14-16).

Thus the resurrection of Jesus is recorded, and the glorious sequel declared; there is a Gospel, not only of sin-atoning death, but also of resurrection life and glory.

24<sup>th</sup> November.—**THE FIRST RESURRECTION** (1 Cor. 15. 47-58).  
*Learn Rev. 20. 6*—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

A ruinous heresy—Two men compared—Two natures described—Two bodies contrasted—Two conditions recognised—One hope realised—The Cross the ground of it all.

**O**UR last lesson naturally leads to the present one, for the resurrection and "changing" of believers is the outcome of the raising from among the dead of the Lord Jesus Christ. "Some among" (verse 12) the Corinthian Church had been saying, "There is no resurrection of the dead," thus destroying "hope" and making "faith" a useless thing. To say this is to make Christ a deceiver and the apostles impostors. To teach this is to overthrow faith and make shipwreck (1 Tim. 1. 19, 20; 2 Tim. 2. 17, 18). In the portion before us we are to study not so much the fact of the resurrection as the character of it.

**THE FIRST MAN AND THE SECOND MAN.** The human race is here seen included in two men—the first Adam and the last Adam—the first Adam a sinner—fallen, dead; the last Adam sinless—risen, alive for evermore. In Adam, all who are in him die; in Christ, all who are in Him live (verse 22).

**THE TWO NATURES—EARTHY AND HEAVENLY.** As there are two men, heading two creations (2 Cor. 5. 17), there are two natures, earthy and heavenly. There is a clear division between these—they do not mingle, or blend, or mix (John 3. 6)—hence the need of new birth, which is the implanting of a new nature fitted to know and enjoy heavenly things (1 Cor. 2. 11). None of the lower animals can understand or enjoy the life of a man or woman, because they have not the nature.

**THE TWO BODIES—EARTHY AND HEAVENLY.** Flesh and blood are for earth; this is not suited for heaven—cannot *inherit* as coming to it through relationship; corruption cannot fall heir to incorruption. How this should humble us about our bodies, which some are so proud of. These are called "tents" (2 Cor. 5. 1), ready to be "dissolved," and "bodies of humiliation" (Phil. 3. 21), ready, if believers, to be "changed."

**THE TWO CONDITIONS—ASLEEP AND WAITING.** All believers will not be alive on earth, nor will all be dead, but ALL will be changed. Some say only those that "look for" (Heb. 9. 28) Jesus' reappearing will be taken—this verse says *all*. Changed or altered into the likeness of His body in glory (Phil. 3. 21); made like Him (1 John 3. 2); and this not by a process of evolution, but by the instantaneous operation of the power of God (Matt. 22. 29). This power wrought in Christ at His resurrection (Eph. 1. 20).

**VICTORY TRACED TO THE CROSS.** Sin was there judged, the law was there disarmed of its power to curse. The sting of death was buried in the Person of the suffering One, and victory is won for *us*. Victory is a *gift* coming to us through Him.

1st December.—**ON THE WAY TO EMMAUS** (Luke 24. 13-32).  
*Learn* Rev. 3. 20—"Behold. I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

Reason fails to unravel—A friendly stranger—What's the news—Foretold and explained in the Scriptures—Opened Scriptures and opened eyes—Happy hearts and willing feet.

**O**N the afternoon of the first day of the week, the third day after the crucifixion of Jesus, two of the disciples, Cleophas and another, set out from Jerusalem. Why they left the city then we know not: their house was at Emmaus, seven miles out from Jerusalem, and it looks like as if they had concluded that it was useless to wait longer, and the best they could do was to return to their old home.

**THEIR TALK AND ITS THEME.** "The things which had happened." This was indeed a dark, sad subject. Their reasonings could find no solution of the seeming disaster—incomprehensible to reason, that that good One, that loving One, that powerful One should so suffer and die: ascend a cross and not a throne. "Christ crucified" ever is a stumbling-block and foolishness to the "natural man" (1 Cor. 1. 18, 22).

**THE UNKNOWN COMPANION.** "Jesus Himself drew near to them, and went with them." Marvellous grace it was that led Jesus to walk Emmaus road then; we know of no business that caused His presence there, but to enlighten and comfort the hearts of these two "bruised-reed" disciples (Matt. 12. 20).

**THE STRANGERS' SEEMING IGNORANCE.** Notice that all the queries of Jesus were calculated to draw out a confession and expression of their hopes and fears, their expectations and disappointments. He knows how good it is for us to "tell Jesus" (Mark 6. 30) all our troubles, even when these troubles are due to our foolishness and ignorance. So they told Him their story.

**LIGHT ON THE SUBJECT.** He "opened to them the Scriptures." The suffering Christ was plainly enclosed in Moses and in the Prophets, and the glory to follow also declared. It is better to consult God's Word than talk and reason. "Slow to believe" is true indeed of the best. These Scriptures they were no doubt familiar with in the letter, but they needed faith's mixture to make them profitable (Heb. 4. 2).

**THE PRESSING INVITATION.** "They constrained Him" to abide with them—they enjoyed His company so much—and He was willing to further stay with them.

**THE REVELATION.** As He sat, He lifted the bread, and while in the act of blessing and dispensing it, He was known by them. The



hand that lifted the bread and offered it to them had a nail-print. Their eyes were "opened"—they knew Him. "Opened Scriptures" and "opened eyes" lie close together (Ps. 119. 18).

**HEART AND FEET IN ACTION.** It was nightfall, the day was far spent, and they had already walked seven miles out to Emmaus; yet "the same hour" finds them on the road to Jerusalem with happy, burning hearts, and glad words to tell of their living, loving Lord, alive from the dead. His grace in coming close to them in their darkness and sorrow was the cause of this.

8th December.—**THOMAS CONVINCED** (John 20. 19-31). *Learn* John 20. 19—"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

An eventful day—Sheep among wolves—The Shepherd appears—In the midst—Peace, and the ground of it—Joy, and the cause of it—Must see and feel—Grace meets "slow to believe"—Worship.

**S**IMILAR to the last, but even more graphic and touching, is the lesson now before us, describing the way of Jesus with a doubting disciple, who required more than the testimony of others to convince him.

**THE SAME DAY.** The day on which the Lord arose, the first day of the week (Sunday), the most eventful day of the world's history, now called the Lord's Day very fitly so, as Jesus' resurrection proves and marks Him out as Lord (Rom. 1. 4).

**CLOSED DOORS NO BARRIER.**—The disciples had good reason for fearing the Jews, and so they barred the door; but prison bars and shut doors cannot prevent the Risen Lord keeping His promise (Matt. 18. 20).

**JESUS IN THE MIDST.** His own chosen place. On the cross (Jno. 19. 18); with the disciples here, and in the glory (Rev. 5. 6).

**THE MESSAGE OF PEACE.** His greeting of "Peace be unto you" was more than a wish, it was a gift bestowed; He "showed unto them His hands and His side," not only to assure them of His identity, but to convey that peace and joy that a view of His Person as the One who died for us always brings to the believer (Rom. 15. 13; 1 Peter 1. 8).

**THE DISCIPLE WHO MUST SEE AND FEEL.** Thomas was absent from that First-day meeting. We do not know why, but he missed much because of it. The testimony of all the others was of no use to him: he plainly said, "I will not believe, except I see!" Thomas had seen Him die, and knew for certain that Jesus was dead and buried, and to think that one so really dead was alive again was more than Thomas could believe, though so many were sure about it (Acts 13. 41).

**GRACE THAT OVERCOMES DOUBT.** Eight days after Thomas is met, he being present with the disciples. Closed door in the first meeting; a closed heart in the second. Jesus overcame both. Showing Thomas His hands and side, the Lord broke down unbelief, and brought the doubting disciple down to His feet exclaiming, "My Lord, My God!"

**BELIEVING WITHOUT SEEING.** Faith is the medium of spiritual sight, and the believer sees Him whom he never looked on (Heb. 2. 9); and sees much more with spiritual eyes than could ever be observed with natural (1 Cor. 2. 9). Blessed are all such.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Inner Court Hall on Saturday, Nov. 30, from 5 to 8. Tea on assembling. December Lessons will be expounded by Messrs. Wm. Inglis (who will give an Object Lesson with Class), Charles Innes, and Wm. Renfrew. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

**A HELPFUL TEACHERS' CONFERENCE.**—The Sunday School Teachers' Conference at Hope Hall, Manchester, on Saturday, October 19, was an exceedingly happy and helpful one.

Mr. J. W. JORDAN, of Greenwich, gave an address in the afternoon from 1 Cor. iii. 9. Three necessary qualifications in a Labourer: 1st, Strength; 2nd, Activity; 3rd, Obedience. This address was listened to with much interest and profit.

After tea the area of the hall was filled with an audience of over 400, who listened with rapt attention to excellent words of counsel from Mr. JAS. M'LACHLAN, of Bradford, on Mark 2. 1-12; Mr. STANSFIELD, of Rastrick, on 1 Cor. 1 and 27. Mr. JAS. HAMILTON, of Kilmarnock, and others, followed by reports of the work.

One point was urged by several speakers—the great importance of teachers visiting the scholars at their homes, thereby encouraging the children, and securing the sympathy and co-operation of the parents.

**THE HOPEFUL JUNIORS.**—A brother writing from Colorado Springs, California, says: "Though tent work here amongst seniors has been trying, the services for children at the tent school have been truly interesting and encouraging."

**LONDON TEACHERS** held a Quarterly Conference at Ross Road Hall, Wallington, on Saturday, Oct. 5. A fairly good number present. Mr. Bird gave the address. The next Conference is arranged to be held at Rye Lane Gospel Hall, Peckham.

**A THREEFOLD LINK** of Subjects for Sundays for 1902 is found in (1) *The Gospel Scheme*, on "Pioneers of the Faith," in original style, folded, quarters separate, 1s. 6d. per 100. (2) *Boys and Girls Almanac*, with daily texts, weekly subjects, twenty prizes, &c., 6d. per doz.; 3s. 6d. per 100. (3) *The Pathway*, with original and evangelical notes on above scheme, and much more profitable matter, 1s. per year. Specimens free.

**SAVED THROUGH "BOYS AND GIRLS."**—"Will you kindly send me two numbers of *Boys and Girls*, and continue them each month. It is two years and a half since God saved my soul. It was through reading one of the copies of *Boys and Girls* that I found peace to my soul. Yours for truth."—F. A., Cardiff.

**FOUNDATION TRUTHS**, a series of papers on Atonement, Inspiration, Regeneration, &c., by J. R. Caldwell, which should prove helpful in establishing teachers in the most holy faith, will appear in *The Witness* for 1902. Monthly, 1d. 1s. 6d. post free for year.

**AN EXAMPLE.**—"I should be very pleased if you would send me for free distribution two dozen copies of *The Believers' Pathway*. Having taken this book myself for some time, and obtained much good from same, I am anxious that others should know of it, in order that it may have yet a wider circulation and be of greater service."—M.B.

[If you will do "likewise" amongst teachers, workers, students, or Christian friends, send post-card saying how many, and they will come free by return.—ED.]

**THINGS THAT PRODUCE PATIENCE.**

- 1 Tribulation - - - Rom. 5. 3
- 2 Trial of faith - - - I Pet. 1. 7
- "Ye have need of patience." T.B.

**THE DIVINE PRESENCE**

Genesis 28. 15.

- 1 "I am with thee"  
Divine companionship
- 2 "And will keep thee"  
Divine guardianship
- 3 "And will bring thee"  
Divine guidance
- 4 "For I will not leave thee"  
Divine faithfulness D.B.

**GOD'S LOVE TO US IN FIRST JOHN.**

ITS MANIFESTATION—In sending His only begotten Son - chap. 4. 9

ITS MEASURE—His becoming the propitiation for our sins - chap. 4. 10

ITS MANNER—Bestowing on us the relationship of sons of God chap. 3. 1

Some results of His love when perfected in us (that is, fulfilled or accomplished in purpose) will be—

OBEDIENCE to His Word - - - - - chap. 2. 5

LOVE to one another - - - - - chap. 4. 12

Characteristics which express in chap. 5. 1, 2 our *sonship* in Him, and our *relationship* to each other. J. E. B.

**SATISFIED**

(Deuteronomy 33. 23).

- 1 Satisfied in the days of famine (Psalm 37. 19)
- 2 Satisfied in drought (Isaiah 58. 11; Jeremiah 31. 12)
- 3 Satisfied with His goodness (Jer. 31. 14; Psalm 103. 5)
- 4 Satisfied with the fulness of His house (Psalm 36. 8; 63. 5)
- 5 Satisfied when we awake with His likeness (Ps. 17. 15) E.A.H.

**GOD'S BOUNTY TO HIS CHURCH** (as seen in Ephesians).

- He has made her participator in—
- The glory of His grace - - - 1. 6
  - The riches of His grace - - - 1. 7
  - The exceeding riches of His grace - - - 2. 7
  - The riches of His mercy - - - 2. 4
  - The riches of His glory - - - 3. 16
  - The unsearchable riches of Christ - - - 3. 8
  - His great love - - - 2. 4
  - The love of Christ which passeth knowledge - - - 3. 19

**UNMEASUREABLE LOVE.**

*Height*—He was rich - 2 Cor. 8. 9

*Depth*—He became poor 2 Cor. 8. 9

*Who for?*—For your sakes. HyP.

**FOUR THINGS**

in Jude 20 and 21,

- Edification - "Building up yourselves"
- Supplication - "Praying in the Holy Ghost"
- Preservation - "Keep yourselves in the love of God"
- Anticipation - "Looking for the mercy." P.

**THE GREAT DEATH CHAPTER**

(Hebrews 2).

- 1 The power of death - verse 14
  - 2 The fear of death - - - verse 15
  - 3 The taste of death - - - verse 9
  - 4 The medium of death - verse 15
  - 5 The suffering of death - verse 9
- The *fear* of death was ours. The *power* of death was Satan's. The *taste* and *suffering* of death were Christ's. Through the *medium* of death Christ destroyed not only death itself, but also him who had power of death. T.B.

- The power of His might - 6. 10
- The exceeding greatness of His power . . . His mighty power - - - 1. 19
- His manifold wisdom - - - 3. 10
- The fulness of Christ - - - 4. 13
- His own fulness - - - 3. 19
- "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11. 33). E.A.H.

**THREE THINGS**

**"LAID UP" FOR BELIEVERS.**

1. Laid up Goodness, Ps. xxxi. 19
2. Laid up Hope, - Col. i. 5
3. Laid up Crown, 2 Tim. iv. 8

**BELIEVERS SHOULD "LAY UP."**

1. God's Commandments, Pro. vii. 1
2. Knowledge, - - Pro. x. 14
3. Treasure in Heaven, Matt. vi. 20

T. B.

**"THE LORD IS THY KEEPER."**

Psalm cxxi. 5.

"He is *able* to keep" (Jude 24). "He is *willing* to keep" (1 Sam. ii. 9).

We *are* kept (1 Peter i. 5).

HOW does He keep? "As the apple of His eye," - Deut. xxxii. 10

WHEN does He keep? "Every moment . . . night and day," Isaiah xxvii. 3

WHERE does He keep? "In all places whither ye go," - Gen. xxviii. 15

BY what does He keep? (1 Peter i. 5). "*Power*" on His side; "*Faith*" on our side.

FROM what does He keep? (Jude 24). "He is able to keep us from falling."

TO what does He keep? (1 Peter i. 4). "An inheritance, incorruptible, undefiled."

The REASON of being kept—"Because the Lord loved you," Deut. vii. 8

The REALITY of being kept—"I know whom I have believed," 2 Tim. i. 12

The RESULT of being kept—"Peace . . . peace . . . perfect peace," Isa. xxvi. 3

S. J. B. C.

**RELATIONSHIP TO GOD.**

1. Children of God, Rom. viii. 16
2. Heirs of God, - Rom. viii. 17
3. Redeemed of God, - Rev. v. 9
4. Imitators of God, - Eph. v. 1
5. Servants of God, - Eph. vi. 6

6. Temple of God, - 1 Cor. iii. 16
7. Image of God, - Rom. viii. 29
8. Approved of God, 2 Tim. ii. 15
9. New Creatures, - 2 Cor. v. 17
10. Salt of the earth, - Matt. v. 17

The disciples were called of God Christians first at Antioch (Acts xi. 26).

**TREES OF RIGHTEOUSNESS.**

"They shall be called trees of righteousness" (Isa. lxi. 3). "The planting of the Lord" (Isa. lxi. 3). "Their root shall not be moved" (Prov. xii. 3).

1. "The trees of the Lord are full of sap" (Psalm civ. 16).
2. "They are fruitful" (Psalm xcii. 14).
3. "By their fruit they shall be known" (Matt. vii. 20; Gal. v. 22, 23; 2 Peter i. 5-8; Prov. xi. 30).

**THEY ARE COMPARED**

1. "To the *goodly cedar*" (Psalm lxxx. 10; Isaiah lxxv. 22). The noblest of trees—the glory of the vegetable creation—a symbol of grandeur, might, loftiness, wide expanse. It grows rapidly; lives long.

2. "To the *palm*" (Psalm xcii. 12, 13). The chief characteristics of which are fruitfulness, uprightness, lofty growth (heavenward), beauty.

3. "To the *green olive*" (Psalm lii. 8; Hosea xiv. 6). Chief characteristics: yielding abundant fruit and oil. It requires grafting (Rom. xi. 17).

"From Me is their fruit found" (Hosea xiv. 8; John xv. 4). "I create the fruit of the lips" (Isa. lviii. 19; Heb. xiii. 15).

E. A. H.

*Brief Records of Servants of God.*

“STUDY to show thyself approved unto God, a workman that needeth not to be ashamed,

RIGHTLY DIVIDING THE WORD OF TRUTH”

(2 Tim. 2. 15) “For Thy loving kindness is before mine eyes; and I have walked in Thy Truth” (Psalm 26. 3).



DR. J. H. BROOKES, OF ST. LOUIS, U.S.A.

EDITOR OF "THE TRUTH."

AUTHOR OF MANY WORKS ON BIBLICAL TRUTHS.

## A CHAMPION FOR THE TRUTH.

THE name of Dr. Brookes, of St. Louis, well known to many in this country, as to multitudes on the other side of the Atlantic, is a name around which hang many fragrant memories. Born at Pulaski, Tenn., in 1830, his father, a minister of the Gospel, died when James was only three years old. From early years James H. Brookes had an intense longing to obtain a collegiate training, but financial difficulties seemed to bar the way. At twelve years of age he was at work as an errand boy, and under-clerk in a general store. But in the boy there was a vein of moral principle that augured well. A lady came in to the store to buy some calico. She asked him if the colours were fast. "Wait till I go and ask," was his reply. "Yes, of course," said the proprietor's son, to whom the question was put; and this James told to the lady. When she was going out with the parcel he heard the son saying, with a laugh, "Yes, the colours are fast—*fast fading*." Without a moment's hesitation, and burning with indignation, he rushed out after the lady and told her the truth, with what result is not known. This uprightness of character and hatred of falsehood shown then, and which, developing with years, formed part of the man to the very end, distinctly fitted him for editing the magazine which he conducted for the last twenty-three years of his life, entitled *The Truth*. The name of the magazine was a thorough reflex of the man.

The idea of a military career had fascinated his young mind, but his mother had set her heart on his being a minister of the Gospel, and it was through her persuasiveness that the military idea, at first much against his will, was given up. When about 15 years of age he entered the Academy at Ashwood, Tennessee. At 16 he became a pupil teacher himself, and with money saved from his teaching he began his college course at 18, eventually at 24 finding his way into the pulpit.

Very little can be gleaned from his diary as to his own conversion to Christ, but that this great change was wrought in him ere reaching the years of manhood is evident, for on his 19th birthday he wrote: "Especially have I regarded this day with feelings of deep interest on account of things of a spiritual nature connected with it."

Dr. Brookes' fame as a Bible scholar, as a writer, as a leader of Bible schools and second-coming conferences is world-wide. By many able men in this and other lands he was said to be *facile princeps* in his command of the Word of God. His seventeen widely-known books (including "God Spake all these

Words" and "I am Coming"\*) , his two hundred tracts, and every sermon he ever preached, are permeated with the Word. To him the Bible was the very voice and words of the Living God. All his life through, and especially in his later years, he stood for the doctrine of the plenary and verbal inspiration of the Holy Scriptures. He believed the Bible through and through. He repelled attacks upon it with all the power of his splendid manhood, but he never for an instant dreamed of apologising for it. It was enough for him that "God spake all these words." Whether he could satisfactorily explain all its difficulties and apparent discrepancies or not was a secondary matter, for he well knew that there are depths in Scripture that no human mind, however acute and penetrating, can ever fully explore; but he could no more have offered an excuse for the Bible or for its form than he could for the creation of the planet, or for the government of the universe.

Dr. Brookes was a man who had understanding of the times. In a letter, written in 1886, he says: "It seems to be more and more evident that the truth is not to win the field in our day; it will have a tremendous fight to hold its own against the ever-increasing odds with which it has to contend. If the battle were only with the world and the devil, there would be nothing to fear; but, unhappily, the fight must be carried on principally against professed friends. Insurrection rages within the citadel, and 'a man's foes are they of his own household.' Annihilation, restoration, evolution, a mixture of Darwin, Herbert Spencer, and Jesus Christ—such is the stuff our popular preachers are giving to their hearers, and the editors of religious papers throw up their hats, and shout themselves hoarse over the power and progress of the Church. Alas! nothing is more apparent to me than the fact that the professing body, with its false doctrines, its intense worldliness, its scarcely concealed iniquities, is on the rapids just above the Falls of Niagara, and the awful abyss is just below. Well, through grace we can bear testimony, and this is all we can do, until He comes who will set to rights the discordant course of Nature, and build up the ruins of David, and bring order out of confusion."

During his later years he was several times laid aside for intervals, but an attack of *la grippe* brought on his final illness. He, surrounded by all his loved ones, fell asleep on 18th April, 1897. At the opening of the funeral service it was

\* Special Editions, revised by the author, are published by PICKERING & INGLIS

announced to the vast audience that among the private papers of Dr. Brookes had been found a statement of his wishes as to his funeral. It was dated 1st April, 1896, and was as follows: "It is my particular request that at my funeral, no oration, no eulogy, nor a word about myself shall be uttered. Let some minister, or other friend, read 2 Cor. 5. 1-10; 1 Cor. 15; 1 Thess. 4. 13-18; Rev. 21. 1-7. This, and nothing more." So lived and so died this great and good man.

### **DR. BROOKES' LAST ADDRESS.**

The outline notes of the last sermon Dr. Brookes ever preached are here reproduced from a leaf in his Bible. The date of the preaching was 11th April, 1897.

"THEY SHALL NEVER PERISH" (John 10. 28).

1. ATONEMENT: Matt. 20. 28; 26. 28; Rom. 5. 6; 1 Cor. 15. 3; 2 Cor. 5. 21; Gal. 1. 4; 3. 13; Eph. 1. 7; 1 Pet. 2. 24.
2. FORGIVENESS: Luke 5. 20; 7. 48; Acts 10. 43; Col. 2. 13-15; 1 John 1. 7; 2. 12; Ps. 103. 12; Isa. 33. 17; Micah 7. 19.
3. INTERCESSION: Luke 22. 32; John 17. 20; Rom. 8. 34; Heb. 4. 14, 15; 5. 20; 7. 24-26; 1 John 2. 1; Rev. 8. 3.
4. OMNIPOTENCE: Matt. 28. 12; John 3. 35; 13. 3; 17. 2; Eph. 1. 20-22; Phil. 2. 9-11; Heb. 1. 2; 1 Peter 3. 22; Dan. 4. 35.
5. OMNISCIENCE: John 2. 24, 25; 16. 30; 21. 17; Matt. 9. 4; 12. 25; Acts 1. 24; Heb. 4. 13; Rev. 2. 23.
6. OMNIPRESENCE: Matt. 28. 20; 18. 20; Mark 16. 20; John 14. 23; Acts 18. 9. 10.
7. UNCHANGING LOVE: John 13. 1; 14. 19; 15. 13; Rom. 8. 35-37; Phil. 1. 6; 1 John 3. 15; Rev. 1. 5, 6.

### **KEPT IN CONSTANT DEPENDENCE ON HIM.**

**G**UR heavenly Father keeps us constantly in the condition of uttermost dependence on Him; for were it otherwise with us, how wanton would we become. Therefore He writes the sentence of death upon ourselves, and also upon our choicest temporal mercies—not that He always means to remove them, but that He means us, in retaining them, to hold them as a special gift from Him; and, despairing of all succour but His own, that we should place our trust not on self, nor on valued fellow-creatures, but on God, who can raise up to help us even the very dead (2 Cor. 1. 8-10). He is considering our weakness, and our need, and our work; and in perfect wisdom and love has already arranged for the very best. JNO. DICKIE.



# PREPARATION ESSENTIAL TO EFFICIENCY IN SUNDAY-SCHOOL WORK.

Address by JAMES L. STANLEY, Bethesda, Bristol.

Eccles. 12, 10. 1 Tim. 4, 13-16.

**B**ETWEEN the work of the preacher and the Sunday-school teacher there is very much in common, and many things which can be said of the one may with equal force be said of the other.

Preparation may be regarded as threefold—I. General; II. Special; III. Personal.

## I.—THE GENERAL PREPARATION.

The teacher should be always preparing. He should be always a learner and always learning. The only way to keep fresh is to be always adding. We learn chiefly in three ways, by Reading, by Meditation, by Observation.

I. *By Reading.*—It goes without saying that for the Sunday-school teacher, as for the preacher, the Bible should be, above all others, the book of his reading. Whatever you may read, or whatever you may omit reading, read the Bible: read it systematically, steadily, prayerfully. The benefit of such a practice is incalculable. This lies at the basis of all preparation. The teacher's mind should be saturated with the Word of God; he should know the Bible well.

Patient perseverance in this course year by year will furnish the mind with a rich store of divine truth. Let all other reading be secondary. Other books may be read with advantage, but the selection should be carefully made.

II. *By Meditation.*—You must not only read, but meditate. You may think the lack of time forbids this, but it need not. Let the Word lie in your thoughts during the day, and in moments of leisure, or as you walk along the street, let your mind go back to what you have read in the morning, and reflect upon it. If you persevere in doing this, a habit will be formed, and you will find it quite an easy and pleasant thing thus to occupy your mind.

III. *By Observation.*—We need to know more than we can learn from books; we require to be acquainted with men and things. It is chiefly by observation we gain this knowledge. By this means we learn what are the needs, trials, difficulties, temptations of others, and perceive the kind of help they need. In this way, also, we meet with many useful facts and objects which serve as illustrations. It is wonderful what can be done by observation, and how much this faculty can be trained. There is a story told of the celebrated scientist Agassiz, that he was needing an assistant in his laboratory. Among his pupils a number of candidates were found, so that the professor was

rather perplexed in his choice. To solve the difficulty he choose three of the most promising, and subjected each to the same test. He asked each one in turn to tell him what he could see from the laboratory window, which looked out on a yard. The first said he could see a fence and brick pavement; the second added a stream of dirty water; the third, in addition to these features, noticed the colour of the paint on the fence, a green mould of fungus on the bricks, and evidences of blueing in the water. It is needless to say the last was the man selected; he used his eyes.

Thus, in the ways indicated, we may be constantly preparing ourselves for useful work. Without this general and constant preparation, we shall find that no other preparation will be of much avail.

## II.—THE SPECIAL PREPARATION.

By this I mean the particular and definite preparation of the lesson. And here I would warn my younger friends against a too free use of the ready-made shop.

This is, I know, a very busy day, and the pressure upon time is great. There are magazines published in which teachers may find the whole lesson worked out and prepared for them; and the temptation is to adopt such preparations and to *save further labour*. Whatever use you may make of such helps, study the subject well yourself first. The Israelite of old was exhorted in Psalm 48. 12, 13 to "Walk about Zion and go round about her: tell the towers thereof. mark ye well her bulwarks, consider her palaces, *that ye may tell it.*" Treat your lesson in the same way: look at it with your own eyes. A very good plan is to make it *the* topic of your meditation during the week, letting your thoughts turn to it whenever you have opportunity. As you thus examine it again and again minutely, the lesson will yield up its treasures, and you will have something well worth taking to your class.

Only take care that in your zeal to discover what *is* there, you do not fall into the mistake of finding what is *not* there. I heard of two friends who were attending a service together. When the text was announced it turned out to be a very curious one. One friend remarked to the other, "I wonder what he'll get out of that"; the other replied, "Wait a minute and you'll see what he puts into it." Now, this is a vicious way of treating the Scriptures, and a way you should decidedly avoid. Look at every part of the subject, its position, its context, its persons, its language, the relation of parts to one another,

everything you can think of, and you will not find the result to be a barren one.

### III.—THE PERSONAL PREPARATION.

In the passage which we read from 1 Timothy 4 is the striking exhortation, "Take heed unto thyself." It is not only necessary that the *lesson* should be prepared; *you* must be prepared; and this is by no means the least part of the preparation. A soldier may have a good accoutrement and have been well drilled, but if he be not himself in good condition, of what use are his preparations? Your own spiritual condition is of the highest importance. You must be *right with God*. You need to be in sympathy with Him, with the truth you teach, and with the children you teach. Without this personal preparation all other preparation will be in vain. Your work will become mechanical instead of spiritual; but with it your work will be a joy and a blessing. To obtain this you will need constant prayer, habitual waiting upon God. Constant communion with God will ensure that your work shall be done in communion with Him.

It will thus be seen that the various parts of our preparation as God's servants are mutually dependent, and together are fitted to render us "vessels sanctified and meet for the Master's use."

## PRAYER.

**P**RAY in prosperity; this will prove thou art not a hypocrite when thou prayest in affliction.

We shall do more by our prayers than all our enemies by their boastings.

Titus Vespasian never dismissed any petitioner with a tear in his eye, or with a heavy heart, and shall we think the God of compassion will dismiss the petitioners of heaven with tears in their eyes? Surely no!

Waiting souls, remember this: Assurance is yours, but the time of giving is the Lord's; the jewel is yours, but the season in which He will give it is in His own hands. Wait patiently and diligently. The mercies of David are not termed the *swift*, but the *sure* mercies of David.

Much of the Christian's strength lies in secret prayer, as Samson's did in his hair. Nothing disarms Satan and weakens sin like this. Secret meals are very fattening, and secret prayer is very enriching.

“ABIDE IN ME.”

I LOVE to read that parable ;  
Where Christ, His love to show,  
Says, “ I’m the true, the living Vine,  
On which ye branches grow.

“ My Father is the Husbandman,  
Of tenderest care and skill,  
And wills that ye this lesson may  
Into your minds instil :

“ Abide in Me, and I in you,  
And ye shall bear much fruit,  
Which branches never can bring forth  
If severed from the root.”

And here there comes the solemn word—  
Take heed to what I say—

“ Each branch in Me that beareth not,  
He taketh it away.”

But they who in the Vine abide  
Obey the blest command,  
And tilled, and dressed, and pruned are they  
By an unerring hand.

See all the living branches yield  
Some precious fruit to God,  
And through his patient, tender care  
Bring forth a heavier load.

“ Abide in Me,” and ye shall know  
The “ more abundant ” life ;  
“ Abide in Me,” and patient be  
Beneath the pruning knife.

O, blest are those He chasteneth,  
Sustained by Christ the Root :  
“ Thus is My Father glorified,  
That ye bring forth much fruit.”

O teach me, Lord, Thy Word to love,  
Its precepts to obey,  
That I may learn to rest in Thee,  
And know Thee more each day.

O let Thy Spirit have His way,  
All needful pruning give,  
That I in fruits of righteousness  
May to Thy glory live.

A. S.

## THE HEART LONGING AFTER THE PERSON OF CHRIST.

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I AM inclined to think that this feeling in reference to ministry is intimately connected with a deep, personal longing after more profound, rich, abiding communion with the PERSON OF CHRIST by the power of the Holy Ghost. Nothing is of any value that does not spring from personal love to and communion with Christ Himself. We may have Scripture at our finger ends, we may be able to preach with remarkable fluency, which unpractised spirits may easily enough mistake for power; but, oh! if our hearts are not drinking deeply at the fountain head—if they are not enlivened and invigorated by the realisation of the love of Christ, it will all end in mere flash and smoke. I have learnt to be increasingly dissatisfied with everything, whether in myself or others, short of abiding, real, deep, divinely inwrought communion with and conformity to the blessed Master. Crotchets I despise; mere opinions I dread; controversy I shrink from; all *isms* I esteem as utterly worthless. But I long to know more of His own precious Person, His work, and His glory. And then, oh! to live for Him, to labour, testify, preach, and pray, and all for Christ, by the working of His grace in our hearts.

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### A VERY IMPORTANT DIFFERENCE.

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THERE is a vast difference between *attrition* and *contrition*, between being *attrite* and *contrite*. The attrite person mourns over sin only in as far as it brings injury and disgrace upon *himself*, while the contrite person mourns over his sin because he sees it to be an injury done and an insult offered to *God*. David stands out before us as a sterling example of contrition, while Saul is brought before us as a miserable specimen of attrition. "Against *Thee*, *Thee only*, have I sinned, and done this evil in *Thy* sight" (Psa. 51 4), is the prayer of the broken-hearted penitent. David had caused the death of Uriah, and disgraced Bath-sheba, but above and beyond the injury done to them, David knew he had sinned against God. Not so with Saul. He also had transgressed the commandment of the Lord, but do we find him abasing himself before God? Nay, verily. It is true he said once, "I have sinned," but what follows: "Yet *honour me* now, I pray *Thee*, before the elders of my people" (2 Sam. 15. 30). Attrition in abundance, contrition none. Are *we* attrite or contrite? Which? T. B.

# SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

OUR interesting study of "The Precious Words and Perfect Ways of Jesus," as revealed in the Gospels, now drawing to a close, will (D.V.) be followed in 1902 by

## "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for the last Sunday of each month (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Schem: and Almanac free to any Teacher.*

15th December.—**UNSUCCESSFUL FISHING** (John 21. 1-14). *Learn* Psalm 127. 1—"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Stopping short—The old trade—Leading astray—Empty nets and hungry men—Nothing to eat—His Word obeyed—Abundant success—Known by His deeds—Finishing the work—The breakfast and its Provider.

**A**FTER seeming to complete his narrative at the close of the twentieth chapter, the Apostle John seems to re-open the book to give us another glimpse of the Lord Jesus and His wise, tender, and powerful way of dealing with His followers, even when their action is very imperfect and contrary to His purpose and instructions. We see in this lesson the charming grace of the Lord, like a good shepherd guiding back to Himself His sheep so liable to go astray.

**AT THE SEA OF TIBERIAS.** Jesus had said (Matt. 28. 8-10; Mark 16. 7) that He would see them in Galilee, and doubtless to meet Jesus there was the purpose of the seven mentioned in the story. Whether the mountain appointed by the Lord was beyond the point they had reached we don't know; but evidently these seven lingered by the sea.

**"I GO A-FISHING."** Simon Peter was bred a fisherman, and fishing was a second nature to him—on a previous occasion he had left following Jesus to go fishing (Luke 5. 1-11), and the same tendency now manifests itself. It is likely Peter thought it no harm to thus use his time; but his business then was to wait on Jesus. Peter had been called from that work, and only He who called him had a right to send him back to it.

**"WE ALSO GO WITH THEE."** So do we influence one another—the evil was multiplied sevenfold; seven are now off the track; seven are now at work worse than useless (1 Tim. 4. 16): see also effect of Peter's leading in Gal. 2. 11-13.

**THEY CAUGHT NOTHING.** This is the Lord's way to wean them from their own way, and prevent them from being enticed by success in their error; see Haggai 1. 6, and John 15. 5.

**THE GREETING FROM THE SHORE.** "Children, have ye any meat?" This was calling them to own their need, and failure to meet it—perhaps it was the need of food that made them take to the fishing again. They had to learn that in this need they were dependent on Him, and He would not fail them (Matt. 6. 33).

**"CAST THE NET ON THE RIGHT SIDE."** Jesus knows the time and place for every thing—none can prosper when He withholds; when He directs and leads success is sure. "A multitude of fishes" is the fruit and reward of obedience.

**"IT IS THE LORD."** John knew the signs of the Lord's presence—it does not say that John recognised the Person on the shore, but that he knew the worker by the work. None other could work in that way; and John was first to realise the fact.

**SECURING THE SPOIL.** It is worth noting that the disciples did not abandon the unfinished work on discovering that it was the Lord on the shore; they had no right to do that. "Bring the fish" was the word of Jesus, and the 153 great fishes are counted out in business-like fashion.

**"COME AND DINE."** Breakfast was ready, the fire was burning, the fish were cooked, and the bread prepared. Who spread that table? None other than the Good Shepherd, and that for His straying sheep. Not only did He provide and prepare for them, but he actually served it out to them.

22nd December.—**ASCENSION OF JESUS** (Luke 24. 33-53). *Learn* Mark 16. 19—"So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God."

A wonderful story told by two—Immediately confirmed—Not merely spiritual, but corporeal—Evidence of bodily presence—The key to the Book—The ability to use it—Led out by and to Jesus—The great Blessor—"Taken up" and "received."

**A**FTER our Lord's appearance to and meeting with some of His disciples, dealt with in our last lesson, it is plain from Acts 1. 4 that the last meeting with them took place in Jerusalem, from which the Lord led the disciples to Bethany, and was parted from them. Part of our present lesson deals with a meeting on the first day of the week, the day of the resurrection of Jesus, immediately after the appearance to the two on the way to Emmaus, and is, so far, precedent to the Sea of Galilee meeting. It also comes in chronologically eight days before the meeting at which Thomas was specially dealt with.

**AN IMPORTANT PIECE OF NEWS.** "They rose up the same hour"—no time could be wasted, though it was evening. The two who had met Jesus on the way to Emmaus were so full of the truth that Jesus was really risen from the dead that they "returned to Jerusalem," to find the disciples still together. The two were in the act of telling their wonderful story when the subject of it Himself stood in the midst. John 20. 19 tells of the "shut door" and the "fear of the Jews."

**THE RISEN JESUS A REAL PERSONALITY.** Not a disembodied Spirit separated from that body which died, but that same One who died, risen from among the dead, stood amongst the terrified company, saying, "Peace be unto you." To prove that He was the "very same Jesus," He showed them His hands and His side. Pierced hands and riven side make Him known to all who love Him.

**EATING BEFORE THEM.** This still further to convince them of a real, bodily presence with them, and not merely a spiritual manifestation.

**OPENING UP THE SCRIPTURES AND THE UNDERSTANDING.** Moses, the Prophets, and the Psalms were full of Christ, and Christ is the key to them. The knowledge of Christ is the knowledge of the Scriptures (John 5. 39).

**SUMMARY OF SCRIPTURE TEACHING.** Christ to suffer, Christ to rise, salvation world-wide to be preached. Radiating from Jerusalem's Cross, repentance and remission of sins to be preached to all nations. Those who understand the Scriptures with divinely-opened understanding are to be the testifiers of these things.

**THE PARTING AT BETHANY.** "He led them out" (John 10. 3), His own blood-bought flock, for ever to be their Leader, every eye on Him (Rev. 7. 17), undimmed with tears by-and-by. And He lifted up His hands (the pierced hands) and blessed them, and in that attitude was lost to sight by his adoring followers. Those hands are still uplifted; the blessing still is descending. The worship, and the joy, and the praise, and the blessing should also be going on in the earthly scene.

29th December.—**THE LORD'S RETURN** (Acts 1. 1-11). *Learn Acts 1. 11*—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Forty day's assurance—Forty days' instructing—The great promise—Restored to glory Looking up and looking for—A Person unchanged—The great and blessed hope.

**T**HE Book of the Acts of the Apostles, which we now open, is a continuation of the doings of Jesus by the Holy Spirit, in the persons of His saved ones, and prominently the Apostles. Luke, the writer, significantly says his former treatise was of "all that Jesus *began* both to do and teach" until He was taken up. Jesus is the Beginner of all things—Beginner of Creation (Rev. 3. 14), Beginner of Redemption (Heb. 12. 2), Beginner of Resurrection (Col. 1. 18): and He is the Completer as well—the First and the Last.

**INFALLIBLE PROOFS—FORTY DAYS.** The fact of the resurrection of Jesus and its relative truths are very strongly and emphatically reiterated and insisted on. It is the keystone of Christianity, the ground of hope, and assurance of salvation (1 Cor. 15. 14, 15).

**WHAT THE RISEN CHRIST SPOKE OF.** "The things pertaining to the Kingdom of God." See Luke 24. 44-48, Matt. 28. 19, Mark 16. 15, where the commission is given to preach, what to preach, whom to preach to and the results which would follow.

**WHAT THE RISEN CHRIST PROMISED.** The Holy Spirit's personal advent and presence, and the Holy Spirit's power. Certain kinds of knowledge they could not have; but that which they needed most they would have—that is, POWER to witness of and for Jesus (2 Tim. 1. 7).

**HOW JESUS WENT, AND WHERE.** He was "taken up," "received up" (1 Tim. 3. 16). Not only raised up out of death's tomb, but taken up and received in Glory. See Psalm 24 and its description of the entry of the King of Glory. What a reception He received—what an enthronement at the Right Hand of God (1 Peter 3. 22, Heb. 1. 13).

**THE TWO ANGELIC MEN.** Compare with Matt. 28. 2-5, and Luke 24. 4. As the surprised and worshipping little crowd stood looking up after the Lord, now unseen by them, these angelic visitors recalled them to their life and walk of faith in their Risen and Exalted Lord. No more visible to the natural sight, the spiritual see Jesus "crowned with glory and honour" (Heb. 2. 9).

**THIS SAME JESUS SHALL SO COME.** The promise of the Lord in John 14 is thus repeated. The Person unchanged (Heb. 13. 8), and His manner unaltered. In the act of blessing He went (Luke 24. 51), and so He will return. From heaven we look for the Saviour, the Lord Jesus Christ (Phil. 3. 20); it is the blessed, happy hope (Titus 2. 13) of the redeemed; it is the purifying hope of the expectant (1 John 3. 3); and the comforting hope of the bereaved (1 Thess. 4. 18).



5th January.—**THE WAITING COMPANY** (Acts 1. 12-26). *Learn* Luke 24. 49—"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

All present but one—Where was he?—All in harmony—All agreed—Prayer and promise—How long?—Filling up a vacancy—Apostolic fitness—Casting the lot—Matthias promoted.

**A**FTER witnessing the ascension of the Lord Jesus, and hearing the message of the angelic visitors, the company wended their way back to Jerusalem, and adjourned to the well-known upper room, there to "wait," according to their Master's instructions.

**THE ROLL-CALL.** The eleven names of the apostles are anew mentioned—one is ominously omitted—as if after a time of testing, conflict, disaster, the little band is mustered on new ground for fresh action.

**ALL IN UNISON AND ALL IN ACTION.** A beautiful little company, including the women and Mary, the mother of Jesus. This is the last mention in Scripture of Mary, and she retains her honoured title—though there is no shade of Mariolatry in all the sacred page—she will ever be known by that name. All continued with one accord and in one place a long and fervent prayer meeting. The promise had been made, but that did not shut out prayer; the promise would be kept, but they did not fold their hands and idly wait, but by prayer and supplication showed their appreciation of the promise and apprehension of its value.

**THE PERIOD OF WAITING.** We are not told that they knew how long they would have to wait; but we know that it was TEN days. Forty days elapsed between the resurrection and the ascension of Jesus; on the fiftieth day was Pentecost, and the fulfilling of the promise in the outpouring of the Holy Spirit.

**JUDAS' VACANT PLACE AND PETER'S PROPOSAL.** Whether Peter was right or acted prematurely in moving in this matter we cannot say. It is plain that eleven was not a good number; twelve was the favourite—that of the tribes. Peter found a Scripture in Psalm 69 which applied to the circumstances. This he quoted as a reason for the proposal to fill up the gap in their ranks.

**JUDAS' AWFUL DEATH.** In Matthew 27. 5 we are informed that Judas "hanged himself," and here it is added that "falling *headlong* he burst asunder." Both are true and possible; through the breaking of the rope by which he was suspended the second part of Judas' fearful death probably came to pass.

**THE PROPOSED NEW APOSTLE, AND THE WAY OF SELECTING HIM.** The necessary qualifications are explained, two men answering to these are found, prayer is made that the casting of the lot may be rightly directed (Lev. 16. 8), and the result is decided upon as the mind of the Lord (see Prov. 18. 18). Whether all this was directly what the Lord would have them do may be a debatable matter, it is significant that the one chosen is never again mentioned; and never after the gift of the Holy Spirit is the lot made a means of deciding a question.

Thus they were found waiting on the Lord in prayer and seeking after His interests in the short interval between His departure and the advent of the Holy Spirit.

*THE GOSPEL SCHEME* for 1902, with *Suggestive References.* New and easily-divided shape. 1s. 6d. per 100, Post Free.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Wolseley Hall, on December 28, from 5 to 7.45. Tea on assembling. January Lessons will be expounded by Messrs. Thomas M'Laren, Thomas Boyle, and Robert Alexander. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

"**FULL.**"—Mr. Wm. Slomans, writing from the Bahamas, says: "Our Sunday school has now reached such proportions that any further increase will seriously inconvenience the classes." Would that many other schools could put up the "full" board.

**YOUR OWN S.S. PAPER.**—By taking 50 *Boys and Girls* monthly during 1902 you can have *own Title* and List of all Meetings added on top of page 1 for 21/ (or 5 dols. 25 cents) the lot, or 75 copies for 30/ (7 dols. 50 cents); 100 for 40/ (10 dols.), complete, post paid. This gets your notices into the homes by the best means—the children. Samples free to any address.

**CHRISTIAN PARENTS.**—A MOTHER writes: "I think the best piece of news I, as a mother, can send you is that my own little girl has passed from death into life during the past year." A FATHER: "You will be glad to hear that my last son has been saved, making 10 of us all in the fold. A whole family saved." May these encourage teachers to teach on, and parents to pray on for souls.

**ST. JOSEPH'S**, Barbadoes.—"The Children's Meeting is very hopeful work—from 40 to 60 attend regularly once a week, and 100 or so on Lord's Days, according to weather. A few truly love the Lord."

**THE SUNDAY SCHOOL** in relation to the Family and the Church was the subject of half-yearly S.S. Teachers' Conference for Glasgow and neighbourhood held in Argyle Hall on Oct. 12. It afforded much pleasure and instruction to the large company of teachers and friends gathered. Mr. Ritchie's address was much appreciated. The collection for Bristol Orphanages was over £5.

**BLESSING IN ARBROATH.**—Successful Children's Meetings have been conducted by Mr. Wm. Macfarlane. Not a few have confessed Christ.

**WHOLE FAMILIES SAVED.**—Mr. Richard Spragg, a veteran evangelist, has been labouring at RJSCA, Mon. Several young men, *some whole families*, and several in the Sunday school, have been saved.

**SOUND GIFT AND REWARD BOOKS.**—New list of volumes from all publishers. The cream of Gospel Gift Books. Greatly reduced post free rates for each series. Sent free to any address. See this list before buying.

**A GLIMPSE INTO THE FUTURE.**—For next year's numbers of *Boys and Girls* we have PICTURE LESSONS on "Saved at Sychar's Well," "Photos for all," &c., by Walter E. Willy, the Artist Evangelist; CHALK TALKS on "The Free Supper," "Three in One," &c., by T. R. Dale; OBJECT LESSONS on "The Three Hearts," "A Bag, a Bottle, and a Book," &c., by HyP., NEW LESSONS by new authors, including "Five Fools," by Wm. Luff; "Four Little Things," by John Ferguson; "Three Cups," by E. P. Hammond King, &c. HOW GOD SAVED Stories will include A Scotch Lad, A Spanish Pioneer, An Indian Lady, &c. RAMBLES ROUND THE WORLD will be wider even than the *Ophir's* tour; and other papers of interest "too numerous to mention."

**ORIGINAL OUTLINES** will be continued next month as usual.