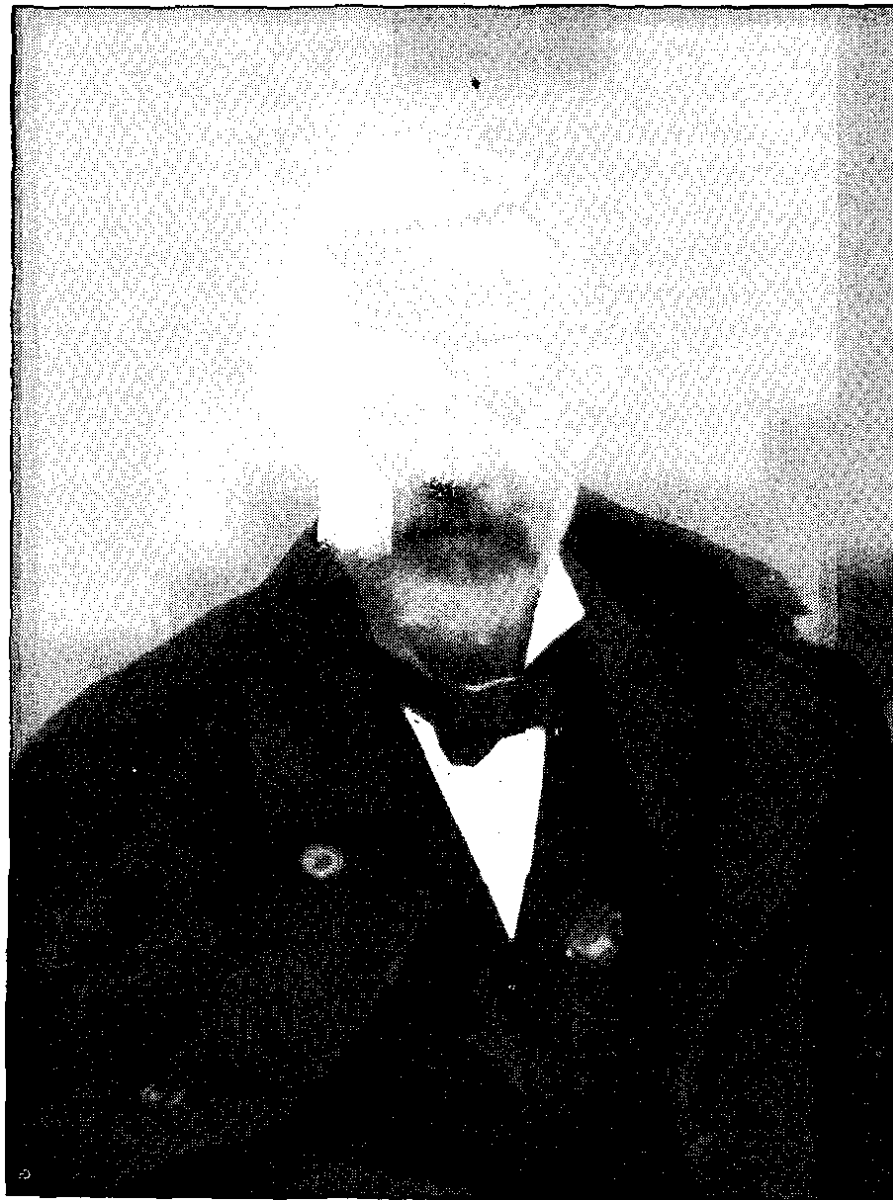


The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



DR. THOMAS NEATBY, LONDON.

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DR. THOMAS NEATBY.

THOMAS NEATBY was born at Worsborough, near Barnsley, 1st August, 1835. His parents were fervent Christians, connected with the Methodists. The Methodists were preaching the Gospel with no little power among the villages of South Yorkshire, and during a mission held in the Wesleyan Chapel at Worsborough Bridge, both Thomas (then only nine years old) and his elder brother professed their faith in Christ. About 1846 the family settled in Barnsley, where the father had taken over a timber merchant's business. Here friendships, destined to be cherished sixty years later as some of the choicest blessings of life, were formed with two men whose names are imperishably linked with the beginning of the Gospel in Inland China—HUDSON TAYLOR AND BENJAMIN BROOMHALL.

At the age of seventeen Thomas began to preach in the Wesleyan Reform connection, but before long he was associated with Christians who became widely known as "Brethren." In those early days he shared young Hudson Taylor's ambition for Gospel service in China, and it was with this in view that he obtained his father's consent to begin the study of medicine.

He was apprenticed to doctors in Hull and Banbury, and afterwards studied at Edinburgh University and St. Bartholomew's Hospital. He graduated M.D. at St. Andrews University about 1861. By that time he had become closely associated with the work of the Christians known as "Exclusive Brethren" in London, and he gradually abandoned his plans for China. His medical practice began in Camden Road, but he removed his residence to Hampstead in 1866, remaining there until 1894, when he retired from his profession after nearly thirty-three years most enthusiastic pursuit of it.

Even during the period of laborious professional life, half his great energy was given to the ministry. His association with J. N. DARBY came to an end in 1881, but his connection with so-called "Exclusive Brethren" extended to January, 1887. The interval was filled with a period of co-operation with WILLIAM KELLY in a movement that marked a certain reaction against the more extreme tendencies of J. N. Darby's system; but in the end he found the entire "Exclusive" discipline a burden to his conscience. Thenceforward his services were freely at the disposal of all Christians, and he took part in many an undenominational convention; the bulk

Dr. Thomas Neatby.

of his ministry, however, was happily exercised among the believers commonly known as "Open" Brethren.

For the last twenty-six years of his life he was partially crippled by a severe paralytic seizure, and the extent and vigour of his labours in itinerant evangelisation and Bible teaching were very remarkable indeed in the circumstances. His spirit never flagged, and his zeal for the work was keen at the last.

He was the author of only one book, "Our Lord's Coming Again," published in 1877. Though some of his choicest addresses are to be had in a little volume entitled "From Glory to Glory,"* and he issued a considerable number of tracts. His latest were a little treatise on our Lord's visit to Sychar, and one entitled "Deliverance by Dying."

Dr. Neatby married in 1862. His wife, who survives him, was the elder daughter of the late Andrew Miller, whose work as an evangelist and devotional writer is affectionately remembered by many. They had twelve children, of whom nine survive.

The end came peacefully on Sunday morning, 12th November, 1911, after a few days' illness.

W. B. N.

SUBJECTS FOR SPEAKERS AND STUDENTS.

"Conditions of Blessing."

"Who shall abide" (Psalm 15).

- | | | |
|----------------------------|-----------|------------------|
| 1. A godly personal life, | - - - - - | Psa. 24. 3 |
| 2. Walking with God, | - - - - - | 1 John 3. 18 |
| 3. Unity amongst brethren, | - - - - - | Psa. 133. 1 R.M. |

Beyond Expression.

- | | |
|----------------------------|---------------------|
| 1. Mercies innumerable, | Psa. 68. 19 |
| 2. Peace incomprehensible, | Phil. 4. 7 |
| 3. Joy unspeakable, | 1 Pet. 1. 8
G.H. |

I am the Resurrection.

(John 11. 25.)

- | | |
|-----------------------------|--|
| 1. The dead hear His voice, | Luke 7. 14, 15; 8 54, 55;
John 11. 43, 44 |
| 2. The dead shall hear, | 1 Thess. 4. 16, 17 E.A.H. |

The New Covenant.

- | | | | |
|-----------------------------|----------------------------|---------------------------|----------------------------|
| 1. The covenant maker, God, | Titus 1. 2 | Jesus' blood, | - Heb. 13. 20 |
| 2. The covenant head, | Christ, - - - Eph. 1. 3 | 5. The covenant blessing, | eternal life, - Titus 1. 2 |
| 3. The covenant victim, | Christ, - - - 1 Pet. 1. 20 | 6. The covenant people, | the saved, - - 2 Tim. 1. 9 |
| 4. The covenant seal, | | 7. The covenant duration, | everlasting, - Heb. 13. 20 |

* 1/6, post free. Pickering & Inglis, Glasgow.

W. W. F.

THE BELIEVER'S CONFIDENCE.

“WE are confident” (2 Cor. 5. 8) in the apostle Paul was not the outcome of ignorance or presumption, but the triumph of his trust in God. Such is the attitude of the soul in communion with God.

His Faith (2 Tim. 1. 1-12) is above the difficulties and the circumstances of life. Beyond the ever altering things of time and sense. “I believe God” (Acts 27. 25) is the answer of his heart to doubtings within and to scoffings without. The character and love of God, the revelation of Himself in the person of the Son (John 14. 9) and His unchanging Word are sufficient, on them he rests. The cross is the answer to his conscience (Rom. 8. 32-34), the reply to his every fear; the uplifted but now glorified Saviour upon the throne, the object and satisfaction of his heart (Phil. 3. 10).

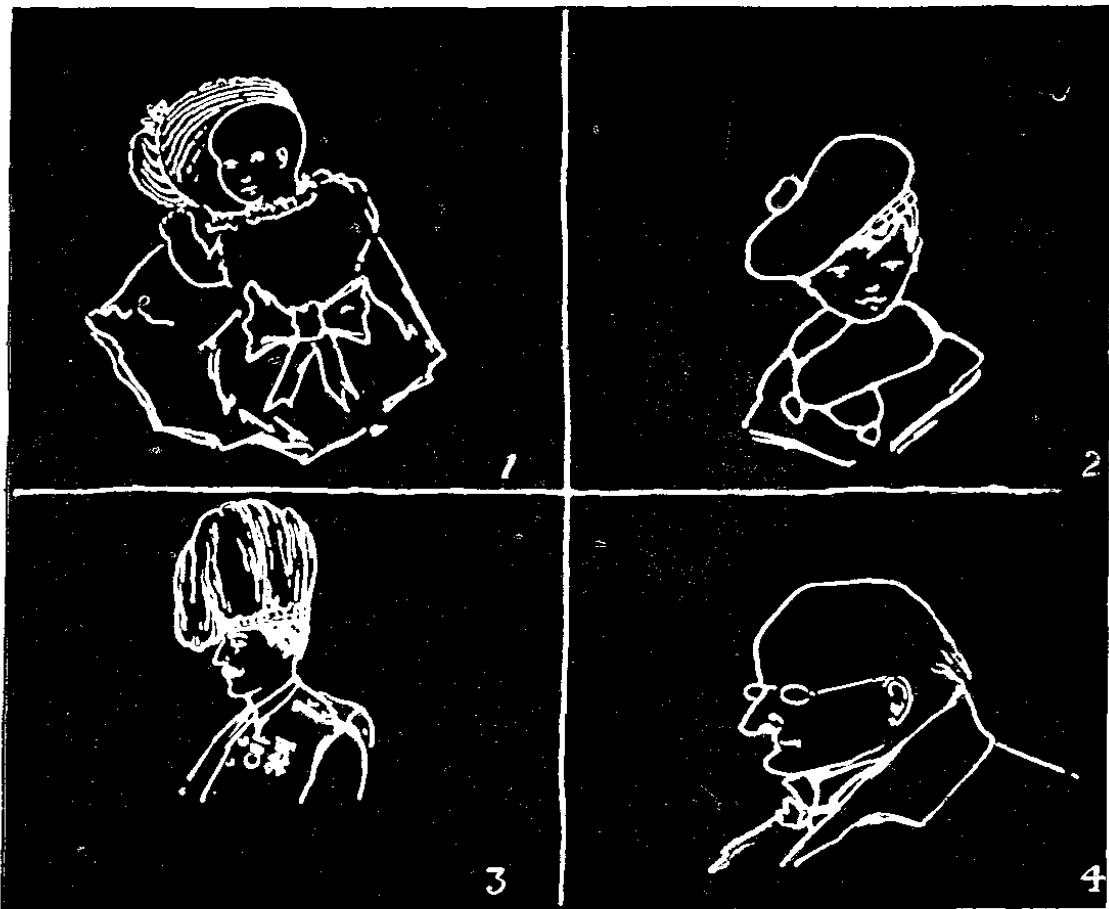
His Knowledge (Phil. 1. 1-11). Experience, which is the outcome of God's dealings with His people, increases that confidence. “I know whom I have believed” (2 Tim. 1. 12) tells of acquaintanceship and intimacy, not only of knowledge of the Word, and revelation of the Scriptures, but of fellowship with the Person (Isa. 61. 10). The young believer accepts the testimony of the Scripture and rests thereon, but as he “learns” of the Saviour he trusts Him for what he knows Him to be. The same yesterday, to-day, and for ever.

His Strength (Phil. 4. 1-9). Thus encouraged he goes on to do and to dare for God from strength to strength. No two temptations or trials are exactly alike. Satan never tries the Christian twice in the same way, nor does trouble visit us twice after the same fashion, and we are better or worse prepared for the next, just in the measure as we have met the last. The confidence of our faith (Heb. 10. 22) therefore is the strength for our daily responsibility.

His Resources (2 Cor. 4. 1-18). If the secret of the believer's confidence is the revelation of the Son, the maintenance of that confidence and hope depends upon the present ministry of the Lord Himself, the author of eternal salvation (Heb. 5. 9), the author and the finisher of our faith (Heb. 12. 1). Gone into the presence of God for us. He will carry to completion the work already begun. All the resources of His majesty and power are at the disposal of the humblest of the saints. He has promised to be the constant companion of His disciples, and we bless God that He is able to keep us from falling, and to present us before the presence of His glory with exceeding joy (Jude 24).

J.H.

THE FOUR STAGES OF LIFE.

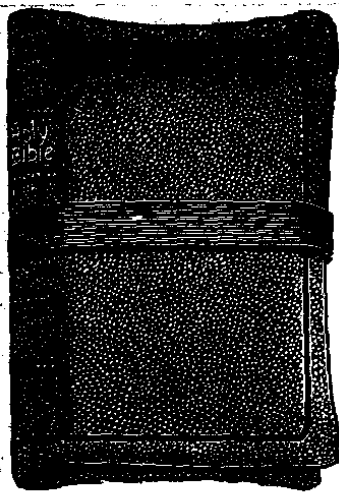


I INTEND making four sketches upon the blackboard to-night, representing four stages in life; not in every life, as by far the greatest proportion of deaths take place in early years. (1) I put a **Baby** in its nurse's arms. Great lessons are to be learnt from "master baby." One particularly I want you to learn is *trustfulness*. It just clings for dear life to one who is stronger than itself. The Lord Jesus Christ says, "Except ye become as *little children*, ye shall not enter into the kingdom of heaven" (Matt. 18. 3). (2) Now I draw a **Boy**. Read Ecclesiastes 12. 1: "Remember now thy Creator in the days of thy *youth*." Boyhood is the time of frolic and fun and forgetfulness. Hence God says, "remember *now*." (3) Next, we picture the **Young Man**. I have selected a soldier as the young man. Proverbs 20. 29 says, "The glory of *young men* is their strength." But every one is not a soldier. You must volunteer first. So in God's army. (4) Last, we draw an **Old Man**. Solomon says in Proverbs 16. 31, "The *hoary head* is a crown of glory if it be found in the way of righteousness." This can only be by accepting of Christ (John 1. 12), and "following on to know the Lord." Illustrate each point with simple incidents.

Wm. Sn.

Eyegate Lesson, No. 73.

REAL AIDS TO BIBLE STUDY.



NEVER before were so many spiritual helps issued for Bible students. In addition to others we send out *three* graded courses of study—
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ITEMS OF INTEREST. Many Sunday school treats have been brightened by the Editor's "Boys and Girls Book of Ballads." 1/3, post free...The new volume of *The Pathway* is entitled, "New Truths, Topics, Tales." All new matter. 1/, post free... No. 2 of *The Witness* Manuals, entitled, "Christianity, History, Philosophy, Experience," is now ready. 1d.; 1/ per dozen, post free... "Did Jesus Rise?" by Dr. James H. Brookes, is newest volume in Every Christian's Library. 1/3, post free.

EYEGATE LESSONS are being used more and more in Sunday schools. In addition to "How to Give a Lesson" on former page, a lesson in detail is given monthly in *Boys and Girls*.

THE GOSPEL SCHEME for 1912 commences this month. Following the Bible example, after closing with the *Gospels*, we take up the *Acts*, tracing "All that Jesus began both to do and teach," and the wonderful developments "after His passion" (Acts 1. 1-3). The title will be "THE EARLY TRIUMPHS OF THE GOSPEL." Complete scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages. Dr. Anderson-Berry's new volume, "Pictures in the Acts," should give a stimulus to these studies. 1/ (1/3, post free).

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies. Following "Spiritual Blessings" we purpose taking up "JEHOVAH AND HIS PEOPLE" for 1912. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE COUNSELS OF GOD	Jan. 7,	The Purpose,	- Eph. 1. 1-14,	- 2 Thess. 2. 13
	" 14,	The Time,	- Col. 1. 12-29,	- Eph. 1. 4
	" 21,	The Nature,	- Eph. 3. 1-13,	- 2 Sam. 23. 5
	" 28,	The End,	- Rom. 8. 26-39,	- Psa. 138. 8

CHOICE PORTION.—"The same wisdom which works best for His majesty and praise is precisely that which is suited to the wants, and efficacious to the blessings of His children."—W. Kelly.

THE BELIEVER'S CONFIDENCE.	Feb. 4,	His Faith,	- Rom. 5. 1-11,	- 2 Tim. 1. 12
	" 11,	His Knowledge,	- Phil. 1. 1-11,	- Nah. 1. 7
	" 18,	His Strength,	- Phil. 4. 1-9,	- Phil. 4. 13
	" 25,	His Resources,	- 2 Cor. 4. 1-18,	- Rom. 8. 31

CHOICE PORTION.—"We must not forget that this greatest privilege of sonship with God brings with it a second privilege, brotherhood with all the children of God."—John Dickie.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

Owing to the insertion of Lessons for January and February, several special features are crushed out this month. They will be continued, as before, during coming months.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

A MAN-pleaser can never be a God pleaser.
He hateth not the fruit of sin who delighteth in the root of sin.

Pretend not to dread sin, if you fear not the temptation to sin.

Our main security against committing sin lies in being shocked at its presence.

If you would be slow to sin, be quick to avoid temptation.

If thou wouldst be little in sin, be much in prayer.

Conduct may be quickly changed, but character alters slowly.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

GENERAL THEME: EARLY TRIUMPHS OF THE GOSPEL,

As seen in the Book of Acts.

Lesson I
Jan. 7

THE PROMISE OF THE FATHER.

READ Acts 1. 12-26. LEARN John 16. 7. HINTS, Waiting for food, Psalm 145. 15; for strength, Isaiah 40. 31; for glory, Romans 8. 19; 1 Thessalonians 1. 10.

AFTER 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 the Master's instructions.

THE OMITTED NAME. In verse 13 the eleven names of the apostles are anew mentioned, but one is ominously omitted. Judas has gone to his own place, and the little band is mustered on new ground for fresh action.

THE PRAYER MEETING. "These all continued with one accord in prayer" (verse 14). A beautiful little company, including the women and Mary, the mother of Jesus. This is the last mention in Scripture of Mary, and she is neither being prayed to nor leading in prayer. There is no shade of Mariolatry in all the sacred page. She retains her humble but honoured title. 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. Time is not wasted that is spent waiting upon the Lord.

THE PROPOSAL OF PETER. "Peter stood up in the midst of the disciples" (verse 15). Peter now proposes that their broken ranks should be filled up, and he finds in Psalm 69 a scripture which applied to the circumstances. Whether Peter was right or acted prematurely is a question on which there is a difference of opinion. Peter certainly believed he was doing the will of the Lord, and in the selection of a successor to Judas he sought guidance from on high.

THE BETRAYER'S END. "He burst asunder" (verse 18). There never was any one so privileged as Judas was. He was numbered with the apostles; he was in the company of the Lord throughout His earthly ministry, and yet he betrays his Lord, ends his life by his own hand, and

The Promise of the Father.

goes "to his own place" (verse 25). Like Judas, there are many in these days wasting priceless privileges and opportunities, and who, unless they repent, will likewise perish.

THE NEW APOSTLE. "Of these men which have companied with us" (verse 21). The qualification of Judas' successor was that he must be one who had been in the company of the Lord from his baptism—when He commenced His public ministry—right on until His ascension to the right hand. He was to be a witness of His resurrection (verse 22). A witness is one who tells what he has seen and heard. The manner of appointment was by lot, according to Proverbs 16. 33. This method was frequently employed by the Jews, *e.g.*, in the case of the scapegoat (Lev. 16. 8), the conviction of Achan (Joshua 7. 16-18), &c. Having cast lots they prayed, and left the issue to God. Never after the gift of the Holy Spirit is the lot made a means of deciding a question.

Lesson 2
Jan. 14

THE PROMISE FULFILLED.

READ Acts 2. 1-13. **LEARN** John 7. 38; **HINTS**, Foreshadowed, Leviticus 8. 12; Psalm 133. 2; indispensable, Romans 8. 9; comes by faith, Galatians 3. 2; bears fruit, Galatians 5. 22.

THE advent of the Holy Spirit on the day of Pentecost, with its most important bearing on the conviction and conversion of men, and its blessed action and effect on the disciples, and the work of the Lord in their hands, is the theme of our present lesson.

THE DAY OF PENTECOST. Pentecost was the second annual Jewish feast. The meaning of the word is fiftieth. The feast was held on the fiftieth day after the Passover Sabbath. It was called in the Old Testament the day of the firstfruits (Numbers 28. 26). Upon this day two loaves of firstfruits, the beginning of the harvest, were offered to God. It was in keeping with the fitness of things that on this day there should be such a harvest of souls won for the Saviour. And Pentecost was only the firstfruits of the myriads who have since trusted the Saviour.

THE SPIRIT'S ADVENT. "Suddenly there came a sound from heaven" (verse 2). Not a rushing, mighty wind, but the *sound* "as of" one, and that from heaven, which sound "filled all the house." They saw, not tongues of fire, but "cloven tongues *like as of fire*" (verse 3). The evidence of the Spirit was first audible then visible.

THE SPIRIT'S POWER. "They were filled with the Holy Ghost, and began to speak with other tongues" (verse 4). From a census taken in the time of Nero, more than two millions of people gathered in Jerusalem at the Passover, and still greater numbers came to Pentecost. It was, therefore, a splendid opportunity for the Gospel message to be preached, and also an ideal centre from which the light of the Gospel might radiate to all parts of the world. The people spoke different languages and dialects, and the disciples were endued with power by the Holy Spirit to speak in different tongues or languages, so that every one heard them speak in their own tongue the wonderful works of God (verse 11).

THE UNITING RESULT. "When it was noised abroad" (verse 6), or rather, when the rushing, mighty wind or the sound of the disciples talking in the various languages was heard, the attention of the passing crowd was attracted. The people marvelled that they heard, every man in his own language. This was a complete reversal of what took place at Babel. The different tongues at Babel—fruit of man's sin—was for the scattering and confusing of men; the gift of tongues at Pentecost—result of the death and resurrection of Christ—was for the gathering and uniting of men in Christ Jesus. The sin of man divides; the work of the Holy Spirit is to gather and unite (John 17. 21).

The Promise Fulfilled.

THE ATTITUDE OF THE MULTITUDE. The attitude of the multitude was a threefold one. (1) Some were amazed, and marvelled (verses 5-7); (2) some were amazed, and doubted (verse 12); (3) and others mocked. The Gospel is seldom preached or taught to-day without the same three effects; some marvel and believe, others doubt or disbelieve, and others mock. It was so at Mars' Hill (see Acts 17. 32-34)

Lesson 3
Jan. 21

THE PREACHING AT PENTECOST.

READ Acts 2. 14-28. LEARN Psalm 16. 11. HINTS, Preacher's theme, Acts 4. 33; 10. 43; resurrection of Jesus, 1 Cor. 15. 3, 4; proof of divinity, Rom. 1. 4.

THE lesson to-day brings before us the very forcible, bold, and effective address of Peter on the day of Pentecost. In it he brings copious Old Testament Scripture to enforce the truth of the death and resurrection of Jesus, and fearlessly charges the people with the wickedness of murdering their own Messiah.

FULFILLED PROPHECY. "These are not drunken as ye suppose" (verse 15). Certain of the multitude blamed the disciples for being under the influence of new wine, but Peter contradicts the statement by pointing out that this was impossible, inasmuch as it was but the third hour of the day—9 o'clock morning. That was the hour of the daily sacrifice, and the custom was to abstain from food and drink, specially on feast days, until the sacrifice was offered. Peter, however, tells them that what they saw and heard was a partial fulfilment of a prophecy from the obscure prophet Joel.

GOSPEL TIDINGS. "Whosoever shall call on the name of the Lord shall be saved" (verse 21). This is true Gospel, and the blessed word "whosoever" opens mercy's door to all—Jew and Gentile alike (John 3. 16, &c.).

GOD APPROVED. "A man approved of God" (verse 22). God the Father proved that Jesus of Nazareth was all that He claimed to be. While on earth He was marked out by God by miracles, signs, and wonders (John 3. 2); the works done by Jesus were sufficient evidence of His divine mission (John 5. 36). Then, in raising Him from the dead, God again declared Him to be the Son of God (Rom. 1. 4).

GOD'S COUNSEL. God was not taken by surprise, so to speak—the death of Jesus was in the plan. Nor was Jesus slain by force, but "laid down His life" (John 10. 18). That is one side of it, showing God's love; the other side is man's wickedness, manifest in slaying the innocent Son of God. Every unbeliever is yet among the crowd that slew Jesus; the act of owning Him as Lord is the act of disowning what that crowd did.

RAISED UP. Peter speaks of God "loosing the pains of death"—liberating or setting free from that which encased Him, the blessed Lord, and from the low level of the pit of death uplifted His Son. Death had conquered and retained in his prison-house many. This One it was "impossible" to hold—"free among the dead" was He (Psa. 88. 5).

DAVID'S OUTLOOK. The apostle then brings David's 16th Psalm aptly into use; the ideas are most beautiful and appropriate. The Lord, in continuity ever before Him, assures the psalmist of resurrection life, and he bridges all the distance between Hades and the Right Hand where pleasures are eternal. See also Psalm 23. 6.

DECLARED LORD. Clearly, directly, boldly is the climax put before that great throng of people. "Know assuredly" that this same Jesus, crucified by you, has been made by God both Lord and Christ. Thus Peter preached, in Holy Spirit power, Jesus and the resurrection the results which followed fall to be dealt with in a future lesson.

Subjects for Sunday.

Lesson 4
Jan. 28

THE ACCEPTED OFFERING.

READ Gen. 4. 1-15. LEARN Heb. 11. 4. HINTS, Acceptable Sacrifice, Heb. 10. 12; Eph. 5. 2; Heb. 13. 15; essential, Heb. 9. 22.

IN this lesson we are introduced to the first family on earth, composed of father and mother and two boys, named respectively, Cain and Abel. The one became a tiller of the ground, and the other a shepherd. Those boys had doubtless heard from the lips of their parents the story of the fall, and were also instructed as to the way of approach to God through death, the penalty of sin.

THE COMMON LOT. Cain and Abel were both the children of fallen parents. They differed in their occupations, but they were alike in this, that they were both sinners (Rom. 3. 23). Like the two first boys, we also have to acknowledge, "All we like sheep have gone astray."

THE DIVIDING LINE. Nothing eventful appears to have taken place in their lives until they came to sacrifice, but it was just here that their ways parted. It is taught by some to-day that it does not matter what a man believes provided he is sincere in what he does believe. God's Word clearly teaches that our thoughts on Christ and His sacrifice will determine our future weal or woe (John 3. 36).

THE WAY OF CAIN. It was the fruit of the ground which had been cursed for sin, and was a sample of his own work as a tiller of the ground. There was no acknowledgment of sin in Cain's fruit; there was no owning of the death penalty, consequently not only the offering was wrong, but the heart of the offerer was presumptuous, unbelieving, rebellious. This is the way of Cain (Jude 11).

THE ACCEPTED OFFERING. He brought the firstlings of his flock—the best and the first-born, the "fat" of his flock. Not only offering the necessary and correct thing, but offering in the heartiest spirit (Psalm 40. 8; John 4. 34). The slain Lamb on the altar plainly indicates the sinner's need and how it can be met in Christ's death, and it also shows God's just requirements and how they are met in Christ's death—God and man have met in perfect agreement. God manifested His appreciation probably in the fire from heaven consuming the sacrifice.

THE REJECTED OFFERER. How wickedly foolish was Cain's anger at Abel, who had done him no wrong. How gracious of God to reason with Cain at that time, and when he was in that angry mood (Luke 15. 28). Even then Cain was told that a sin-offering lay at the door. Had Cain obeyed God's voice, and offered the sin-offering, he would have been accepted as Abel was.

THE FIRST MARTYR. How startling! The first man to die was a martyr. The first death a murder; and that murder by a religious man, and because His own way and will were rejected by God. It was religious men who crucified the Lord Jesus because their ways and wills were reprov'd by Him.

THE MURDERER'S CURSE. A double curse was Cain's. Adam had an earth cursed, but Cain had that earth cursing him, and on that earth he was ever to be a fugitive and a vagabond—perpetual disgrace and reproach, and perpetual disquietude. An awful end to one who was so near to salvation on that day when he went with Abel to present his offering to God.

Lesson 5
Feb. 4

THE PENTECOSTAL BLESSING.

READ Acts 2. 37-47. LEARN Psalm 68. 18. HINTS, Happy unity, Psalm 133; holy fellowship, 1 John 1. 3-7; perfect pattern, 2 Cor. 8. 9.

PPETER'S address on the day of Pentecost resulted in much blessing amongst the multitude of hearers. The convicting power of the Holy Spirit was abundantly manifest, and converting grace came to three thousand souls that day.

The Pentecostal Blessing.

CONVICTION OF SIN. "When they heard this, they were pricked in their heart" (verse 37). Peter not only spoke with "tongues," but with the power of the Holy Spirit, and so brought home their sin to the hearts and consciences of the people that they cried in alarm, "What shall we do?" (verse 37). They believed they had committed the awful sin of crucifying the Messiah. True conviction of sin leads men to seek the Saviour (Acts 16. 30).

CONVERSION TO GOD. "Repent and be baptised" (verse 38). Repentance means a change of mind. Hitherto they had believed Jesus to be an imposter; now they acknowledged Him to be the Messiah, the Saviour of men. Baptism was the outward expression of the condition of the heart. Inward work and outward act are here indicated. Remission of sin and the gift of the Holy Ghost accompany faith in the Lord Jesus Christ.

SALVATION FOR ALL. "The promise is unto you" (verse 39). In marvellous grace salvation is offered to the people who had crucified Christ. But not only to the Jew, but also to the Gentile (to all that were afar off, verse 39) did the promise extend. Scripture does not teach universal salvation, but it does speak of a Saviour who is able to save to the uttermost (Heb. 7. 25).

"None need perish, none need perish,
All may come, for Christ has died."

SEPARATION FROM THE WORLD. "Save yourselves from this *untoward* generation" (verse 40). The Jew as a nation had turned from God and His Christ, and the only way by which the people could be saved from a fearful end was by acceptance of the Lord Jesus Christ as their Saviour and Lord. In doing this they separated themselves from Judaism. The Christian to-day is *in* the world, but he is not of it (John 17. 14). He is left here to witness for his absent, but soon coming Lord. His life should be one of separation from this world's sins and pleasures (2 Cor. 6. 17).

COMMUNION OF SAINTS. "All that believed were together" (verse 44). Although the early Christians separated themselves from the ungodly, yet they loved their own people. A man is known by the company he keeps. Love of the brethren is a proof of Christianity (1 John 3. 14). Their love took practical shape, for they sold their possessions and gave to those in need (verse 45). Selfishness is no part of Christianity.

CONTINUANCE IN TRUTH. "They continued stedfastly in the apostles' doctrine" (verse 42). Obedience to the Word of God and continuance in the ways of the Lord characterised the early Christians. Unlike many to-day, they were not carried about with every new theory, but remained loyal to the fundamental truths of the Gospel, breaking of bread, and prayers. Truly a happy company in blessed unity, all fruit of the death, burial, and resurrection of our Lord Jesus Christ.

Lesson 6
Feb. 11

THE LAME MAN HEALED.

READ Acts 3. 1-16. LEARN Isaiah 35. 6. HINTS, Spiritual lameness, Heb. 12. 13 ; brought in, Luke 14. 21 ; Christ cures, Matt. 11. 5.

IN the lesson before us we have the healing of the lame man, and Peter's address to the people in explanation of the miracle. The event took place shortly after Pentecost, and afforded opportunity for powerful testimony to Jesus in the presence of the people and the council.

THE PRAYER MEETING. At the ninth hour, the hour of the evening sacrifice, Peter and John seek the prayer meeting (verse 1).

The Lame Man Healed.

Partners in the same fishing business before conversion, they are still linked together in the service of the Lord, and have fellowship together in prayer. In the healing of the lame man there is a display of the power of God, and it is worthy of note that it is preceded by prayer. Power with men is the result of prayer to God.

THE LAME MAN. "A certain man lame from his mother's womb was carried" (verse 2). All we know of this man's history is (1) he was so lame he had to be carried; (2) he was *born* in that condition; (3) he was so poor he had to beg; (4) he was over forty years old (Acts 4. 22). He is a striking picture of man by nature. As sinners we were *without strength* (Rom. 5. 6). We were poor, for we were *without God*, and had no hope (Eph. 2. 12). We were *born* into that condition (Psa. 51. 5).

THE EXPECTANT LOOK. Making his usual appeal as they entered the Temple, Peter and John said, "Look on us" (verse 4). The lame man doubtless expected a liberal donation, and he was not disappointed. "Silver and gold have I none," said Peter (verse 6). Like his Master he had none of this world's wealth, but he possessed something that money could not buy—he had the power and blessing of the Lord.

THE WORD OF POWER. "In the name of Jesus Christ of Nazareth rise up and walk" (verse 6). Supernatural power accompanied Peter's word, and healing virtue went through the diseased members. God enables us to do what He commands. See examples of this truth—Mark 1. 31; Matt. 9. 25. The man leapt for joy. It was evident that he was not only healed physically, but blessed spiritually, for he praised God (verse 9).

THE IMMEDIATE CURE. Unlike anything done by man God's cures are perfect and immediate. Two results were accomplished by Peter's word—(1) the disease was removed and (2) he had strength given him to walk and leap. Similar effects take place at conversion. (1) The soul is cleansed of its sin and (2) the power of a risen Christ enables that soul to overcome sin (Eph. 1. 19).

THE CONNECTING LINK. "Through faith in His name" (verse 15). At one end we have the name of Christ, and that means all that Christ is in His person and work; at the other end, "this man made strong," and the connecting link is *faith*—the man's trust. Faith connects the sinner with salvation (John 5. 24, &c.); weakness with omnipotence (Matt. 17. 20).

THE SERIOUS CHARGE. "Ye denied the Holy One and Just" (verse 14). The performance of the miracle caused the people to wonder and gather round the apostles (verse 11). Peter took advantage of the occasion to preach Christ. Filled with the Holy Ghost, Peter charges the Jews with a fourfold indictment—(1) they *denied* the Holy One; (2) they *delivered* Him up; (3) they *desired* a murderer; (4) they *killed* the Prince of Life. Yet, like his Lord (Luke 23. 34) he excuses them on the ground of their ignorance, and offers them forgiveness if they will repent (verses 17-19).

Lesson 7
Feb. 18

THE FIRST PERSECUTION.

READ Acts 4. 1-22. LEARN Acts 4. 12. HINTS, Reason for, John 17. 14; promised, Luke 21. 12; use of, Luke 21. 13.

FOLLOWING on the healing of the lame man at the beautiful gate of the Temple, and the preaching of Jesus to the people, came the arrest of Peter and John and their appearance before the Sanhedrim. What they said is the theme of our lesson now.

The First Persecution.

THE APPREHENSION. "They laid hands on them and put them in hold" (verse 3). The substance of Peter's preaching was Jesus and the resurrection—a Person and a fact. If Christ was raised from the dead, then He was the Son of God" (Rom. 1. 4), and the Pharisees had been guilty of crucifying the Messiah. The Sadducees did not believe in the resurrection, and if Jesus was raised, that fact gave the lie to their pet theory. Little wonder therefore that they were grieved that the apostles taught the people (verse 2). The resurrection of Christ being one of the fundamentals of Christianity, it was to be expected the enemy would direct his attacks against that truth (1 Cor. 15. 17). The day ended with two disciples in prison and five thousand rejoicing in Christ (verse 4).

THE COUNCIL. "And Annas, the high priest, and Caiaphas . . . were gathered together" (verse 6). It was substantially the same council that had examined the Lord Jesus that tried the two apostles. Annas and Caiaphas were there and some others likely to vote as they desired. The examination very likely took place in the same hall in which Christ was tried. What Peter's feelings were we know not. Peter may have remembered that the last time he had been in that hall he had been so timid as to shrink from the remark of a maidservant; but what a difference now! Filled with the Holy Spirit he speaks out the Word of God with all holy courage.

THE CHARGE. "If we this day be examined of the good deed done" (verse 9). It is not usual for a good deed to be labelled as a crime; but so it was here, as Peter tells the council. These evil men suggest that the manner and source of the miracle was evil (Mark 3. 22). Like their Lord they were being persecuted for righteousness' sake; but throughout it all they had the joy of the Lord filling their soul.

THE DEFENCE. "There is none other name," &c. (verse 12). Denying all might and merit of his own, Peter gives the entire credit to Jesus of Nazareth. The apostles confessed that He who had died in weakness was living in mighty power, and the despised name was now honoured. There have been many honoured names in the history of this world, but the name of Jesus stands alone in its solitary dignity. There is none like it—Abraham, Moses, Paul, or any other—Jesus only. God saves and blesses through that name, and it alone.

THE BOLDNESS. "They saw the boldness of Peter and John" (verse 13). Unlearned (not having letters) and ignorant (of lowly birth and standing), yet they stood before these august persons without a tremor. They perceived they had been with Jesus, and that was the explanation. Having been in His company they had become like Him. Like Jesus they had no fear of man (Matt. 10. 28). Like Jesus they were faithful witnesses to the truth (Rev. 1. 5).

THE SPECIMEN. "Beholding the man which was healed standing with them" (verse 14). They had with them in the court that day a splendid specimen of the healing and saving power of the name of Jesus. The healed man stood by their side. He was not afraid to identify himself with the despised Nazarene. There are to-day thousands of souls saved from the thralldom of sin who are living specimens of what the grace of God has done and can do.

THE ACQUITTAL. "When they had further threatened them they let them go" (verse 21). So embittered against Christ and His apostles were these evil men that they would have treated Peter and John as they had done their Lord, but they feared the people. Still, they had the opportunity that day of hearing from the lips of Christ's servants the Gospel of Jesus Christ, and if they had repented the grace of God would have saved even these men responsible for the murder of God's Son.

*Subjects for Sunday.*Lesson 8
Feb. 25**THE WALK OF FAITH.**

READ Hebrews 11. 1-6; Jude 14, 15. LEARN Hebrews 11. 6. HINTS, Perfect communion, John 1. 18; John 3. 35; John 5. 19; possible fellowship, 1 John 1. 7.

AFTER the Old Testament lesson dealing with the sacrifice of Abel it is fitting that we should now have the walk of faith. Our lesson treats of the short but comprehensive biography of Enoch, which takes in the Christian walk from its commencement to the coming again of our Lord Jesus Christ.

ENOCH'S FAITH. "Through faith *we* understand that the worlds were framed by the Word of God" (verse 3). Certain men have difficulty in trying to find out when and how this world came into being. To the believer all is plain. The Christian simply takes God at His Word, and believes God's record about creation as given in the opening chapters of Genesis. God always honours faith, because faith honours God. He also saves on the basis of faith. If salvation were by works, men would claim their share of the credit, but God will not permit the flesh to glory in His presence (Gal. 2. 16). And so it is of faith that it might be by grace (Rom. 4. 16). Enoch pleased God because he believed God (verse 6).

FAITH'S OBJECT. "By faith Abel offered unto God a more excellent sacrifice than Cain" (verse 3). The object of Abel's faith was the slain lamb (Gen. 4. 4). The object of the believer's faith is the Lamb of God who beareth away the sin of the world (John 1. 29). It is faith in Him, and in Him alone, that gives life. Just as the coupling link connects the lifeless carriages to the throbbing locomotive, so faith forms the connection between the soul and Christ. No merit in our faith; all worth in Christ, the object of faith.

ENOCH'S COMPANIONSHIP. "Enoch walked with God" (Gen. 5. 22). "How can two walk together except they be agreed?" (Amos 3. 3). There must be agreement before there can be companionship. The question of sin must be dealt with before there can be fellowship with God. Holiness and sin are two opposites, and can have nothing in common. For 300 years Enoch walked with God. Although a family man, and probably a business man, he was enabled through grace to walk through life in sweet uninterrupted fellowship with God. Such is the precious privilege of the believer to-day. We have not only the Lord Jesus *for* us at God's right hand, but His promise is, "Lo, I am *with* you all the day" (Matt. 28. 20). Our enjoyment of His companionship depends upon ourselves. With reference to sin, His command is, "Come out, . . . be ye separate." His promise is, "I will be a Father unto you" (2 Cor. 6. 17, 18).

HIS OCCUPATION. "Enoch prophesied" (Jude 14). Faith without works is dead (James 2. 17). Enoch showed his faith by living a righteous, consistent life. Like Noah, he was also a preacher of righteousness. Unlike some preachers who speak smooth things, Enoch preached of coming judgment. This side of God's character should be emphasised to-day, and especially to the young. For assuredly "God shall judge the secrets of men by Jesus Christ" (Rom. 2. 16).

HIS PROSPECT. "Behold, the Lord cometh" (Jude 14). Enoch's hope was the coming of the Lord. In this he is like the child of God to-day. "We wait for His Son from heaven" (1 Thess. 1. 10). "The sky, not the grave, is our goal." Enoch was translated and did not see death. When Christ comes, believers who are alive on the earth will be caught up to meet the Lord in the air (1 Thess. 4. 16, 17). Such will be able to say, "Oh, death, where is thy sting?" (1 Cor. 15. 55). The saved dead will be raised from their graves, and these will triumphantly add, "Oh, grave, where is thy victory?" (1 Cor. 15. 55). Blessed hope. Happy are those to whom it is a living, bright reality.

NOTES AND SUGGESTIONS.

INTIMATIONS.—S.S. Teachers' Conference in Bewick Hall, Gateshead, Jan. 2, at 2.30. E. W. Greenlaw, M.A., Edinburgh, and Dr. Bishop, Wylam, expected...At Quarterly Gathering of S.S. Superintendents at Devonshire House, London, on Dec. 8, arrangements were made for the Spring Conference in Bloomsbury Chapel...Bible Class Annual, Larkhall, 6th January, at 6, Dan Crawford, J. Millar, and others.

AMONG YOUNG FOLKS.—F. A. Glover had some conversions in mission to young folks in Buller Road Hall, Exeter...Jas. A. Anderson is seeing good results amongst the children in Guarford S.S...Alex. Marshall had quite a time of blessing at Linwood, near Paisley. A number of young men and women included amongst those who professed.

HOW TO DEAL WITH BOYS AND GIRLS.—Jas. Forbes has been much helped in giving two weeks' Lantern Lectures in Galston. Amongst those who professed were a young man of 18 and a little boy of 11. Also visits Stevenston and Irvine. Doubtless our brother, whose address is 124 Hollybrook Street, Glasgow, would be pleased to give information as to this method of reaching boys and girls.

IN DARKEST AFRICA.—Wm. Lamond is busy preparing bricks and building a school in Kaleba. The class rooms will accommodate about 300.

INDIA'S MILLIONS.—Mr. Annett visited Dowlaishwaram, gave lessons by interpretation on "How to present Bible Stories and Truths to Children"—practical and profitable. Following Paul's example in 2 Cor. 12. 16, Mrs. Bryant accepted the offer of a Hindoo lady to give talks to her neighbours and friends, choosing as topic, "The Lives of Good Women," and thus introducing Bible characters and truths...Miss Bird, Kollegal, has taken five more girls into the orphanage during the year.

FAR AND NEAR.—Miss Warr, of Nanchang, China, reports thrilling experiences during the revolution. China's Sunday schools might be remembered in home schools...S. Chapman, Barcial, Spain finds the old method of teaching the children hymns a very good means of getting the Gospel into the homes...Robt. Hogg, Sante Fe, Argentina, reports that the Sunday school has been particularly encouraging of late. Attendances doubled. Some scholars gave a clear evidence of a work of grace in their hearts...School at Calgary is growing in numbers under the special effort being made this winter...A. E. White, Uruguay, reports Sunday schools still maintain numbers and some interest...Dr. Bishop, of Newcastle, had children's meetings during Capt. Carre's voyage to Australia.

NOVEMBER, 1911. ONE PENNY

THE WITNESS

CHRISTIANITY, JOURNALISM, SOCIAL LITERATURE

EDITED BY JAMES H. CALDWELL

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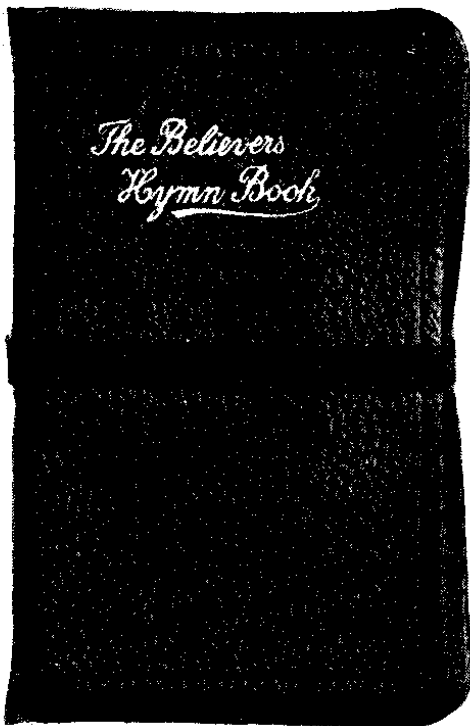
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A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



MARTIN SHAW, F.I.C.A., OF BELFAST.

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MARTIN SHAW, OF BELFAST.

MARTIN SHAW was a native of County Down, being the fifth son of the late Andrew Shaw, an extensive farmer at Creevy, and a descendant of Scotch Presbyterians who settled in the county three centuries ago. Born in June, 1827, he was educated at the Erasmus Smith Grammar School, Ballymacbrennan. In 1842 he was apprenticed to a firm of general merchants in Lisburn, and in 1853 came to Belfast. In 1869 he began to practise as a public accountant. He was one of the first Fellows of the Institute of Chartered Accountants in Ireland.

Converted some years before the great revival of 1859, in that year he received the assurance of definite blessing. We give an extract from a letter written to a friend in May, 1895, so that Mr. Shaw may speak for himself: "Brought up in a home where there was much desire to honour God, I praise Him for the early training. There was much in it very real and true, though the light was dim. The church connection was Scottish secession. After leaving home for business I got amongst the General Assembly Presbyterians, but there the simple reality of the former was lacking, and much temptation was in my way. The Lord cared for me and brought me through and out of dangers that companions got lost in, and in course of time brought me through much mist and darkness into clearer light and knowledge of Himself. I soon got to see that the mixed multitude in the various so-called churches could not be the right thing; I longed for something better. I got to know something of Baptists, and knew that as regards baptism itself they had the right thing, but baptism, not Christ, appeared to be the chief thing with them. This did not satisfy me. By-and-by I got to know 'brethren,' so-called, and found that they came together simply as Christians, blood-redeemed ones, and as such gathered round the Lord's table to remember the Lord's death, and that all children of God were welcome there. I saw what I wanted, and then I was still. This gathering together simply as Christians appears to be considered somewhat old fashioned nowadays, and advanced ideas of fellowship have been by many introduced, that I have not learned. I desire to know children of God as such, and do not find that I have God's authority for refusing them place at their Father's table unless I know that they hold fundamentally unsound doctrine or walk in immoral ways. I am responsible to find from them: 1, Whether they be children of God; 2, whether they be sound

Martin Shaw, of Belfast.

in the faith ; 3, whether they be honest in their ways. If they be these, then they have equal right with myself at the Lord's table, and at my own table too. If otherwise, I must feel myself responsible before God to help them into 'The Truth.'"

When Mr. Shaw and his beloved wife, who had been converted in 1859, became identified with Christians known as brethren in Belfast, there was only one assembly with about forty in fellowship. Now there are eight assemblies, with over one thousand in fellowship.

The earthly home of Mr. and Mrs. Shaw, Congleton Villa, was known all over the world, and so named after the late Lord Congleton, whose fellowship in early years Mr. Shaw valued highly. It was an ever-open door to home and foreign labourers, and children of God in need or distress often found a shelter under his most hospitable roof. The Bible readings in the dining-room will long be remembered as times of refreshing. Young Christians were helped forward and encouraged in the ways of the Lord. In his service for the Lord he reckoned himself a steward, holding in trust for God what He had given him, and followed the Scripture principle of not letting the left hand know what the right hand doeth. His systematic mode of disposing of his income was most wonderful. To know that every item given to the Lord's work during his long life has been carefully recorded, and also to know that he occupied the same house, Congleton Villa, for over forty-five years, and during all that time his personal and household expenditure remained at the same figure, while his gifts to the Lord's work increased as his income increased. Mention is made of this as it is so contrary to the spirit of the age in which we live.

His life was one of simplicity, and to the smallest detail he practised economy, not that he might possess, but that he might have the more to give. Having no family of his own, he looked upon the Lord's servants the world over as those who needed his fatherly love and care, and many are they who now say in their letters of sympathy to his beloved wife that they indeed have lost a father.

Of late years his health had not been good, but he made it a practice to be always at the Lord's table when able, punctuality being an outstanding trait in his character. At the last an operation became necessary, owing to an internal trouble. The operation was performed on Lord's day morning, at 11 o'clock. He came through it remarkably well, but on

Martin Shaw, of Belfast.

Monday morning a collapse took place, and he never regained consciousness, passing away on Tuesday morning, 19th December, 1911, in his 85th year, to be with his Lord and Master whom he loved so well and served so faithfully. The funeral services at the house and cemetery were conducted by Messrs. H. B. Thompson, J. C. M. Dawson, B.A., and R. E. Sparks, B.A. The large cortege of fellow-believers and members of all business professions testified to the esteem in which he was held.

R. D. G.

TALES WORTH TELLING.

Collected at New-Year Gatherings.

The Will and the Way. A Glasgow mother of a large family living in a small house said, "When I am in distress I just put my apron over my head, enter my closet, and speak to my heavenly Father" (Matt. 6. 6).

What Moody Read. Near the end of his life D. L. Moody said, "I read no books but those which help me to a better understanding of the best Book" (John 5. 39; 2 Tim. 2. 15).

A Radical Cure. There had been no blessing in the Sunday school for months. A stranger came, took in situation, asked teachers to wait, read solemnly Proverbs 26. 2, waited, all got on knees, many confessions mid sobs and tears. During next six months a stream of blessing flowed. Many schools might "do likewise" (Luke 10. 37).

A Patriarch's Advice. R. C. Chapman, the Barnstaple patriarch was once asked, "Would you not recommend young Christians to do something for the Master?" "No, I would not." "Then what would you do?" "I would recommend them to do *all* things for the Master," he quietly replied (1 Cor. 10. 31; Titus 2. 9; 1 Peter 4. 11).

The Doxology in the Flour Barrel. In early days Hudson Taylor said a Christian should have such confidence in God as to be able to sing the doxology when scraping the bottom of the "barrel" (1 Kings 17. 12). Not long after the flour barrel was empty. His wife asked him to practise what he preached. "I will, on one condition." "What?" "That you put your head in with me." The two devoted workers united and sang, "Praise God." No wonder God wrought wonderfully with them" (Num. 23. 23; Psa. 31. 19). HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Pith and Essence of the Gospel in Two Words.

1. WHOSOEVER—for those without, - John 3. 16
2. WHATSOEVER—for those within, - John 14. 13 N.B.

The Cross to the Glory.

1. Redeemed, - - 2 Cor. 5. 21
2. Reconciled, - - 2 Cor. 5. 18
3. Righteous, - - 2 Cor. 5. 21
4. Regenerated, - 2 Cor. 5. 17
5. Rewarded, - - 2 Cor. 5. 10

W.J.M.

Three Essentials for Enjoyment.

1. Cleave unto the Lord,
Acts 11. 23
2. Love one another, 1 John 4. 7
3. Always abounding in the
work of Lord, 1 Cor. 15. 58

A Three-fold Hindrance.

1. A hindrance to prayer,
Dan. 6. 7
2. A hindrance to obedience,
1 Kings 13. 18
3. A hindrance to victory,
Judges 7. 2

Transforming of a Priest.

1. An unclean man, - Isa. 6. 5
2. A convicted man, - ,, 6. 5
3. A contrite man, - ,, 6. 5
4. A cleansed man, - ,, 6. 7
5. A consecrated man, ,, 6. 8
6. A commissioned man, 6. 9

W.J.M.

Five Looks and their Lessons.

1. The searching look of the Lord, - - - Psa. 14. 2
2. The saving look of the sinner, - - - Isa. 45. 22
3. The satisfying look of the saint, - - - Heb. 12. 2
4. The steadfast look of the pilgrim, - - - Prov. 4. 25
5. The sorrowing look of the remnant, Zech. 12. 10 W.J.M.

Preach the Word.

1. It is life, - - - Phil. 2. 16
2. It is light, - Psa. 119. 105
3. It is power, - - Rom. 1. 16
4. It is pure, - Psa. 119. 140
5. It is unchanging, Ps. 119. 89
6. It searches, - - Heb. 4. 12
7. It judges, - - John 12. 48

J.H.B.

The God of all Comfort.

1. Yesterday: The Lord hath
comforted His people,
Isa. 49. 13
2. To-day: I am He that com-
forteth you, - Isa. 51. 12
3. To-morrow: They shall be
comforted, - - Matt. 5. 4

W.T.R.

Sacrifices Accepted by God.

1. Abel (transitoriness), - Gen. 4. 4 (see Psa. 20. 3, marg.)
 2. Moses (drawer out), - - - - Lev. 9. 24
 3. Gideon (feller, hewer), - - - - Judges 6. 19-21
 4. David (beloved), - - - - 1 Chron. 21. 26
 5. Solomon (peace), - - - - 2 Chron. 7. 1
 6. Elijah (my God is Jehovah), - - 1 Kings 18. 36-38
 7. Christ (anointed), the Lamb of God, - - John 1. 29
- God's answer of acceptance (Matt. 27. 50, 51; Acts 2. 1-4).

THE HOLINESS OF GOD.

"**G**OD is light, and in Him is no darkness at all" (1 John 1. 5); "with whom is no variableness, neither shadow of turning" (James 1. 17), "who is of purer eyes than to behold evil, and canst not look upon iniquity" (Hab. 1. 13).

Its Character (Psa. 22. 1-21). Nature bears witness to the inscrutable certainty with which punishment follows transgression. Revelation declares the character of God; Eyes, "flames of fire;" "His Word, a sharp sword" (Rev. 1. 16), show us alike His perfect knowledge and unsullied holiness (Joshua 24. 19). Searching the heart, and reins (Jer. 17. 10), desiring truth in the inward part (Psa. 51. 6), declaring judgment on the transgressor (Exod. 34. 7), visiting the iniquity on the present and the future (Exod. 20. 5).

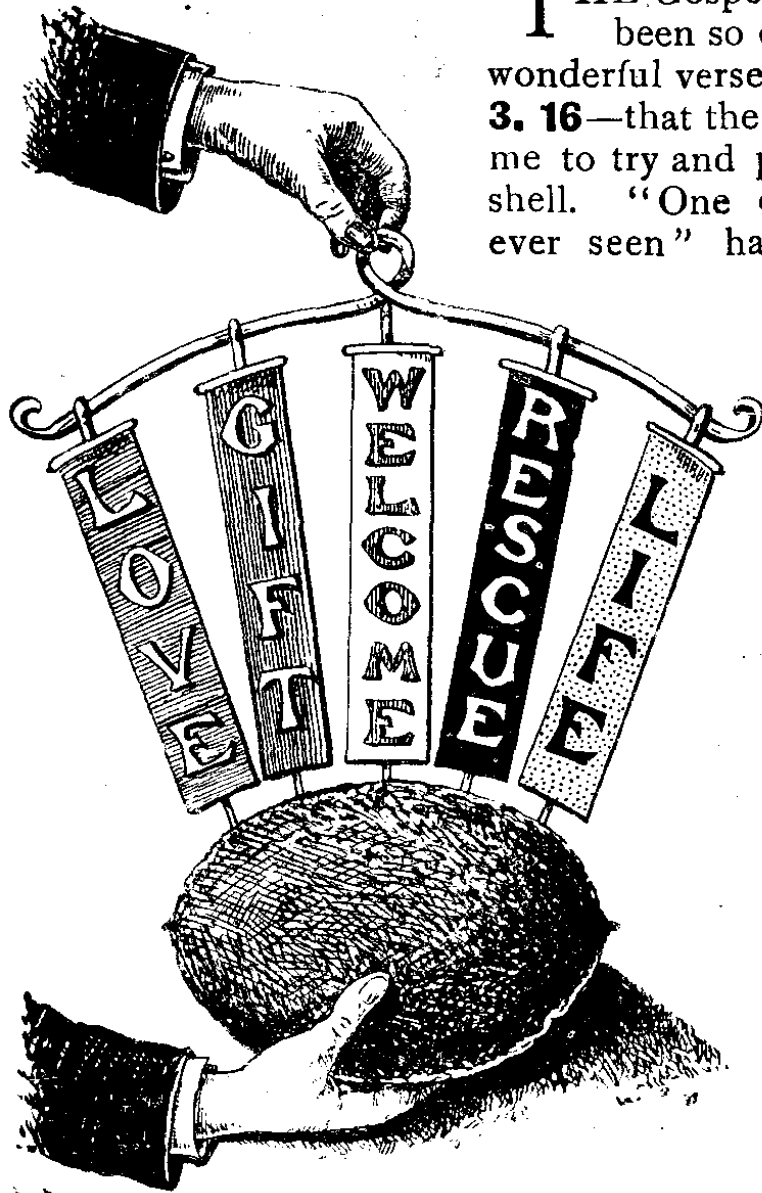
Its Demands (Psa. 24. 1-10). "I will be sanctified in them that come nigh Me" (Lev. 10. 3). Approach to God requires perfect submission of mind and will; with all thy heart, with all thy mind, with all thy strength. Nor does it suffice that man is away from God, for "the soul that sinneth it shall die" (Ezek. 18. 4), for "God will by no means clear the guilty" (Exod. 34. 7). "Be ye holy, for I am holy" (1 Peter 1. 16), shows us God's requirements.

Its Fulfilment (Psa. 29. 1-11). It is at the cross, however, that we find the holiness of God fully revealed and wholly fulfilled. In view of the perfection of the Son of God the cross is intelligible only as a declaration of God's wrath against sin. "My God, my God, why hast Thou forsaken me?" (Psa. 22. 1). "Awake, O sword, against my Shepherd" (Zech. 13. 7), and "All thy waves and thy billows are gone over me" (Psa. 42. 7), manifest the holiness which dealt with sin.

Recognised (Psa. 30. 1-12). The awakened sinner who acknowledges his guilt and justifies God finds that by the sacrifice of Calvary, full expiation has been made; full atonement accomplished. As united to Christ, his former self has been dealt with. He is a new creation in Him. Holy (Heb. 3. 1) because God has made him His own righteousness.

Enjoyed (Psa. 32. 1-11). "Holiness becometh Thine house" (Psa. 93. 5). Purged by the sacrifice of Christ (Heb. 10. 2), perfected by His power (Heb. 10. 14), and presented complete in Him, the holiness of God is the believer's confidence and joy. That which demanded the punishment of the sinner now secures the peace of the believer. Holiness in measure we follow after (Heb. 12. 14). Love out of a pure heart and of a good conscience (1 Tim. 1. 5). J. H.

THE GOSPEL IN A NUTSHELL.



"THE Gospel in a Nutshell" has been so often applied to that wonderful verse in the Bible—**John 3. 16**—that the thought occurred to me to try and put it in a real nutshell. "One of the best lessons ever seen" has usually been the

comment at the close of the address, which is alike suitable for young and old, sea-shore and country, ordinary and special meeting—in fact, almost everywhere.

Procure a Barcelona or common nut, a walnut, and one or two larger varieties; also a *big* cocoanut. Cut five small slots like this, =, about 2 ins. long in the nut, then saw the nut in two, oblong way, cutting it on the slant thus / to help when folding up. Take out the white matter, bore

holes in monkey's eyes, and lace elastic at each end to act as bands for opening and closing. Next get five pieces of ribbon (*coloured* as named below) about $1\frac{1}{2}$ ins. wide and 18 ins. long. Sew on lettering as shown with narrow ribbon letters. Wind round a piece of cane as roller, and have a piece of wire at other end. Roll on cane, leaving the wire outside to grip ends, and pull out as needed. Fill inside of nut with tissue paper, and you are ready for a charming lesson.

Begin by saying you are to show *wonders in a nutshell*. Hold up Barcelona nut, say too small; then walnut, still too small; then a larger, &c. At last produce our old friend, the cocoanut. Catch hold of wire of first ribbon and produce Wonder 1—drawing out a *blue* ribbon. What is it?

The Gospel in a Nutshell.

Wonderful Love. "FOR GOD SO LOVED THE WORLD." The thrice holy God loving a world of guilty sinners! Quote this: Could we with *ink* the ocean fill, To write the LOVE of GOD abroad, And were the skies of *parchment* made; Would drain the ocean dry; Nor could the world contain the whole, Were every *blade* of grass a quill, And every man a *clerk* by trade, Tho' stretched from sky to sky. I put this BLUE to remind us that love is heavenly in its origin—"GOD IS LOVE." "We love Him because He first loved us" (1 John 4. 19). Just let ribbon hang down and produce Wonder 2—drawing out a *red* band. **Wonderful Gift.** "THAT HE GAVE HIS ONLY BEGOTTEN SON." He might have given an archangel, or a hundred angels, but, wonder of all wonders, He gave His only begotten Son for me. I put this RED to indicate that God gave His Son from the Throne of Glory to the Agony and Blood of Calvary. Emphasise the value of "the precious Blood." Now for Wonder 3—a *white* ribbon. **Wonderful Welcome.** "THAT WHOSOEVER BELIEVETH IN HIM." You, me, or anybody else owning our sinfulness and believing that God loved us and Christ died for us, then putting our names into the Whosoever, are welcomed, cleansed from our sins, and made "as WHITE as snow." Eyes forward whilst I produce Wonder 4, a *black* band telling of a **Wonderful Rescue**, "SHOULD NOT PERISH." That shivering crew landed from the lifeboat glory in their rescue from the billows; the lady just brought down the escape by the fireman rejoices in being rescued from the flames. And shall not we who have been plucked as brands from the burning (Zech. 3. 2) rejoice in our wonderful rescue from the "BLACKNESS of darkness?" Last and best, Wonder 5, drawing out *yellow*, suggestive of *golden* street, and pointing to a **Wonderful Life.** "BUT HAVE EVERLASTING LIFE." Ask age of the oldest man who ever lived on earth. Likely you will not get age (ask teachers, if you dare). Then point out he was only 969. But every believer here has got a life which will last for ever and ever 'mid streets of GOLD and scenes of GLORY.

WHAT WONDERS! All sit up till we repeat them once more. Hold up ribbons 1, 2, 3, 4, 5 in turn, adding the portion of text for each. Then quote the whole glorious verse, and conclude with the "sincere wish that each in this happy gathering may be in the greatest of all gatherings, around the throne of God and the Lamb, to part no more for ever." Drop lesson into cardboard box, and sort at home ready for next time. The more you use the more you love this prince of Gospel Lessons. HYP.

LINKS OF SERVICE AND REWARDS.



ERE since that day when the shepherd of Bethlehem gazed in bewilderment on that lone cross, reminding him of the most tragic and thrilling story of all ages, what triumphs have been wrought in all times and in all climes in the name of "the First and the Last, who liveth, and was dead, and is alive for evermore" (Rev. i. 17, 18). Many of these modern triumphs are recorded in "THRILLING TALES, illustrating the Triumphs of the Cross." 1/, post free.

The New Year is now fairly entered, holiday parties and public gatherings are mostly past, A STRAIGHTFORWARD EFFORT should be made to lead the members of our classes to the Lord Jesus Christ. Saved in early years, they are preserved from a thousand snares, may lead useful and happy lives, and be used in leading many to the Saviour's feet.

THIS IS CONFIRMED by the following links. Years ago a Christian (now a well-known Scottish Lord) pressed a young man to decide for Christ ere he went to

business. He decided, and some time after commenced meetings in a barn, at which the Editor of *The Pathway* was converted. He in turn began to speak at children's meetings, treats, &c. On 10th January, 1912, a superintendent, reminding him of an engagement, writes: "I would also remind you that Miss Petrie, who is now in Venezuela, was converted whilst you were speaking at the Parkholm S.S. Treat a number of years ago. May we have such results on Friday." How many Miss Petrie may win for Christ in South America! How much resulted from that first soul-winner's earnest pleading!

IT IS DOUBLY CONFIRMED by a note from Js. Fs., who writes: "Is it not remarkable that the two eminent servants mentioned in *Pathway*, GEORGE BENNETT and Dr. NEATBY, were converted at the early age of thirteen and nine respectively." Teachers, toil on, "the recompense of the reward" (Heb. 11. 26) lies ahead.

20,000 USERS of *The Gospel Scheme* for 1912 are admiring its simplicity, sterling Gospel tone, and convenient form. 1/6 per 100, post free.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies. Following "Spiritual Blessings" we are taking up "JEHOVAH AND HIS PEOPLE" for 1912. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE HOLINESS OF GOD.	Mar. 3,	Its Character,	- Psa. 22. 1-21,	- Hab. 1. 13
	" 10,	Its Demands,	- Psa. 24. 1-10,	- Lev. 10. 3
	" 17,	Its Fulfilment,	- Psa. 29. 1-11,	- Lev. 19. 2
	" 24,	Recognised,	- Psa. 30. 1-12,	- Psa. 93. 5
	" 31,	Enjoyed,	- Psa. 32. 1-11,	- Jer. 33. 16

CHOICE PORTION.—"Man's religion always makes God's justice bend to His mercy. God's justice made a channel for His mercy, by not sparing the Son of His love."—R. C. Chapman.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 9
March 3

THE POWER OF PRAYER.

READ Acts 4. 23-37. LEARN Isaiah 40. 31. Hints, Prevailing prayer, James 5. 16-18; Heb. 5. 7; promises to, Psalm 50. 15; Luke 11. 9, 10.

AFTER Peter and John were released by the Sanhedrim they returned to their own company, and reported what the priests and rulers had said and threatened. Our present lesson includes the prayer meeting which followed, with the response thereto, as well as a description of the happy state of the Church at that time.

THEIR OWN COMPANY. Just as during a storm, sheep huddle close together for shelter, so in the blast of persecution saints of God cling to one another. Persecution has the effect of keeping the Church of God in a healthy condition. If there was more opposition from the outside there would probably be less division in the inside.

THE PRAYER MEETING. "Lord, Thou art God, which hast made heaven," &c. (verse 24). The God who created the universe had prophesied beforehand through David of all that would happen to the Lord Jesus (see Psalm 2), so that in putting Christ to death they only fulfilled the counsel of God (verse 28). Yet this did not extenuate their guilt, for they were free agents.

THE SPIRIT'S UNITY. "The multitude of them that believed were of one heart" (verse 32). The Spirit of God is not only power for testimony to the outside world, but is the enabling grace for Christian oneness of heart and soul. "By one Spirit are we all baptised into one body" (1 Cor. 12. 13). The children of God have many things in common. They are saved by the same grace of God, washed in the same precious Blood, indwelt by the same Spirit, and rejoice in the same Blessed Hope.

THE APOSTLE'S TESTIMONY. "With great power gave the apostles witness of the resurrection" (verse 33). It is worth noticing the prominence given to the resurrection of the Lord. There was no dispute as to the crucifixion. That was undeniable. But His rising from the dead, ascension, and coming again, men would not believe in.

THE MANIFESTATION OF GRACE. Those who had lands and houses sold them, and laid their money at the apostles' feet. This was adopting the pilgrim character indeed (1 Peter 2. 11), declaring they sought no earthly country (Heb. 11. 16). They knew that their Lord was in heaven and that their citizenship was there also (Phil. 3. 20).

THE FOUNTAINHEAD OF ALL. All sprang from the Riven Rock, Jesus on the Cross. Forgiveness of sins and cleansing through the blood are necessary before the indwelling of the Holy Spirit. Heavenly birth is before love to the brethren, and the heart must be enriched with grace from and of God ere grace will be shown in meeting the need of others.

Lesson 10
March 10

THE SINNER FOUND OUT.

READ Acts 5. 1-16. LEARN Psalm 51. 5. HINTS, Source of lies, John 8. 44; a lie believed, 2 Thess. 2. 11; end of liars, Rev. 21. 8.

OUR lesson begins with an ominous "but." The happy fellowship of the sacred company could not long be spared the intrusion of the serpent. It is the story of Eden repeated. That "but" leads us back to the generous example of Barnabas, of whole-hearted devotion, to contrast it with the base duplicity of Ananias and his wife Sapphira.

SATAN'S OPPOSITION. Failing to damage the Church of God by opposition from without, Satan now endeavours from within to wreck the testimony. A traitor within the camp is infinitely more dangerous

The Sinner Found Out.

than the enemy without. The Church of God has prospered in times of persecution; on the other hand, the progress of the Gospel has oftentimes been hindered through the sin and inconsistency of professed Christians.

ANANIAS' HYPOCRISY. "Ananias with Sapphira, his wife, sold a possession, and kept back part of the price" (verses 1, 2). The good report of Barnabas and others seems to have moved Ananias and Sapphira. They desired the good reputation, but were not willing to pay the price. They wished to serve *two* masters, but to appear only to serve one. They wanted credit for being liberal and devoted, whilst they possessed selfish hearts. In their hearts they formed a deliberate plan to deceive.

HIS MISREPRESENTATION. "Whiles it remained, was it not thine own?" (verse 4). The property was their own before it was sold, and the money was theirs after it was sold; no one asked or compelled them to offer it, and the sin was not in offering a part, but in pretending and affirming that it was all.

HIS RESPONSIBILITY. "Why hath Satan filled thine heart?" (verse 3). Satan's business is to pour evil affections and purposes into man's heart, but he cannot do it unless man opens his heart to receive these suggestions. Two persons—Christ and Satan—stand at the heart's door wanting admission (Rev. 3. 20). Neither heaven nor hell can enter without our consent. We thus see the need of heart work in believing (Rom. 10. 9); and the necessity of heart occupation by God's power to resist evil (Matt. 12. 43-45). Satan made the suggestion, but Ananias was responsible for either receiving or rejecting it.

HIS CRIME. "Ananias lied to the Holy Ghost" (verse 3). Ananias evidently thought he could deceive man, but he forgot that "Thou God seest me" (Gen. 16. 13), and that "He knoweth the secret of the heart" (Psa. 44. 21). He had sinned, not against Peter nor the Church, but against God. It is this that makes sin so dreadful and hateful—to sin against the God who for us spared not His own Son. It would have been a serious matter for us if God had withheld any part of the price.

THEIR PUNISHMENT. The man and his wife within about three hours shared one grave. The money they had loved was of no use to them then (Matt. 16. 26). The lesson was of use to the Church in protecting it from the inflow of "the rest" who would most likely be tempted to join the commonwealth of loving brethren, not because of faith, but because of greed.

Lesson 11
March 17

THE LIBERATED DISCIPLES.

READ Acts 5. 17-32; LEARN 2 Timothy 4. 2. HINTS, Prison scenes, Acts 12. 5-10; Acts 16. 23-32; 2 Timothy 1. 8; faithful preacher, Acts 26. 19-21.

OUR lesson deals with the second persecution against the early Church. Having failed in their first attempt, the enemies of the cross now make another effort to silence the voices of the apostles and stop the great work. The purer a company or an individual proves to be, the more fiercely will evil and hatred oppose.

THE ALLIED ENEMIES. "The high priest and all they that were with him were filled with indignation" (verse 17). The persecutors were practically the same as in the former case headed by Annas the high priest (chap. 4. 6). They were mostly Sadducees who did not believe in the resurrection. The apostles in preaching the resurrection of Jesus from the dead were therefore striking at the root of their

The Liberated Disciples.

belief. Further, the rulers saw they were losing their hold of the people and that the influence of the apostles was increasing greatly.

THE IMPRISONED APOSTLES. They put the apostles "in the common prison" (verse 18). The enmity of the rulers was such that they would have killed the apostles, but they feared the people. They must get their mouths closed, and so they put them in the common prison. Blind man thinks he can crush that which cannot be crushed, bind that which cannot be fettered, but it is only "kicking against the pricks" (Acts 26. 14). The imprisonment of the apostles would only serve to increase the interest of the people in the new doctrine. Bunyan, Rutherford, and others did better work for Christ in prison than when free.

THE ANGELIC DELIVERANCE. "The angel of the Lord by night opened the prison doors" (verse 19). Annas and Caiaphas thought by putting the apostles into prison they had scored a success, but an angel upset their calculations. Without any fuss or observation, the angel of the Lord led the apostles out, and told them where to go, and what to do. "Go, *stand* and *speak* in the temple" was the command of the angel. The temple was the most prominent place in Jerusalem. There was no seeking a corner to work in; no shirking, and no mincing of matters to suit the occasion. The angel also told them *what* to say; "All the words of this life" (verse 20, see Jonah 3. 1). Regardless of consequences, the apostles did as they were told.

THE BEWILDERED COUNCIL. "The officers . . . found them not in the prison" (verse 22). The great men met in court that morning, and being a serious case they doubtless assumed their sternest manner. The officers were sent for the prisoners, but they were gone. They report that they found everything in order—the doors fast, the sentries at their post, but the cage was empty. It does not often happen that the court sits on an empty dock, but they did this time. They must have looked very foolish.

THE ESCAPED PRISONERS. "Behold the men . . . are standing in the temple and teaching the people" (verse 25). While the puzzled council were debating the strange turn of affairs, a person came and informed them that the men were busy teaching in the temple close by. Notice how no attempt was made to hide from the authorities or to flinch from their duty. Compare with Elijah in 1 Kings 18. 8, and contrast with him in 1 Kings 19. 2.

THE COUNCIL'S CHARGE. Knowing that the Christians had the favour of the people, the captain and officers were sent to bring the preachers in "without violence." If the apostles had chosen they need not have answered the summons, but they were not afraid to stand before the highest of the land and witness for Jesus. They counted this a privilege and honour. The charges made against them by the council were three in number. You disobeyed us; you have filled Jerusalem with your doctrine; you make us murderers. They were serious charges, and all true.

THE APOSTLES' REPLY. "We ought to obey God" (verse 29). Fearless and clear they informed the council that God's commands and theirs were at variance, and as His command was supreme they would obey God. They had slain Jesus and hanged Him on a tree, but God had shown this to be wrong by raising Him from the dead and exalting Him. As for filling Jerusalem with the doctrine, they were witnesses chosen, appointed, and empowered by the Holy Spirit. The presence and evident work of that Spirit confirmed that testimony. Their reply was plain, pointed, and unassailable.

The Martyr, Stephen.

Lesson 12
March 24

THE MARTYR, STEPHEN.

READ Acts 6. 5-15; 7. 55-60. LEARN Matthew 10. 32, 33. HINTS, Faithful witness, Rev. 1. 5; 1 Tim. 6. 13; reward, 2 Tim. 4. 8; Heb. 12. 2.

UP to this point the hatred of the enemy had appeared only in artifice and threatening; we are now to see that hatred rising once more to the high tide of murder, and a Christlike one receive almost similar treatment to that received by the Lord Jesus.

THE NEW DEACONS. A murmuring having arisen amongst the Grecian (or Greek-speaking) Christians against the Hebrew-speaking Christians that their widows were being overlooked in the distribution to the poor, seven men of honest report were appointed to look after this part of the work. This left the apostles free to devote their entire time to prayer and the ministry of the Word (verse 4). If Satan was responsible for the murmuring spirit he outwitted himself, because the result was that the apostles having more time to preach the Word, God blessed their labours, and numbers were obedient to the faith (verse 7). God oftentimes overrules the opposition of the enemy for the furtherance of His cause.

THE MAN STEPHEN. "They chose Stephen, a man full of faith and of the Holy Ghost" (verse 5). Although chosen to look after the poor, Stephen did more than merely serve tables. He was fitted of God for prominent service in the Church. His activity and success in that work attracted the envious notice of a certain class of Jews, Libertines, *i.e.*, "Freemen of Rome;" Cyrenians, Jews from Cyrene, in the north of Africa, where Simon, who bore the cross after Jesus (Luke 23, 26) came from; Alexandrians from Egypt; and those also from Cilicia, Saul's native province. A goodly array of opposers indeed. Opposition and persecution are some of the legacies left the Christian by his Lord.

HIS WISDOM. "They were not able to resist the wisdom and the spirit by which he spake" (verse 10). Probably Paul, then Saul, was amongst those who disputed with Stephen. They could not, however, withstand the scriptural arguments adduced by Stephen as to the Messiahship of Jesus and the power with which he spoke (see Matt. 10. 20). Failing in this the opposers showed their vile nature by allying themselves with a set of liars, who, for a pittance, could be bribed to say anything (verse 11). This is just what they did with Stephen's Lord (see Matt. 26. 59).

THE ACCUSATION. "We have heard him speak blasphemous things against Moses and against God" (verse 11). This was a misrepresentation of what Stephen had said. They set Moses against Christ, and Christ against God; whereas Moses was a witness to Christ, and so was God. There is perfect harmony and not discord. They misunderstood Moses, and did not know God nor His purposes, and so did not understand Christ.

THE COUNCIL. The council were again gathered to examine Stephen. They were kept busy; once more the Nazarene appears at the bar in the person of Stephen. The charge made was "We heard him say, Jesus of Nazareth shall destroy this place, and change the customs" (verse 14). This was substantially the same charge as was made against the Lord Jesus (see Mark 14. 58).

STEPHEN'S REPLY. With face lit up with heavenly beams, the noble man recounted in brief panorama the history of the nation, the way of God with them, and the way of the unbelievers with God's witnesses and messengers, especially Joseph and Moses; how the same messages had been disobeyed, their idolatry and departure from God and captivity pass into view. Then the cutting and true application

The Martyr, Stephen.

of the truths spoken: "As your fathers did, so do ye." Circumcised outwardly and carnally it may be ye are, but spiritually on a level with the heathen who are not. "There is no difference" (Rom. 3. 22).

HIS PEACEFUL END. It seems strange to use the words "fell asleep" to an end like this. With a prayer on his lips for his murderers (Luke 23. 34), outside the city walls (Heb. 13. 12), the faithful witness passed into his rest (2 Cor. 5. 6).

Lesson 13
March 31

THE FAITH OF NOAH.

READ Genesis 6. 13-22. LEARN Hebrews 11. 7. HINTS, Faith which works, James 2. 18; Galatians 5. 6; obedience of faith, Romans 1. 5.

IT is now something like 1500 years since the time of Cain and Abel. Things in those days, just as in these, were not getting better, but rather worse. Our lesson is not an account of the ascent of man, but rather the opposite.

THE CONDITION OF MAN. "The earth is filled with violence" (verse 13). After all the Spirit's striving with and waiting on man (1 Peter 3. 20; 2 Peter 3. 9), that his way was only evil continually—contrast with what God saw (chap. 1. 21). As it was in the days of Noah (Luke 17. 26, 27), so will it be when the Son of Man comes. God could only say, "I will destroy"—sin must be judged—though God has "no pleasure in the death of him that dieth" (Ezek. 18. 23).

THE OBJECT OF GRACE. A man, Noah, found grace in God's sight, and grace was conferred on him, so that he was found in that dark and evil day "walking with God," and with his family in the same line. With this man God could deal, revealing His will and purpose, and with him also God could establish His covenant (verse 18) of life and blessing. Jesus Christ is the Man now Head of the new creation and Mediator of the new covenant.

THE JUDGMENT OF GOD. "I will destroy them with the earth" (verse 13). God is righteous, and sin cannot go unpunished; so we read in Romans 5. 12, "Death passed upon all men, for all have sinned." Yet in the mercy of God none need perish, for God has a way of escape and a means of salvation.

THE ARK OF SAFETY. "Make thee an ark of gopher wood" (verse 14). The gopher wood would speak of the tree cut down—surely a type of the cross. The ark was God's provision for man's salvation, and was of divine conception, plan, and purpose. Its convenient entrance, its "nests" or rooms, its covering and lining of "pitch" (to cover or make atonement, Exod. 30. 12; Isa. 43. 3), and its window in the roof (to look up), all typify the safety and comfort provided for the believer in Christ (1 Cor. 1. 30).

THE OPEN DOOR. All that came to the ark found an open door. Salvation's door is wide open to-day. It is said of a certain institution that no needy case was ever denied admission. Over the door of God's saving ark is written, "Him that cometh to Me I will in no wise cast out" (John 6. 37). "By Me if any man enter in, he shall be saved" (John 10. 9).

THE FOOD SUPPLY. "Take thou unto thee of all food . . . for thee and for them" (verse 21). There was not only safety but sustenance in the ark. A very important part of salvation is the preservation of the life that is saved. This was Noah's work as much as the building of the ark. So in the riches of God's grace provision has been made for all that pertains to life in Christ, and that provision is in His word (2 Peter 1. 3).

NOTES AND SUGGESTIONS.

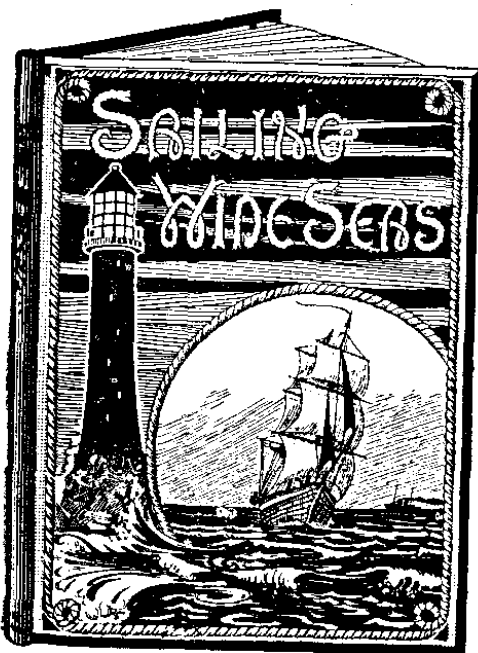
INTIMATIONS.—Bible Study Conference in New Room, Forest Hall Road, Newcastle, Feb. 3. at 6.30. Subject, "The Redemption of the Body," to be introduced by Jas. Hodson...Mar. 2, Quarterly S.S. Workers' Meeting in Romeo Street Hall, Liverpool.

WORKERS IN COUNCIL.—Good muster at S.S. Conference in Gateshead, Jan. 2, when E. W. Greenlaw, Dr. Bishop, and others gave some wise counsel to workers...Bible Class Annual in Larkhall, Jan. 6, was crowded. Dan Crawford, Africa, John Miller, Dumbarton, and others took part.

AROUND BRITAIN.—J. H. Lowe gave a good address to young people in Clapton Hall, London, Jan. 10, on "The Seven Churches of Asia." After long and diligent service, Freeman Allen has resigned the superintendency of Clapton Hall, S.S....Eleven young believers from Parade Hall, Nottingham, were baptised on Jan. 10, seven of them being sons and daughters from Christian homes...Encouraging work is being carried on amongst young folks at Cloughmills, Co. Antrim. A school has been started in connection with the assembly at Ballinaloob... J. M. Hamilton had some blessing amongst young folks in Scilly Banks, near Whitehaven, where about thirteen professed.

AROUND THE WORLD.—E. C. Quine, who has laboured amongst young and old in Liverpool, sails for Melbourne, Jan. 27...A fine new hall has been opened at corner of 20th Street and Avenue F in Saskatoon, Sask., Canada, which will be a great advantage to the Sunday School and Bible Classes...Alex. Storie, from Kilbirnie, Ayrshire, has commenced a Sunday School at Yankee, N. Mexico...Over 250 scholars are on the roll in Bethany Hall, South Brisbane. Not a few have passed from the school to the assembly. Five young sisters from school were baptised, Dec. 3...E. W. M'Gavin is being cheered in Children's Meetings at Marseilles, France...Special interest still continues in Sunday School in Isafjord, Iceland...Miss Maclay, Kuala Lumpur, Straits, is still looking for a teacher for Chinese Girls' School...Five young men recently confessed Christ at Pozsony, Hungary.

SPECIAL SERVICES for young people are being more owned of God in conversions than even adult services. Walter E. Willy conducted a series at Rye Lane, Peckham. On Dec. 15, at a special meeting for young converts, about forty gave evidence of having experienced the great change. Is now in Norfolk...F. A. Glover is to have special mission in Rudmore Hall, Portsmouth, during Feb...Jas. Forbes had considerable blessing at New Stevenston...J. A. M'Cullagh is having nightly meetings for the young folks in Jarrow.



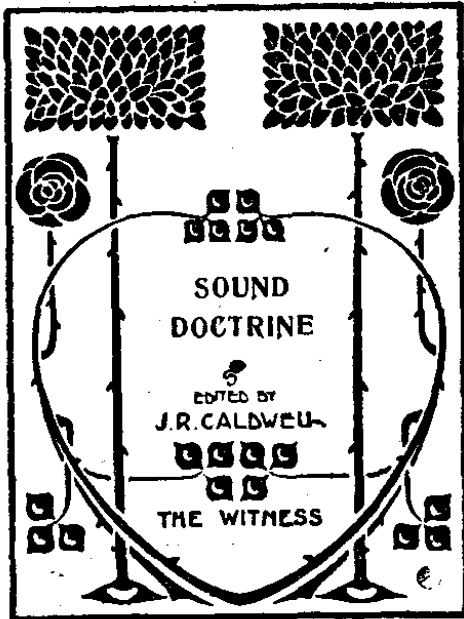
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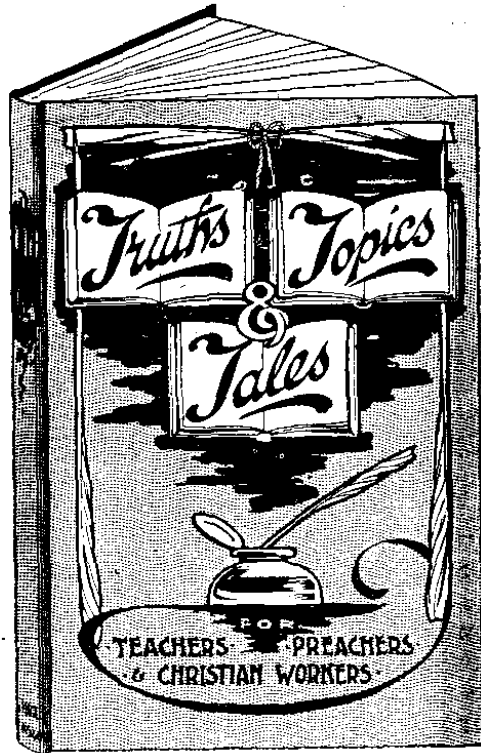
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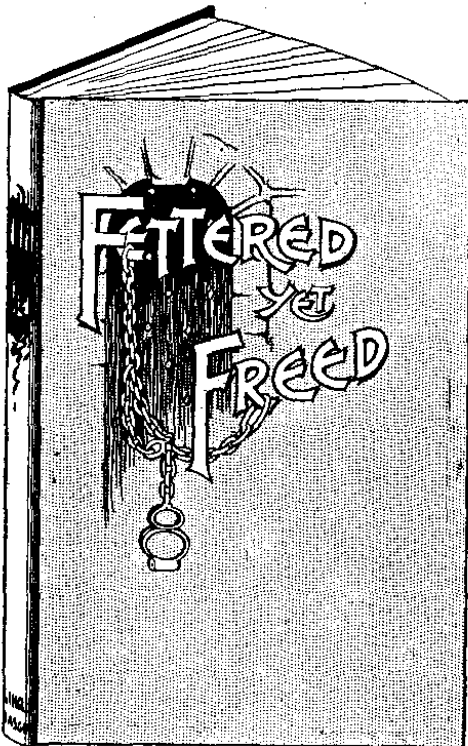
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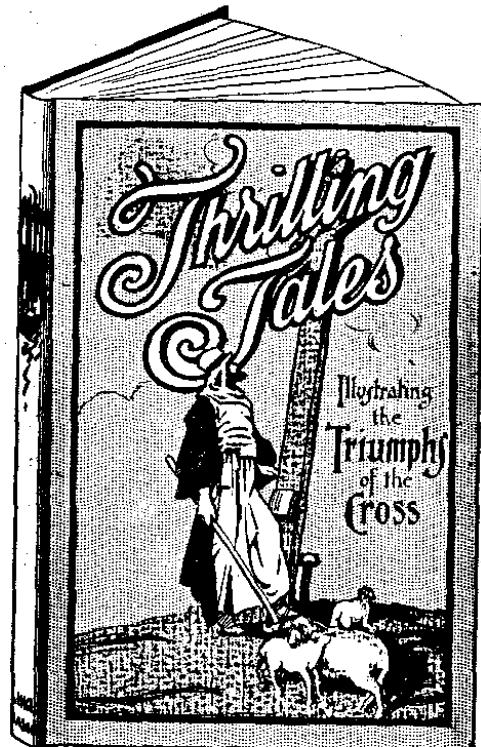
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



T. R. CLEMAS, OF TEIGNMOUTH.

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T. R. CLEMAS, OF TEIGNMOUTH.

TR. CLEMAS was born in 1853 and departed to be "with Christ" on 13th January, 1912. During his early life he went to the Bitton Street Sunday School, Teignmouth, Devon, but when a lad left and went to the Baptists, amongst whom he was converted and baptised. Soon after he returned to Bitton Street and became identified with believers gathering simply in the Name of the Lord, with whom he continued to worship and work for over forty years.

"Apt to teach," he was a familiar figure at the conferences in Devon, and saints were greatly helped and edified through his ministry. He did the work of an evangelist also, and many souls were won to Christ through his preaching. For more than twenty-five years he conducted a Bible class for adults of both sexes at Bitton Street, and tidings have come from almost every part of the world testifying of blessing received at these meetings.

Following the apostolic order he "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer" (Acts 2. 42), walking in the "old paths" and endeavouring to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, R.V.). So widely was he known and highly esteemed in the south and west of England that over 500 assembled at his funeral. A brother who had laboured with him for forty years was able to say that Paul's words were true of beloved brother Clemas, "He had fought a good fight, he had finished his course, he had kept the faith" (2 Tim. 4. 7).

In these last days of departure from the Faith may our good and gracious God raise up more men of God "thoroughly furnished unto all good works" (2 Tim. 3. 17), whose path shall be that of the just shining more and more unto the Perfect Day.

F. C. M.

TRIAL, TO-DAY—REST, TO-MORROW.

WH Y should we be complaining
Of trials by the way?
The "night" is quickly waning,
And soon will dawn the "day."
Rest will be ours to-morrow,
And joy beyond compare—
Ended the night of sorrow,
And banished every care.

THE SUNDAY SCHOOL TEACHER—WHAT HE SHOULD BE.

Notes of an Address at Conference of S.S. workers, Bloomsbury Chapel, London.

PART I.

By FRANK W. CHALLIS, M.A.

IT is allotted to me to say a few words upon the *being* of the Sunday school teacher. I desire not so much to give what to many might seem a string of platitudes as to what a teacher should be, but rather to indicate some leading principles contained in the Word of God.

Turn to Hebrews 5. 11-14; 6. 5-11.

I. Leaving aside the details, this passage contains a broad principle which we should lay down at the commencement of our conference. *The Scripture appears to expect of certain people that after a certain time they should qualify to be teachers.* I do not doubt that in the first place the apostle has in mind this—that these particular people (Hebrews) had been nourished in the principles of divine revelation, which were not known among the Gentiles; and therefore in these days—the beginning of days for the Church of God—teachers would be derived mainly from those who from their childhood had known the Holy Scriptures. This gathering is composed mainly of those who from their childhood have been educated in the Bible; therefore, now that you have come to faith in Christ it is expected of you that you should be teachers. Considering the time you have sat under Bible teaching, you should, if now in Christ, be teachers of others. It is most appalling to see the ignorance which prevails among the young people in this country of the leading facts and doctrines contained in the Bible. Great things are expected of us who have had such great advantages. There are many people to-day to whom a faithful servant of Christ might come and say, “You have been converted a long time now, and instructed in the principles of the faith, you ought to be a teacher; why are you not?”

II. Ability to teach may be impaired by something being amiss with the progress of a man's spiritual life. Briefly summarised, the word is a word of rebuke. *This Scripture casts discredit upon the profession of those whose lives are not fruitful.* Those to whom the apostle speaks in Hebrews 6 had not been going on; and he says it is a very solemn thing not to have been going on. *It is a terrible thing not to go on.* Consider the earth that drinketh in the rain from heaven yet brings forth no fruit. That piece of ground is useless. The blessing of God comes upon the land that brings forth fruit.

The Sunday School Teacher.

If there is anyone here who has had favourable opportunities and yet is not bearing fruit, remember the Scripture casts discredit upon his profession. Let him examine himself and see if it was not merely a profession of the lip. But, "beloved, I am persuaded better things of you." This is not a gathering of false professors. Yet you will allow me to register the Scripture warning, and add, as Scripture does, that we desire you "should show *diligence*" to the "full assurance of hope *unto the end.*" May I exhort those who are my fellow-workers?

It is a commonplace that a man's work will depend upon what he is. Children even more than adults are intensely impressed by what a man *is*. We older people differentiate at times between a man and his work, and consider his actions on their own merits; but children, as a rule, make no such distinction.

I cannot get rid of the impression that this is an extraordinary gathering, and that there is a vast amount of spiritual life pent up in it, that there are tremendous possibilities in it. I would ask "WHAT IS YOUR SPIRITUAL STATE BEFORE GOD?" The Scriptures exhort us to be perfect. If I had been asked to give a summary of what a Sunday school teacher should be, I should have said, "Be perfect," and then have sat down. I should have meant what the Scripture means. And, remember, the perfection of a babe is one thing, but the perfection of a grown man is another. You may say "it is a perfect baby," but, if in six years there was no further development, you would not say it was perfect. And to call a man "a perfect baby" is no praise.

The same applies to the Christian life. *The Sunday school teacher must be one who gives the utmost diligence to this "going on unto perfection,"* more deeply to reflect Christ, and more deeply to penetrate the meaning of the revelation the Scriptures give us of Him.

CHARACTER is what we are; reputation is what we are supposed to be.

When preaching don't display *your ability to preach* Christ as *Christ's ability to save*.

Character is composed of repeated acts of conduct just as *walking is a repetition of steps*.

Idolatry puts a *dead* thing between a *living* soul and the *living* God.

AN AGED TRACT BAND WORKER.



THOMAS PIRRIE, OF PAISLEY.

THOMAS PIRRIE first saw the light of day on 3rd July, 1837, at 5 West Campbell Street, Paisley. Of his early days very little is known, but he was for many years a weaver in his native town, Paisley being at that time a great centre for hand loom weaving. Before his conversion he was a lecturer on politics. In the year 1886 at a kitchen meeting he saw his need of a Saviour, accepted Christ and was saved, his after life proving that he was truly converted. He took a great interest in the work of the Lord, was a member of Cumberland Hall Tract Band, and was always ready to speak a word for his Master as opportunity arose. His last outing with the tract band being in his 74th year. On 22nd February, 1911, he passed to be "with Christ" without a moment's warning at the ripe age of 75. His long years of faithful service on earth being exchanged for the higher service which shall never end.

G. G.

TALES WORTH TELLING.

Beyond the Cemetery.—The notice across a road under repair, "No thoroughfare beyond the cemetery," suggests an article for the creed of the infidel, agnostic, and such-like: "If in this life only we have hope . . . we are of all men most miserable" (1 Cor. 15. 19).

Come clear out.—A converted Chinaman, visiting America, was greatly puzzled over the little difference he saw between professing Christians and men of the world. Speaking of the matter, he said, "When the disciples of my country come out from the world, they come clear out." So did they in early days (2 Cor. 6. 17, 18).

The Best Church.—"I belong to the Church *diligent*," said a little Sunday school girl to her teacher. Of course she meant the Church *militant*, as the Christians on earth are sometimes called in contrast to those at rest in heaven. Should we not all "be diligent" (2 Peter 3. 14). "There remaineth . . . a rest" (Heb. 4. 9).

What Puzzled the Census Man.—A census officer calling upon a Christian with the form to be filled up, the latter gave him the Family Bible in which were recorded the names of the various members of the family. After looking down the list of names, the officer said, "I cannot understand it; for instance here is A. T., born so-and-so, and on the next line he is said to have been born again at another date. Is it the same person, or does it refer to another member of the family of the same name?" Could you have explained the point from personal experience? (John 3. 3, 7; 1 John 5. 1).

Wonderful Fragments.—A French Gospel was given to a lady at the Paris Exposition. She accepted it gladly, looked into it, then angrily tore up its sacred pages and scattered them about the street. A poor woman, going along restless and sorrowful, saw a little heap of bits of paper by a doorstep. She picked them up, and read two or three. Her whole mind was arrested. "I must get more of this," she exclaimed, half aloud; "wherever can such words be found?" She took the fragments to a policeman and asked him if he could tell her where to get them. He directed her to the Bible Society's depot close by. Timidly she went in, and asked for "the Book" containing words similar to those in her hand. Willing hands supplied it. Her hungry soul literally fed on God's Word, and before long she was "born again of the incorruptible seed by the Word of God" (1 Peter 1. 23). HYP.

THE WORK OF FAITH.

FAITH is the substance of things hoped for, the evidence of things not seen (Heb. 11. 1). Faith is not opposed to reason, but is above it; where human reason ends faith begins.

Faith Necessary (Heb. 11. 1-6). It is the first step in pleasing God. The first act of obedience is the inclination of the ear to hear God's Word (Rom. 16. 26), and of the heart to do His will (John 6. 29). All that is not of faith is sin and self-will (Rom. 14. 23), therefore a man is justified by faith apart from the works of the law; being made just, he finds that "the just shall live by his faith" (Hab. 2. 4). God's blessings are given on the principle of grace; our enjoyment of them is on the principle of faith (2 Cor. 5. 7; 1 Thess. 1. 3).

Faith Evidenced (Heb. 11. 8-31). Faith is active; it shows itself in works. Having made his calculations and prepared his plans, the man of the world sets to work thereon. The believer, on the other hand, hears the Word of God, believes its promises, and steps out upon them to obey its commands. Thus he proves God, and learns of Him. Abraham's second revelation of God only came when he had obeyed the first (Gen. 12. 7). Our experimental knowledge of God is limited to the measure of our dependence, our obedience, and our acquaintance with His Word (1 Tim. 4. 16).

Faith Tested (James 1. 1-18). It has pleased God to allow the faith of His children to be put to the test. This is the age of a silent heaven. We are shut up to the Word of God and the Spirit of God. He permits His people to pass through suffering, sorrow, and bereavement. He allows our prayers to remain unanswered, while He takes away our loved ones, permits us to be buffeted by adversity, yet does not intervene; allows persecution and suffering, but does not send relief. Instead of this weakening our faith, it only adds to it the "quality of patience" (James 1. 3). By exercise it develops its intensity and its power. Resting on the Word of God we are sustained (2 Cor. 12. 9).

Faith Manifested (James 2. 14-26). Faith meets the eye of God; He sees and approves, but faith without works is dead. Works are the outward evidence of the inward trust. Faith is never an excuse for negligence or indolence. Works may be possible without faith, but true faith is never seen without works. The doctrine of believe and live as you like is absent from the Scriptures. Show me thy faith by thy works (James 2. 18); the only evidence of faith is a life spent in the service of the Lord Jesus Christ (1 Tim. 6. 12). J. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Eternal Verities.

1. The Son . . . who became the Author of *eternal* salvation unto all them that obey Him, - - - - - Heb. 5. 8, 9
2. Hath obtained *eternal* redemption for them, - Heb. 9. 12
3. That they might receive the promise of *eternal* inheritance, - - - - - Heb. 9. 15 E.A.H.

Elijah's Character.

1. A prayerful man, James 5. 17
2. A powerful man, I Kings 17. 1
3. A perusing man, Deut. 13. 5
4. A provided-for man,
I Kings 17. 6
5. A protected man, ,, 18. 10
6. A patient man, ,, 17. 7
7. A persecuted man, ,, 19. 2
Js. Fs.

Elisha's Prescription.

- 2 Kings 5. 10.
1. "Go," - - Responsibility
 2. "Wash," - Applicability
 3. "In Jordan," - Locality
 4. "Seven times," Extremity
 5. "And thou," Individuality
 6. "Shalt be," - Certainty
 7. "Clean," - - Recovery
Js. Fs.

Past Condition—Present Position—Future Prospect.

A Study of Ephesians 2.

I. PAST CONDITION.

1. "*In times past*" (Πυτὲ), "walking according to course of this world, according to prince of power of air," - - - - - verse 2
2. "*In times past*" (Πυτὲ), "fulfilling desires of flesh and of mind; by nature children of wrath," - verse 3
3. "*In times past*" (Πυτὲ), "Gentiles in the flesh called Uncircumcision; without Christ; aliens from commonwealth of Israel; strangers from covenants of promise, without hope and without God," - - - - - verse 11
4. "*In times past*" (Πυτὲ), "far off," - - - - - verse 13

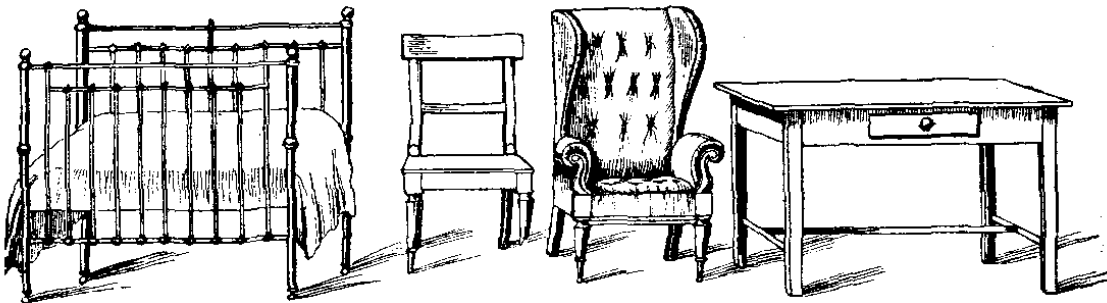
II. PRESENT POSITION.

1. "*Now in Christ Jesus made nigh by blood*," - verse 13
2. "*Now by grace are ye saved*," - - - - - verse 8
3. "*Now we are His workmanship*," - - - - - verse 10
4. "*Now we have access . . . unto the Father*," - verse 18
5. "*Now ye are fellow-citizens with the saints*," - verse 19
6. "*Now ye are built upon the foundation*," - - - - - verse 20

III. FUTURE PURPOSE AND PROSPECT.

1. "*In the ages to come that He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus*," - - - - - verse 7
2. "*In the ages to come all the building . . . a holy temple in the Lord*," - - - - - verse 21 W.H.

A LESSON FOR LITTLE GIRLS.



THE above articles are easily obtainable in a toy shop. Have a table on which to place the articles one by one as your lesson proceeds. First introduce small **Bedstead**. Tell the story of Michal and David, when she put the bolster in the bed for David (1 Sam. 19. 12, 13). Have a neat little pillow, roll it up in your handkerchief and place it in the bed. Speak on appearances without the reality, profession without possession; or tell of the story of Shunammite's son (2 Kings 4). Speaking on the shortness of life; or take as text Isaiah 28. 20, "For the bed is shorter than a man can stretch himself on it; and the covering narrower than that he can wrap himself in it," bring out your doll which should be larger than the bed. Speak on the unsuitability of man-devised resting-places. Show the uncomfortable and striking lesson the Spirit uses by trying the doll in bed. Try on your covering, a patchwork one is best. Touch on man's hiding places as Adam, Jonah, and those who will cry for the rocks and mountains to hide them (Rev. 6. 15). Next introduce **Broken Chair** with faulty leg. Try doll to sit on it. It topples over, illustrating those who trust in false things for peace and happiness. They always fail. "Some trust in chariots, and some in horses" (Psa. 20. 7). Some trust in "uncertain riches" (1 Tim. 6. 17); all are sure to fail. How much better to "trust in the name of the Lord" (Psa. 20. 7), to be able to say, "God is my salvation; I will trust and not be afraid" (Isa. 12. 2). To illustrate this produce **Arm-chair**, try doll in it. Like those who have accepted Christ's invitation, "Come unto Me and I will give you rest" (Matt. 11. 28), take Timothy, John, and others as examples. Tell the story of how you found rest for your soul, or get some of the children to write out the story of their conversion, and read it. Last comes the **Table**. Tell story of Mephibosheth brought from Lodebar to the King's table (2 Sam. 9. 10). Also remind of Psalm 23. 5. Take care to use these ordinary objects to instruct and edify and not to amuse. Add and expand as time and opportunity permit.

Wm. Sn.

PROFITABLE POINTS FOR WORKERS.



THE SEAL is a familiar object in Scripture. The idea has been taken up for workers, and a series of *Scripture Seals* in red, green, blue, violet, with six different texts, is now supplied at the low price of 6d. per 100, post free. For sticking on envelopes, parcels, cards, &c., they are admirable, and thus carry a message from God to many a weary and heavy-laden one. Get a packet and try them.

A FIXED DATE IN PAUL'S LIFE. Paul has long been an acknowledged person in history. The existence of others may have been questioned, not so Paul. By the discovery of a letter of the Emperor Claudius, inscribed in a tablet found at Delphi, issued in A.D. 51, it is known that

Gallio was Proconsul at Corinth at that time. As Paul had been in Corinth eighteen months when Gallio arrived, he must have reached that city late in 49 or early in 50. This giving a fixed date and showing his conversion in 33, Council at Jerusalem 48, arrival at Corinth 50, Jerusalem 57. The critic contradicts, the spade verifies. More verifications may follow in God's own time.

TWO REMARKABLE MEN are mentioned in this number. One a preacher and Bible class teacher for sixty-five years, the other a Bible Band member at seventy-four. What encouragement to young workers to "whose faith follow." We hope to have record of F. E. WHITFIELD, of London, and THOMAS BLISS, of Ross-on-Wye, in early numbers.

EYEGATE LESSONS. A long and rather difficult lesson was given in last number, a short and brief one is given in this. A good lesson also appears monthly in *Boys and Girls*, so that infant classes, open Sundays, and special occasions should be well provided for.

BIBLE CLASSES will find real help in the *Bible Study Circle Notes* by C. F. Hogg and W. E. Vine given monthly in *The Witness*. Also in *The Witness Manuals*, No. 3 of which, just ready, is entitled, "The Historic Christ," and should be in the hands of all young believers. No. 2 is entitled "Christianity." 5000 have already been taken up. No. 1 deals with "The New Birth and the Life Eternal." 1d. each; 1/ doz., p.f.

THE GOSPEL SCHEME for 1912 increases in interest. Following the Bible example, after closing with the *Gospels*, we take up the *Acts*, tracing "All that Jesus began both to do and teach," and the wonderful developments "after His passion" (Acts 1. 1-3). The title given is "THE EARLY TRIUMPHS OF THE GOSPEL." Complete scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages. Dr. Anderson-Berry's new volume, "Pictures in the Acts," should give a stimulus to these studies. 1/; 1/3, post free.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies. Following "Spiritual Blessings" we purpose taking up "JEHOVAH AND HIS PEOPLE" for 1912. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE WORK OF FAITH.	April 7,	Faith Necessary,	Heb. 11. 1-6,	Heb. 11. 6.
	" 14,	Faith Evidenced,	Heb. 11. 8-31,	Heb. 4. 3
	" 21,	Faith Tested,	James 1. 1-18,	James 1. 3
	" 28,	Faith Manifested,	James 2. 14-26,	Heb. 12. 2

CHOICE PORTION.—"The assured possession of peace with God is the eternal condition of the Church as the necessary result of justification by faith."—A. Pridham.

Class Text-Book.—"Abundant Grace," by Dr. W. P. McKay. 1/, post free.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

BEWARE of the sins you denounce.
Honest doubt will be short lived.

They who deny duty assume duty.

The world has little to hope for in the man who deals dishonestly with truth.

This world can never be again what it was before Christ came.

When preaching aim not so much at delivering an *address* as at delivering *souls*.

The *differences* between Christians is the cause of the *indifference* amongst sinners.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 14
April 7

THE JOY OF SAMARIA.

READ Acts 8. 1-13. LEARN Luke 2. 10, 11. HINTS, Contrast, 2 Kings 6. 25 ; Luke 19. 41 ; holy city, Isaiah 52. 1 ; heavenly, Rev. 21. 10-27.

FROM our last New Testament lesson, the death of Stephen, we pass on to see the flow of Gospel blessing onward to the ancient city of Samaria, familiar to us as the locality in which a short time before our Lord met the woman at the well, conversed so blessedly with her, and filled her heart with joy.

SAUL THE INQUISITOR. "Saul was consenting unto his death" (verse 1). He was in perfect agreement with the martyr of Stephen. He did more than agree with the putting to death of Stephen; "he made *havoc* of the Church" (verse 3). He *devastated* the Church as wild beasts would destroy innocent sheep. He entered into every house and violently dragged men and women to prison (verse 3). His fame as an inquisitor was known far and wide; Ananias of Damascus had heard how much evil he had done to the saints at Jerusalem (Acts 9. 13-21; 1 Tim. 1. 13). Little wonder he calls himself the chief of sinners (1 Tim. 1. 15). Yet God had mercy on him, and the chief of sinners is now in heaven.

PHILIP THE MISSIONARY. "Philip went down to the city of Samaria" (verse 5). Philip had been appointed a deacon, but the Church at Jerusalem having been scattered, his office as such had ceased, and he began to preach Christ; he became an evangelist or home missionary. God is never without His witnesses. As soon as Stephen is taken, Philip rises up to take his place. God removes His workers, but carries on His work. The subject of Philip's preaching was "Christ." There were many evils around, but the evangelist had in the Gospel the powerful word (Rom. 1. 16), and, like Paul in Corinth, Philip selected his best weapon, the preaching of Christ" (1 Cor. 1. 21; 2. 2).

SCATTERED SAINTS. "They were all scattered abroad" (verse 1). Persecution is wrong, but it is one of the means God uses for the spread of the Gospel. The violent hand of the persecutor acted as the scattering hand of the sower, for wherever they went they preached the Word (verse 4).

JOYFUL SAMARIA. "The people with one accord gave heed unto those things which Philip spake" (verse 6). Jerusalem had expelled the disciples, and would have crushed the Gospel, but despised Samaria.

The Joy of Samaria.

received it with joy. Nearly ten years before this the Lord Jesus had passed through Samaria, and it is possible that the seed sown then by the Lord Himself was bearing fruit now (John 4). Great joy sprang up—the joy of God's salvation (Psa. 51), the joy of being saved (Acts 16. 32).

SIMON THE SORCERER. There is an ominous "but" beginning verse 9. As fourteen verses of this chapter are devoted to telling the story of Simon, there must be something important to learn. He went a good way—he "believed" and was "baptised." What kind of belief it was we are not informed—it is not qualified in any way; but certainly Simon had a very evil heart. His old deceiving and deceit had eaten into his soul, and if he was saved from wrath, he had yet to be saved from himself. In Simon's wickedness, the door is not shut on him. Repent and pray. Forgiveness was possible to him even for this great sin.

Lesson 15
April 14

THE ETHIOPIAN'S CONVERSION.

READ Acts 8. 25-40. LEARN Matthew 13. 3. HINTS, Sheba, 1 Kings 10; foretold, Psalm 68. 31; unchangeable, Jer. 13. 23; yet changed, Rev. 7. 9.

FOLLOWING hard on the heels of the "Revival" in Samaria and the "but" of Simon the sorcerer, with his deceiving and deceit, which would doubtless lead many to question the reality of the numerous converts, comes the "behold" of the eunuch.

A MAN OF ETHIOPIA. Ethiopia was a kingdom of considerable extent at that time, not far from the Khartoum of our day. This was a fulfilment of Psalm 68. 31, "Princes shall come out of Egypt; Ethiopia shall stretch out her hands unto God," for this "man of Ethiopia" was an exalted official in Queen Candace's empire, as in addition to being "of great authority" (verse 27), it states that he was the

CHANCELLOR OF THE EXCHEQUER. But though Chancellor of the Exchequer, Secretary of the Treasury, or Prime Minister—a man of *wealth* and a man of *power*—his heart yearned for SOMETHING. Gold cannot satisfy! Might cannot satisfy! A modern illustration can be given from Andrew Carnegie, the famous millionaire, who, it is said, could lay sovereigns 550 miles long, yet who said to a friend, "I am not really to be envied. . . . I would give all my millions for your health and strength." What the Ethiopian could not find in riches he tried to find in religion.

HIS LONG JOURNEY. "Had come to Jerusalem" (verse 27). Having doubtless beheld some rays, he sought the source of light; having tasted of the stream, he sought to drink at the fountain, but met with disappointment, for the contact with priests and rulers of the stamp of Caiphas and his Sadducean company must have cast a shadow on his soul. The centre of interest in Jerusalem at this time—the suppression of the new sect of Christians—must have introduced him to and interested him in them, and probably prepared him for the desert visitor.

HE RETURNS HOME. Neither the riches of Ethiopia nor the religion of Judea can fill the "aching void." Oh! where can peace be found? He will look through the sacred Roll. **THE BLACK MAN READS THE BIBLE.** Notice that whilst Simon the sorcerer gave himself out as some *great one*, the eunuch finds out the *Humble One* of Isaiah 53—a grand salvation chapter, telling of the suffering, silence, and sorrows of the Saviour.

THE UNEXPECTED HAPPENS. Who would have thought that what could not be got in the treasure-land of Ethiopia, or in the sanctified land of Palestine, would be found in Gaza's desert—yet so it was! As he reads he sees some one running towards him. Who is it?

"PHILIP THE EVANGELIST." The only man in the whole New Testament called an evangelist was the man who could run across a

The Ethiopian's Conversion.

desert to tell one single black man how to be saved. God is in earnest; Philip is in earnest; the eunuch is in earnest. No wonder that "JESUS" is lifted up, the sinner saved, the seeker blessed. Philip tells out the old, old story, and it captivates the Prime Minister's heart. He believes with his heart, and confesses with his mouth (Rom. 10. 9), "I believe that Jesus Christ is the Son of God." He manifests his faith by his obedience in baptism.

THE UNENDING JOY. "He went on his way *rejoicing.*" Thus the chapter closes. No record of joy ceasing. The desert sands are exchanged for the golden street, the eastern chariot for the "white horse" (Rev. 19. 11); but JESUS remains "the same," and salvation joys knows no end.

Lesson 16
April 21

THE CONVERSION OF SAUL.

READ Acts 9. 1-22. LEARN Acts 3. 19. HINTS, Necessity, Matthew 18. 3; mistaken zeal, Romans 10. 1-4; a new goal, Phil. 3. 8.

S SAUL of Tarsus, afterwards Paul the apostle, occupies a remarkable place among Bible men. Born very nearly at the same time as our Lord, while Jesus lived at Nazareth, in the carpenter's home, Saul was occupied learning the trade of a tentmaker (Acts 18. 3). He is first introduced in Acts 7. 58 as sharing in the guilt of Stephen's murder, and chapter 9 gives us an account of his conversion.

A BITTER PERSECUTOR. "And Saul, yet breathing out threatenings" (verse 1). Contrast with Stephen's last breath and Philip's words in Samaria and to the eunuch. Went unto the high-priest—the chief ecclesiastical authority. Saul's zeal made him a volunteer—his hatred made him mad (Acts 26. 11). Damascus—140 miles away—he would hunt after the disciples of Jesus. Chapter 8 tells of their scattering, and Saul was in pursuit.

AN UNEXPECTED CONQUEROR. As a company of persecutors neared Damascus—at noon, in brightest light of sun—a brighter than sunlight shone on them. "He fell." The glory of Christ so great (see Isa. 6. 5; Rev. 1. 17). "A voice." The voice of Jesus calling him by name and expostulating with him. "Persecuting Me"—Christ and His people are one (Matt. 25. 40-45). "Who art Thou, Lord?" Jesus knew Saul before Saul knew Jesus, as in the case of Zacchæus (Luke 19), Nathaniel (John 1. 47), &c.

A SAVING NAME. "I am Jesus" (verse 5). His lowly, saving name, the name specially hated by the Jews. The One who had been crucified as a blasphemer and imposter now exalted in glory. Saul had been ignorantly (1 Tim. 1. 13) and blindly fighting against Him.

A HARD SERVICE. "It is hard for thee" (verse 5). After all, the poor sinner's lot is a hard one, and the words are full of pity. Like a goad, all the strivings of the Holy Spirit resisted, and all the Word of God despised, only cut and pierce the one who resists.

A COMPLETE SURRENDER. "Lord, what wilt Thou have me to do?" (verse 6). Saul's will was broken now, and he lay helpless at Jesus' feet. He was "cast down," but, through mercy, "not destroyed." "Go into the city." His entry was different from what he intended. Instead of capturing now, he is captured by Jesus, and became His slave ever after.

A NOTABLE PERIOD. "Three days without sight" (verse 9). This is a notable period in Scripture. Jonah was three days in the deep; our Lord was three days in the tomb (Matt. 12. 39, 40); so poor Paul sat three days in dark humiliation.

AN HONOURED DISCIPLE. "A certain disciple named Ananias" (verse 10). This is the only record we have of this disciple,

The Conversion of Saul.

yet he was greatly honoured in sharing in the work of Saul's enlightenment. Ananias was astonished. Of all men, Saul of Tarsus. Jesus makes no mistakes. "Go!... He hath seen in a vision" (verses 11, 12). While the messenger was getting ready the Lord had been preparing the object, as in the case of Cornelius. Happy result! Saul sees with a new sight, not only natural sight, but has now spiritual sight; sees Jesus the Unseen; is saved, born again, and becomes the greatest of New Testament Gospel preachers.

Lesson 17
April 28

THE FATHER OF THE FAITHFUL.

READ Romans 4. 13-25. LEARN Genesis 15. 6. HINTS, Father of all, Galatians 3. 7; Romans 4. 16; friend of God, James 2. 23.

ABRAMHAM was born two years after the death of Noah, who died at the age of 950 years. He was the third head of the human race, following Adam and Noah; he was tenth in the list of patriarchs from Noah, and Noah was tenth from Adam. Abraham lived amongst idolaters in Ur of the Chaldees, and "served other gods" (Joshua 24. 2); truly he was "a Syrian ready to perish" (Deut. 26. 5). The lesson should be read in conjunction with the narrative as given at Genesis 12. 1-9.

THE CALL OF GOD. "The God of Glory" appeared to Abraham when he was in that idolater's place and condition; this shows Him God of grace (1 Peter 5. 10), reaching down to make Himself known to a poor, ignorant idolater. This is conversion truly, "The light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 6) so acts as to "turn from idols" (1 Thess. 1. 9) to the living and true God (Hosea 14 .8).

THE OBEDIENCE OF FAITH. The revelation of God Himself and the knowledge of Him must be first; it is *to* Him, and consequently *from* all else. Thus, after getting to know God, and in getting to know Him the word comes which calls for "obedience of faith" (Rom. 1. 5). "Get thee out of thy country, from thy kindred, from thy father's house"—here are three circles: country, kindred, family—the dear, the dearer, and the dearest." But the command had a promise: "A land I will show thee" (Heb. 11. 8).

THE PROMISES TO FAITH. To encourage faith, to enable the pilgrim to endure, "great and precious promises" are given (2 Peter 1. 4; Heb. 12. 2). To Abraham God promised: (1) "I will make of thee a great nation." This compensates for the loss of country and kindred (see Gal. 3. 29). (2) "And bless thee." (3) "And make thy name great." (4) "And thou shalt be a blessing." (5) "I will bless them that bless thee." (6) "And curse them that curse thee." (7) "And in thee shall all families of the earth be blessed." All these promises have been in measure, and will yet in wondrous fulness be made good to the man of faith.

THE PILGRIM BAND. With Abraham as head, the company travelled the 300 miles that lay between Haran and Canaan, "and into the land they came." A beautiful sight—a band of people following an unseen God, trusting on the spoken Word, reaching unto the promised blessings.

JUSTIFICATION BY FAITH. "God counted it [Abraham's believing] to him righteousness." No works that Abraham ever did could be so used of God; faith in God is the antithesis of the unbelief of the fall, and enables God to be just and Justifier of the ungodly (Rom. 3. 26; 4. 5; Act 13. 39, &c.). Romans 4. 18-25 shows Abraham ignoring nature and rising above reason, "strong in faith, glorifying God."

NOTES AND SUGGESTIONS.

INTIMATIONS of Gatherings of S.S. Workers: Quarterly Meeting in Romeo Street Hall, Liverpool, March 2...Half-yearly Meeting in Wellcroft Halls, Margaret Street, Glasgow, March 30, at 4. Subject, "Personal effort in relation to Sunday School work," Speakers—Messrs. C. P. Watson and Hy. Pickering, Editor of *Boys and Girls*...United Meeting in Bloomsbury Chapel, London, W.C., March 30, at 3.30 and 5.45. In the evening W. E. Vine, M.A., will introduce the subject, "How to Prepare the Lesson," followed by J. W. Jordan, who will take up "How to Conduct a Sunday School Class." Several missionaries also expected to be present. (Notes of last London Conference will be found on page 40.).. Liverpool and District Workers' Meeting in Iron Room and Crete Hall, April 6. Hy. Pickering will take up the subjects of "Eyegate and its Value," with original object lessons, and "The Trials and Triumphs of the S.S. Teacher."

HOME WORK.—F. A. Glover had a time of blessing amongst young folks at Rudmore Hall, Portsmouth, where Mr. C. S. Vosper laboured so earnestly for many years...Children's week-night meeting in Littlehampton continues to attract young folks...T. Taylor had the joy of seeing a number of believers' children profess conversion during a fortnight's mission in Higham Hill Hall, Walthamstow.. As a result of tent work by Messrs. Anderson and Gilfillan, a new Sunday school has been opened at Forss, Caithness...W. J. Miller had cheering times in Dufftown. A number of young people professed...S. J. Hewlett had a week's mission for children in Southend. Good meetings and interest...W. D. Dunning had special services for young people in Crediton. A good ear...Peter Barclay, of Kilbirnie, known for his Gospel object lessons, is setting out with his wife and family for Sydney.

FARTHER AFIELD.—Four of the young folks from Sunday school and Bible class in San Francisco, Cal., have been converted and added to assembly...H. G. Lamb, Yakouren, Algeria, is hoping to start meetings for women and girls...Wm. Lamond, Kalebé, Central Africa, reports 500 children present at opening of the new school...Wm. Barton, Pondo-land, also reports interest at opening of a new schoolroom at an out-station ... A Brahmin Government Inspector, examining school in

Malvalli, India, asked three converted young men: "Are you Hindoos or Christians?" Two replied: "I am a Christian," but the third seemed afraid...Miss Taylor, Tural, Spain, has re-opened her night school with sixty-five scholars...F. A. Rose, Vadamalapuram, India, reaches hundreds of children through his twelve schools. Wm. Hoste addressed a meeting of Christian school teachers on the day of the Delhi Durbar.

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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



THE VETERAN, THOMAS BLISS, OF ROSS.

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THOMAS BLISS, ROSS-ON-WYE.

THE subject of this necessarily brief record, THOMAS BLISS, of Ross, lived long beyond the allotted span of three score years and ten, but although he was privileged to be on the border of 87 years, he was familiarly referred to as the "youngest old man" in Ross. To very few men is it granted in these strenuous days to live such a long, happy, active, and useful life. He came from an honourable and an ecclesiastical stock, for one of his forbears was Nathaniel Bliss, a clergyman who attained to the much coveted position of Astronomer Royal.

Thomas Bliss was brought to Christ at the comparatively early age of twenty-one, and thus was saved from that hardening of heart which inevitably follows a protracted practice of sin. From twenty-one to eighty-seven he remained "stedfast, unmoveable, always abounding in the work of the Lord."

For fifty years he voluntarily abstained from the use of intoxicating drinks. This he did for the sake of example to others. He had a profound conviction that the unguarded use of alcohol was detrimental to physical health and mental development, and so he put his entire moral influence upon the side of abstinence.

For fifty long years he spontaneously undertook and faithfully prosecuted the work of oversight in the Henry Street Assembly. Overseers in other assemblies know something of what this means, and can sympathise with him in this lengthened discharge of a thankless task.

Retiring from the drapery trade about fourteen years ago, he was then better able to visit the sick and aged. In earlier days he conducted a very important Bible class for young men, and scores of such have good reason to remember how he opened up the Scriptures. At his own request two members of this class conducted the service in the cemetery. For sixty-five years he was a faithful and fearless herald of the Gospel in and around the quaint country town of Ross-on-the-Wye.

Although he had attained such a great age his end was sudden and unexpected. On Monday, 15th January, 1912, he was sitting at the fireside in his comfortable little cottage with his aged partner in life and his faithful daughter. About 6.30 on attempting to rise he stumbled and fell heavily upon the fender, fracturing two of his ribs, one of which penetrated the lung. This ultimately developed into bronchial pneumonia, and on 25th January his spirit was translated to "the land that is fairer than day."

Thomas Bliss, Ross-on-Wye.

Mr. H. G. Lloyd, Newport, supported by Mr. J. M. Barnes, formerly of Demerara, conducted the service in Henry Street Hall. A large and sympathetic audience assembled both in the hall and at the cemetery, a manifest token of the esteem in which the deceased was universally held. He was beloved by all within the assembly, and he also had "a good report from those that are without"—a most desirable experience. As recently as 10th January he gave a most vigorous address in the meeting room at the annual week of prayer. His last public appearance at the Lord's table was 14th January, when he took his usual part in assembly exercises, and now he worships perfectly and perpetually with "the general Assembly and Church of the first-born which are written in Heaven" (Heb. 12. 23). May be encouraged to "whose faith follow."

T. B.

THE SUNDAY SCHOOL TEACHER—WHAT HE SHOULD BE.

Notes of an Address at Conference of S.S. Workers, London.—PART II.

By FRANK W. CHALLIS, M.A.

I. **T**H**ERE** are three principles I want to insist upon. (1) Without faith it is impossible to please God (Heb. 11. 6); (2) without holiness no man shall see the Lord (Heb. 12. 14); (3) without Me ye can do nothing (John 15. 5). Just a word about each.

(1) *Without faith it is impossible to please God.* This is a verse which you have used in setting before unconverted people the way of salvation, and legitimately so, but the verse is addressed to professed believers, and occurs in the midst of a list of those who had set themselves in their generation to "go on to perfection." The apostle reminds his readers that it is no *new* thing that is being asked of them, but that God's people had always been a people of faith. He shows them the Old Testament heroes. He says "by faith" they lived and died—Abel, Enoch, Noah, Abraham, and a multitude whom he does not name, and cannot number. "Without faith it is impossible to please God." I want every young Christian to understand that *faith is never a thing of the past*, but a principle of dealing with the living God from day to day. Faith is a matter of diligent seeking after God. There is a verse in Isaiah in which the prophet says, "Verily Thou art a God that hidest Thyself." It is so. Perhaps you found it so when you were

The Sunday School Teacher—

convicted first of sin and were seeking salvation. You said you could not see it. People went over and over it with you, but you could not see it till God came in grace to you because you sought diligently. That principle you will need to keep in mind. Every piece of knowledge of the truth of the Word of God which you desire and need to possess is only to be got by diligent searching. Do you ever take up your Bibles and seem to get nothing? You read, but the passage seems barren. One morning the light breaks in, and you get a word that feeds your soul, and you seem to get bread after many days. God has been exercising your faith. Nothing pleases God better than that you should seek after Him. He hides Himself, not that He may not be found, but that He may be found only by faith—diligent, believing inquiry. He desires to be sought after by His people. Get hold of that in early days if you would press on to perfection. We are dwelling in days of intense spiritual laziness. It is hard to imagine a state of mind more detrimental to “going on to perfection.” People will take for granted what is told them without putting themselves to the trouble of inquiring.

Without the active putting forth of spiritual energy, searching day after day without being in earnest about this matter of “going on to perfection,” I cannot please God in my state, or in the activities in which I indulge when in that state.

(2) “*Without holiness no man shall see the Lord.*” You cannot do your work unless you see the Lord. Seeing the Lord is the very essence of spiritual assurance and joy of heart. It is a terrible thing to me to face a class of little children if something has been on my mind or conscience which has made me unhappy, or even a little sad. I feel so afraid, for they detect it at once. Remember, your children will watch and take knowledge if you are not “seeing the Lord.” They watch to see the Lord in you, for the Lord is only seen in us as we behold His glory (2 Cor. 3. 18). Seeing Him is the essence of spiritual joy. Unless we give diligent attention to the question of holiness we shall miss seeing the Lord. What is holiness? I have been searching a long while for a definition. I believe I may describe holiness as the image of God. The image of God! We are to follow after that; the character of God—holiness. It has two elements: God is light, God is love; and we are exhorted to “walk in the light,” and to “walk in love.” If you want to know what it is to walk in holiness, it is to walk in light and love. *Without*

What He Should Be.

holiness no man shall see the Lord, and without seeing the Lord no man shall do his work aright. So if there be cherished sin in the smallest, or in any, degree, you miss the face of the Lord. I must walk in the light or I shall not see the Lord. Also, if any malice or bitter, unkind thought be indulged in the heart, I am not walking in love, and I cannot see the Lord. This is the way of holiness marked out for the children of God. In seeing the Lord you will have great joy; beholding Him you will be transformed into the glory of God in Christ.

(3) "*Without Me ye can do nothing.*" It is the distinct characteristic of the Christian faith that its centre of life lies not in mental assent to a certain creed, but upon a *spiritual relationship to a Person*, the Lord Jesus Christ. The condition of a happy, fruitful Christian life is abiding in Christ. Conscious abiding in Christ is the ideal spiritual experience. A branch has not any life of its own, and no power in itself to produce fruit. It may exist apart from the tree, but it has no power in itself of itself to produce life or fruit, and withers up. It derives its life from the tree in which it is a branch. A branch can produce nothing unless it abide in the vine. This passage contains a deeply important spiritual principle, viz., that being fruitful, bearing fruit in your life-work to the glory of God, is not a matter of practice or years of experience, *it is a matter of abiding in Christ.* The youngest may know it. I do not say experience is of no value. A man who has great experience is sometimes more mature; but it is because he has been learning the folly of getting away from the Lord Jesus Christ in conscious faith and love from day to day. He has learned to know that he can get nothing from himself without this abiding, and profiting by experience he may go on and on bearing more fruit. But we may all learn the secret of spiritual fruit-bearing if we seek to know from God what it is to abide in Christ. Hoping nothing from ourselves, hoping nothing from any knowledge that we may acquire, of any position that we may hold, but *following hard after God* "Draw me; we will run after Thee." "Without Me ye can do nothing." "Beloved, we are persuaded of you the things that accompany salvation," and God is not unrighteous to forget your work of faith and labour of love, and now we exhort you to show the same diligence to full assurance of hope unto the end, that ye be not slothful in heart, in personal holiness, or in your work, but followers of them who, through faith and patience, inherit the promises.

THE MERCY OF GOD.

THAT gentleness, compassion, and tender care with which God deals with His failing and feeble people; that tender love which forbears and suffers with the erring sinner, which the psalmist says is from everlasting to everlasting on them that fear Him (Psa. 103. 17).

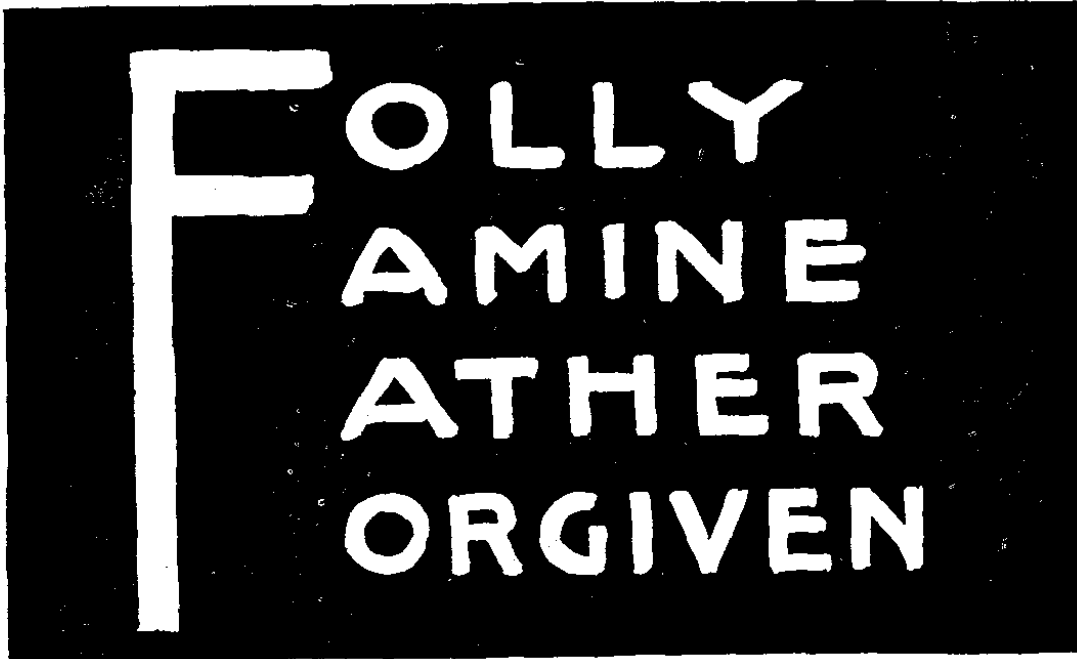
Revealed (Psa. 100. 1-5). "It is of the Lord's mercies that we are not consumed" (Lam. 3. 22) was the heartfelt expression of the old time prophet. How much more true to-day! Man's continued rebellion, his rejection of the Son, and the cross on which they nailed Him, all bear witness to his guilt. The long-suffering of God, the ministry of reconciliation, the day of grace, the preaching of the Gospel, bear witness to that mercy which was brought to us in the Person of His Son, "for with the Lord there is mercy, and with Him is plenteous redemption" (Psa. 130. 7).

Extended (Psa. 103. 1-22). Mercy, however, peculiarly marks God's dealings with His children. Grace marks His attitude to the world (Rom. 5. 16). His dealings with us show His mercy. We are saved "according to His mercy" (Titus 3. 5). "Quickened," because "He is rich in mercy" (Eph. 2. 4). "Begotten" and enriched by "His abundant mercy" (1 Peter 1. 3). And when as failing ones we seek His face it is still "to obtain mercy" (Heb. 4. 16), while we are looking for "the mercy of God unto eternal life" (Jude 21).

Fulfilled (Psa. 130. 1-8). "Mercy and truth are met together" (Psa. 85. 10). God's attributes are never found opposed to each other, and as grace and truth came by His Son, so in the work of the Son mercy and truth harmonise. All that the holiness of God demanded His love provided in the Lord Jesus Christ, and it is on this basis He saves. "Not of him that willeth, . . . but of God that showeth mercy" (Rom. 9. 16).

Manifested (Psa. 142. 1-7). "A God ready to pardon, gracious, merciful" (Neh. 9. 17). Thus God manifested Himself to His people during remnant days in the history of Israel. Not to condone their sin, not to provide an excuse for their further disobedience, nor as a salve for their indifference, but to encourage and cheer them in days of leanness, failure, and ruin. To strengthen their confidence in Himself, and give them comfort and joy outside of themselves and their surroundings. Thus God manifests Himself to us as "the Father of mercies, the God of all consolation" (2 Cor. 1. 3), "able to make all grace abound toward you" (2 Cor. 9. 8). Trust in but never presume on mercy. J.H.

THE PEARL OF PARABLES.



THE 15th chapter of Luke has been rightly termed "The Pearl of Parables." It has touched myriads of hearts all down the ages, and is capable of reaching myriads more—both old *and young*. But how can I set such a precious Pearl before a small class of boys or girls? Here is an attempt at a simple and easily remembered setting, giving the salient points of the ever-green story. It can be shown in coloured chalks or paint on white paper, as a card lesson with each word on a card, or, as here, on ordinary blackboard.

After reading Luke 15. 11-32, draw a bold **F** down left side of board. Ask what was the most noticeable feature of this wild son. *Fool* or *Foolish* will likely be given, so adapt to **Folly**. Ask when he was the most foolish—(1) on his father's doorstep leaving home; (2) half-way on the road to the far country; or (3) sitting hopeless among the swine. Point out the former as the greatest folly, because it pertained to his *heart* and was nearest *home*. So the height of human folly is seen in the regular attender at the Sunday school class, who remains unconverted, and away from "Our Father."

Take next word, **Famine**. "There arose a mighty *famine* in that land" (verse 14). "Not many days after" leaving his father's house he found himself landed in the famine area. So to-day, only a step or two from the path of right and rectitude and the famine zone is reached. The "citizen of that country" showed how little regard he had for him in sending him "into his fields to feed swine" (verse 16). John M'Neill quaintly remarked, "He left his father's home to see

The Pearl of Parables.

the world, and what did he see!—SWINE, whose every grunt seemed to say, 'Go home!' Yet worse still! He would fain have eaten the husks that the swine did eat, but no man gave to him (verse 16). The youngest child could understand your picture—contrast of a comfortable father's house and a country pig-farm. In this wretched plight "he came to himself" (verse 17). What every sinner must do—realise his lost and undone condition; then "he came to his father" (verse 20). Draw attention to the two words, "arise—arose" (verses 18-20). "Arise," decision; "arose," action. Unless he had put his determination into action no good would have come.

Urge decision here, then draw the next word, **Father**. Unless he had come to himself with pigs and poverty, he never would have come to his father with peace and plenty (verse 20). But will his father know him? Will he look at him? Oh! how little he understands that father's heart. It yearned for him; it longed for his return. How like our God, who "willeth not the death of a sinner," but rather that he should turn and live.

Next draw the word **Forgiven**. Who did it all? Was it not the father? He saw, he ran, he embraced, he kissed, he clothed, he feasted, he welcomed—*the father did it all*. Wondrous grace! So with you. Christ has died for you, God is satisfied with the finished work of Calvary, Christ is risen from the dead and seated at the right hand of the Majesty on High—proof that *all is done*. Now, "God is beseeching you to be reconciled to Him" (2 Cor. 5. 20). Will you acknowledge, "I have sinned," "I am no more worthy," and receive the kiss of forgiveness, the robe of righteousness, and the ring of union? Point out the word "MERRY" (verse 24). The devil says if you come home to God you will be like Britain's king who "never smiled again." All fun and merriment will be past. On the contrary, you will begin to be merry in the truest and best sense. Saved sinners are the only persons in all the world who have a right to be happy, for they alone are right for time and for eternity.

How does the story end? It begins with a beginning (verse 14) which had an ending; it ends with a beginning (verse 24) without an ending. The prodigal's merriment had a start but no finish. All who come to the Lord Jesus Christ, and accept Him as their own Saviour, can truly and heartily sing—

"There's life, and love, and everlasting joy,
Lord Jesus, found in *Thee*."

HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Master's Messages of Salvation and Service.

- 1. Come unto Me, Matt. 11. 28
- 2. Abide in Me, - John 15. 4
- 3. Follow Me, - - Luke 9. 23
- 4. Go for Me, - - Matt. 28. 19

C.F.H.

A Three-fold View of Christ.

BY THE BELOVED DISCIPLE.

- 1. In the beginning, John 1. 1, 2
- 2. In the world, - John 1. 10
- 3. In the bosom of the Father, John 1. 18.

W.J.M.

John the Baptist.

Promised of God, and great in His sight, - Luke 1. 13-15
 Filled with the Holy Ghost, and used of God, Luke 1. 15, 16
 A just and holy man, and sent from God, Mark 6. 20; John 1. 6
 Preached the Word, and warned the people, - Luke 3. 3-9
 Exalted Christ, and reproved a king, John 1. 29; Luke 3. 19
 Suffered imprisonment, and died a martyr,
 Luke 3. 20; Matt. 14. 10 W.J.M.

Grace and its Results.

Could be used as Blackboard or Object Lesson in School or Bible Class.

G-R-A-C-E.

God Revealed And Christ Extended (Mephibosheth),

I-N-V-I-T-E-S. John 3. 16

Is Not Valued If There Exists Suspicion (Hanun),

F-R-E-E-L-Y. John 3. 19

Freely Received: Ensures Everlasting Life Yours, John 3. 36

T-A-K-E.

Take And Keep Eternally, - - John 10. 28 R.M.L.

God's Chosen Priest.

- 1. The person of the Priest, Jesus, Son of God, Heb. 5. 5
- 2. The preparation of the Priest, through suffering, - - - - - Heb. 5. 8
- 3. The purpose of the Priest, to offer sacrifices, Heb. 5. 1
- 4. The people of the Priest, the redeemed, - Heb. 6. 20
- 5. The place of the Priest, Heaven, - - - Heb. 9. 24
- 6. The pattern of the Priest, Melchisedec, - Heb. 5. 10
- 7. The power of the Priest, Almighty, - Heb. 7. 25 JS.FS.

The Scriptures are

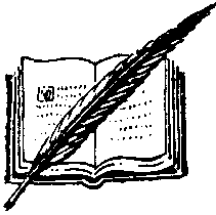
- 1. Precious, - - - - - Psa. 19. 10
- 2. Perfect, - - - - - Psa. 19. 7
- 3. Powerful, - - - - - Heb. 4. 12
- 4. Profitable, - - - - - 2 Tim. 3. 16
- 5. Prophetic, - - - - - 2 Pet. 1. 19
- 6. Pure, - - - - - Psa. 12. 6
- 7. Purifying, - - - - - Psa. 119. 9

The Scriptures should be

- 1. Pondered over, Psa. 1. 2
- 2. Prayed about, - - - - - Psa. 119. 12
- 3. Prized highly, - - - - - Job 23. 12
- 4. Practised daily, James 1. 22
- 5. Preached freely, Deut. 6. 7
- 6. Producing faith, John 20. 31
- 7. Promoting growth, 1 Pet. 2. 2

W.T.R.

PATHWAY CORRESPONDENCE CIRCLE.



THE ARGUMENT OF DETAILS. Looking into an Emigration Agent's window lately we saw depicted a stately steamer, lit within with electric light, the rays of moonlight shining across her path. "A fine piece of work," we remarked to an onlooker. "Yes, but where do the *gulls* come from at night?" he queried, as he pointed to the swirling sea-gulls. The details indicate the picture as made up from imagination rather than from reality. Again and again have we admired the "Old Book" as we have come across arguments of its Divine Authorship from its details. Where authors and artists usually fail, *in detail*, it scores. Take one or two cases. Any human pen would have written "both *good* and *bad*," but the Divine Author correctly writes "both *bad* and *good*" (Matt. 22. 10). Women being accustomed to carry water from the village well or spring, the Master rightly pointed out the significant and uncommon work of "a *man* bearing a pitcher of water" (Mark 14. 13). Notice also the delicate yet accurate transposition, "Ye call Me *Master* and *Lord*: and ye say well; for so I am. If I then, your *Lord* and *Master*" (John 13. 13, 14). Own Him as *Lord* first, serve Him as *Master* next. Can you suggest any other fine points like these? the Editor will value and pass on to fellow-lovers of "the Divine Library." HyP.

THE MYSTERY OF SUFFERING puzzles many of the Lord's people. An able paper on this theme, by R. M'Murdo, in this month's *Witness* will greatly help to a right understanding of the mystery.

"**THINK AND THANK**" was the motto of Sir Moses Montefiore. The two words, differing only in one letter, have the same derivation. Thinking of the goodness of God draws forth thankfulness to God, which should abound more and more.

APRIL 1 is a special day in connection with the fifty prizes offered in connection with *Boys and Girls* (see February No.) and *Boys and Girls Almanac*. All papers, &c., must be posted on that day. See that your scholars have sent in their papers. Then a prize is offered for a paper by superintendents, teachers, or others, on

"**THE DEFECTS OF THE PRESENT-DAY SUNDAY SCHOOL,** and How to Remedy Them." You can write it now and post at once.

WORTH NOTING, the *Christian Literature Circular* for this month is specially devoted to Tracts, giving some striking cases of conversion, newest issues, &c. Ask to see copy or write for one...J. R. Caldwell's second volume of "The Charter of the Church," completing the Exposition of 1 Corinthians, is ready. 1/3, post free. The two volumes for 2/3, post free...Philip Mauro's Exposition of Romans, from chapter v. to viii., is almost ready under the title of "God's Gift and our Response." 1/3, p.f.

THE GOSPEL SCHEME takes up the interesting study of "THE EARLY TRIUMPHS OF THE GOSPEL." Complete scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages. Dr. Anderson-Berry's new volume, "Pictures in the Acts," should give a stimulus to these studies. 1/; 1/3, post free.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies deals with "JEHOVAH AND HIS PEOPLE." Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE MERCY OF GOD.	May 5,	Revealed,	- Psa. 100. 1-5,	- Exod. 34. 6
	" 12,	Extended,	- Psa. 103. 1, 22,	- Jer. 32. 18
	" 19,	Fulfilled,	- Psa. 130. 1-8,	- Psa. 85. 10
	" 26,	Manifested,	- Psa. 142. 1-7,	- Neh. 9. 17

CHOICE PORTION.—"Compassion is, according to the Scripture teaching, the most deep-seated and all-pervading element which accompanies all the divine gifts and acts."—Adolph Saphir.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 18
May 5

HELP FOR THE HELPLESS.

READ Acts 9. 22-43. LEARN Matthew 25. 40. HINTS, Good deeds enjoined, Matt. 5. 16; 1 Tim. 2. 10; recognised, 1 Tim. 5. 25; rewarded, Matt. 25. 40; Luke 14. 14.

COMING after the conversion of the chief of sinners, and the rest from persecution consequent thereon, come the edifying and multiplying of the Church, the miraculous healing of Æneas, who had lain eight years sick of the palsy, and the calling of Dorcas back to life again.

THE APOSTLE. "Peter passed throughout all quarters" (verse 32). After the account of Paul's conversion we are introduced again to Peter, who is visiting the churches and establishing the saints. He calls at Lydda, a place near Joppa and distant from Jerusalem about forty-five miles.

THE PARALYTIC. "He found a certain man named Æneas" (verse 33). Æneas had been sick of the palsy for eight years, so that he was a confirmed invalid. He is an apt type of the helplessness of the sinner, and yet our helplessness drew forth the compassion of Christ, for "when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6).

THE MIRACLE. "Jesus Christ maketh thee whole" (verse 34). Peter denies all credit in the healing of the man with the palsy; he was healed by Jesus Christ. In the salvation of the sinner, neither priest nor prelate come between the soul and Christ. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). The man "arose *immediately*" (verse 34). The cure was complete and immediate. All that God does is perfect like Himself. When He saves a soul He does so to the *uttermost*—right to the glory (Heb. 7. 25).

DORCAS THE DISCIPLE. "There was at Joppa a certain disciple named Tabitha" (verse 36). Before her good deeds are mentioned, we are told she was a disciple. First discipleship, then service. The Lord said, "Son, go work" (Matt. 21. 28). For the unregenerate sinner the command is, "Ye *must* be born again" (John 3. 7).

HER BEAUTIFUL CHARACTER. Her name is given in two languages: Tabitha is Syriac, Dorcas is Greek. The name means *Garyelle*, or Antelope, which in the East was a favourite type of beauty. Whether her outward appearance was beautiful or not we cannot say, but she certainly possessed a beautiful character. She was "full of good works and almsdeeds" (verse 36). Whilst we do not perform good works to be saved, we should do good works *because* we are saved (Titus 2. 14). She also possessed an unselfish disposition, for she gave of her substance to the poor.

HER SICKNESS AND DEATH. "She was sick and died" (verse 37). Probably as a result of overwork Dorcas took ill and died. Remembering the case of Æneas, they send in haste the nine miles to Lydda. Faith strengthens faith! Peter had healed the helpless, they believe he can raise the dead. A physician after death is an absurdity, but not an apostle, or an apostle's God.

HER CALL TO LIFE. The helplessness of death, the reality of faith, the power of prayer shine forth as Peter calls out, "TALITHA, ARISE," as he had heard his Master call in the sick chamber at Capernaum (Mark 5. 41). Is anything too hard for God? Can any dead sinner be brought to life? Let the teacher answer.

HER OPENED EYES. What a glorious moment! Recount the moment when your eyes were opened to see the Chief among ten

Help for the Helpless.

thousand, the altogether lovely One (Cant. 5. 6-10). Recount the story of conversion of former members of your class or associates, or, better still, get some of the saved scholars in a quiet way to tell when their spiritual eyes were opened. Must be either dead and blind or alive and seeing.

Lesson 19
May 12

A WONDERFUL DREAM.

READ ACTS 10. 1-18. LEARN Isaiah 55. 8, 9. HINTS, Compare Matthew 1. 20; 2. 12, 19; Acts 9. 10; 16. 9; God's revelation, Job 33. 15.

AFTER the raising of Dorcas we left Peter lodging in the house of one Simon a tanner, whose house was by the sea shore. The "tannery" would be largely used in preparing skins for water-bottles, a business which, owing to its connection with dead animals, would be considered by the Jews ceremonially unclean; yet Peter lodged there, a fact which points to the passing away of the ceremonial uncleanness which existed in the mind of the Jews. God was now to "preach peace to them that were afar off" (Eph. 2. 17).

THE ROMAN CENTURION. "There was a certain man in Cæsarea called Cornelius" (verse 1). Cornelius was an Italian, and was serving in Cæsarea, a seaport town about seventy miles from Jerusalem. This town should not be confounded with Cæsarea Philippi (Matt. 16. 13). Cornelius had a hundred soldiers under him.

HIS CHARACTER. "A devout man, and one that feared God" (verse 2). Although belonging to a heathen nation, yet he had learned to worship the living God. A proof of his reality is seen in that he gave alms to the people. He was a seeker after truth, for "he prayed to God always" (verse 2).

THE VISION. "He saw in a vision evidently about the ninth hour of the day" (verse 3). The ninth hour was one of the Jewish hours of prayer which appears to have been observed by Cornelius. The seeking sinner and the seeking Saviour always meet. "God is the rewarder of them that diligently seek Him" (Heb. 11. 6). So God sends an angel to instruct Cornelius to send for Peter who would tell him what he was to do (verse 5). It is worthy of note that the angel does not tell the Gospel story to Cornelius. It is only those who have been redeemed that can fittingly tell redemption's story.

PETER'S PREPARATION. "Peter saw heaven opened, and a certain vessel descending unto him" (verse 11). Peter's vision is founded on the Jewish distinction of clean and unclean meats which operated largely in keeping Jew and Gentile apart. Peter was much perplexed about the vision, but the meaning seems plain to us. The "great sheet let down from heaven by four corners," and containing all manner of creatures, would mean that there is "no difference" between Jew and Gentile in the sight of God. And just as both alike are sinners (Rom. 3. 22, 23) and need salvation, so the Gospel is for *all* (John 3. 16). The vision would indicate the world-wide scope of the Gospel.

THE STARTLING MESSAGE. "What God hath cleansed, call not thou common" (verse 15). Jew and Gentile had been united at the cross, the fence was down from God's side, the veil was rent, God had come out, and whosoever will was welcomed in.

THE PERFECT NUMBER. "Done *thrice*," the perfect number to emphasise "received up into heaven" (verse 16). Salvation and blessing originated in heaven, reached sinners through the Son of Man, "who came down from heaven," cleanses (1 John 1. 7) all who believe, making them fit for heaven, and will finally have all the saved "received up into heaven."

A Wonderful Dream.

THE OPENED DOOR. "Peter doubted. . . . Three men stood before the gate." The Gentiles begin to press into the kingdom. "They that seek Me early shall find Me" (Prov. 8. 17). The door opened then will close. Urge the children to enter NOW (2 Cor. 6. 2, 3).

Lesson 20
May 19

A CENTURION'S CONVERSION.

READ Acts 10. 19-48. LEARN Acts 10. 43. HINTS, Good soil, Matthew 13. 23; good seed, Mark 4. 31; good results, Mark 4. 8.

LAST week we had the preacher prepared; now he sets out and finds a people prepared. "It is the Lord's doing" (Psa. 118. 23). Poor must be the teacher who cannot find plenty of Gospel matter in Peter's sermon and Cornelius's story.

PERFECTION POINTS. The sheet is let down and caught up *three* times, *three* men are seeking him to come, twice *three* leading men of Joppa accompany him (chap. 11. 12), their destination is reached at *three* o'clock on the fourth day, his testimony consists of the *three*-fold witness of Father, Son, and Spirit.

TEACHERS' POINTS. "PETER THOUGHT" (verse 19). Think of class, of lessons, of own soul-condition. "Think" (Phil. 4. 8). "PETER WENT" (verse 21). "Arise and go with them," then Peter went. Not only think, but *act*. Don't be a dreamer, be a doer. "PETER TOOK HIM UP." He declined to be adored. I also am a man. Keep humble. "PETER PREACHED" (verse 34). At the right time he utters the right message with right results (verse 44). PETER PRACTISES (verse 47); builds up in most holy faith, then having exalted Christ, effaces self (chap. 11. 2); gives God all the glory (chap. 11. 18).

GOSPEL POINTS. Peter's sermon (verses 34-43) may be used as address to class. His points were (1) THE GOSPEL IS FOR ALL. "God is no respecter of persons." Class, creed, country, or caste are unrespected by God. *Alike* in sin, loved by God, saved by faith, accepted for glory; (2) THE GOSPEL TELLS OF CHRIST—(a) "God anointed," the God-sent Saviour; (b) "Of Nazareth," telling of His becoming a boy and man; (c) "Went about doing good," His wonderful life; (d) "Hanged on a tree." CRUCIFIED. The centre of all bliss. (Tell the cross story, and what it has done for you; all effective preaching keeps to this central point); (e) "Raised up." Not only a crucified, but a RISEN Saviour. "Jesus and the resurrection" (chap. 17. 18); (f) "Judge of quick and dead," before whom all must appear. Why Peter's Gospel was "Jesus only!" (3) THE GOSPEL PROVED ITSELF DIVINE. Oppressed healed, devil cast out, sins remitted, Holy Spirit imparted, obedient disciples, happy company, good report.

WITNESSING POINTS. (1) "WE are witnesses." He had been with Jesus, and knew all these things to be true; (2) GOD witnesses by raising up Jesus. Jews thought they had triumphed, but God proved Him the Divine Messenger by Resurrection (1 Cor. 15; Rom. 1. 4); (3) "PROPHETS witness," as a body they bear testimony to Jesus; (4) HOLY SPIRIT witnesses to them which heard the Word, to the Gentiles also; (5) DISCIPLES witness by baptism their death, burial, and resurrection with Christ (Rom. 6. 1-5).

POINTS WORTH NOTICING. (1) Peter repeats himself. Use the same text, incident, or portion again and again. The hook that catches fish is used time after time; (2) the Gentile prodigal is here restored, the Father's arms are open, the kiss of reconciliation is implanted, the ring and robe are ready; (3) the last bit of legal ice melts out of the soul of Peter at such a sight. Be ready for God's surprises; (4) like Peter, keep to the three R's of the Rejected, Risen, and Returning Lord Jesus Christ.

*Subjects for Sunday.*Lesson 21
May 26**ISAAC THE HEIR.**

READ Gen. 22. 1-13. LEARN Hebrews 1. 2, 3. HINTS, John 3, 35; 13. 3; Isaiah 9. 6, 7; Matthew 21. 38; Romans 8. 17; Gal. 3. 7, 9, 29.

THERE is not a more touching or helpful lesson on Old Testament page than the one now engaging our attention; the story of the offering of Isaac the heir is pregnant with rich typical truth of the highest order.

THE EVERLASTING GOD. "After *these things*" (verse 1). Previously recorded trials and triumphs are preparatory to the greatest of all. In the preceding chapter Abraham calls upon the *everlasting* God (chap. 21. 33). Hitherto he had known Him as the Almighty God (chap. 17. 1), but He now reveals Himself to Abraham in the unchangeableness of His character. If He makes a promise He will keep His Word. His promises are "yea and amen" in Christ Jesus.

ABRAHAM'S SEVERE TEST. "God did prove Abraham" (verse 1); not tempt, but test. Everything to be trustworthy must be tested to manifest its character and quality. Even Jesus was tested, and proven to be reliable (Luke 4; Heb. 2. 18). God will test (1) Abraham's faith. He had promised Abraham that his seed should be as the stars for number (Gen. 15. 5). God now asks him to sacrifice his son Isaac, through whom this promise was to be made good. How could God keep His promise and let Isaac die? It was a severe test of faith, but Abraham "staggered not," being "strong in faith" (Rom. 4. 20). (2) It was a test of Abraham's love. Isaac was the gift of God, and Abraham loved him as an only son. God will see whether he loves the gift or the Giver most. The true test of love is seen in how much we are prepared to do for the one we profess to love. This was how God expressed His love for us; He gave His only Son to the cruel death of the cross.

HIS PROMPT OBEDIENCE. "And Abraham rose up early" (verse 3). Abraham might have reasoned with God and questioned the wisdom of such a command, but he didn't; "he obeyed" regardless of consequences. God demands from men to-day the obedience of the heart. If unsaved, the call is "Obey the Gospel" (Rom. 10. 16). If a Christian, the word is, "If ye love Me, keep My commandments."

THE PROMISED LAMB. After three days' journey father and son reach Mount Moriah, believed to be the very mount on which Christ was crucified. The *three* days suggest resurrection. Together and alone they proceed to the place appointed. The load is laid on the son, reminding us that Jehovah laid on Jesus the iniquity of us all (Isa. 53. 6). The fire and the knife are in the father's hand, but "where is the lamb?" This brings a prophetic answer: "God will provide Himself a lamb." John, in a later day, seeing the fulfilment of that promise, said, "Behold the Lamb of God, which beareth away the sin of the world" (John 1. 29).

ISAAC'S SUBMISSION. Isaac's obedience equalled that of his father. Isaac was a young man in the full vigour of young manhood, and the slightest resistance on his part would have prevented the sacrifice being made. There was no resistance, but perfect submission. Beautiful type of Christ, who "*offered* Himself without spot to God" (Heb. 9. 14). He loved me, and *gave* Himself for me.

ISAAC'S SUBSTITUTE. Another picture rises out of the narrative. Hitherto it has been a father and son working towards an end; that is, the meeting of God's desire; now it is a victim suffering in the place of another. Isaac is freed from his bonds and spared the knife and the fire; it is, however, at the cost of another suffering in his stead (1 Peter 3. 18). There was a substitute found for Isaac, but there was no substitute for Christ. He "*His own self* bare our sins."

NOTES AND SUGGESTIONS.

INTIMATIONS and Gatherings of S.S. Workers: Liverpool and district workers in Iron Room, Churnet St., April 6, at 3 and 6.15. Mr. Hy. Pickering, Editor of *The Believer's Pathway*, will introduce the subjects, "Eyegate and its Lessons" and "The Trials and Triumphs of the S.S. Teacher."...Belfast and district, in Clarence Place Hall, April 10, at 7...Gospel Postal, Workers in Townhead Hall, Glasgow, April 19, at 7.15. Messrs. Hy. Pickering and W. G. Cowan. Subject, "The Coming of the Lord in Relation to Present-Day Service."...S.S. workers and friends in Ebenezer Hall, Bridgeton, Glasgow, April 27, at 4.30. Messrs. W. J. Grant, John Peebles, and Hy. Pickering...Paisley Tract Band in Cumberland Hall, May 4, at 3.30. Messrs. W. J. Grant, Hy. Pickering, Robert Leggatt, and James Stephen.

NEW SCHOOLS.—Believers in Camloops, B.C., started a school on Jan. 19. also an adult Bible class with twenty-four members; going on well...The new junior school addition to the hall at Bolton makes this one of the best equipped halls for Sunday school work in any part. Extensions consist of upper and lower school rooms, each accommodating 250. Eleven class rooms are arranged around three sides of the main hall...Assembly at Marine Hall, Eastbourne, feel the urgent need for more accommodation for school numbering 350. The freehold for a large hall has been secured.

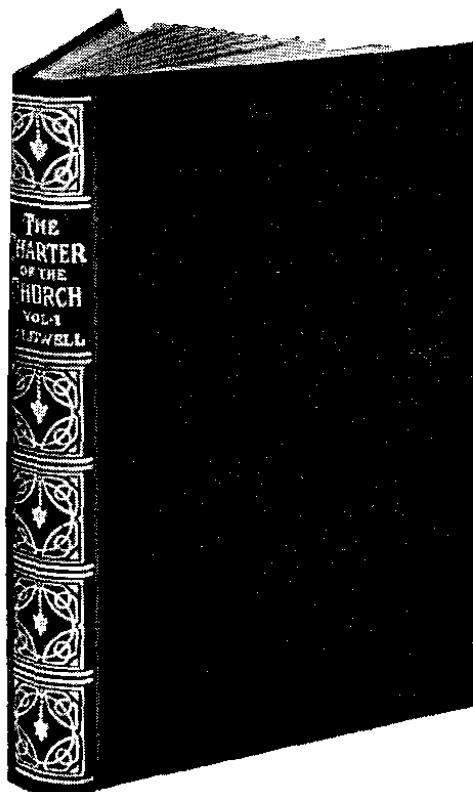
BIBLE BANDS.—This form of interesting the children in connection with studies and searchings in *Boys and Girls* is proving itself to be practical and helpful. A new band has been started in Falcon Hall, Dundee, where James Forbes had considerable blessing amongst young folks.

HERE AND THERE.—F. A. Glover had fourteen days' mission to young people in Duke Street Hall, Chelmsford. The Lord was pleased to bless the work...Children's meetings in Lerwick, Shetland, are being well attended; looking for blessing...W. J. Miller is visiting lonely parts of Tiree...James Stephen had good times in Harray, Orkney...G. E. Thomas had a number of young folks amongst those who professed during a visit to Poole...S. W. Benner and C. Innes are having meetings for children Tuesdays and Thursdays in Gospel Hall, London, Ont...The school at Belegeri, India, is steadily growing...Lord's Day School in Georgetown, British Guiana, fills five rooms...Mr. M'Lachlan, Trinidad, has eighty children in two classes.

NEW IDEAS.—The Sunday school in San Francisco recently moved from an old hall to a new hall. They utilised the occasion by getting the children to march four deep from the old to the new hall, about seven blocks distant, the singing of "Jesus loves me" and other hymns attracting much attention.

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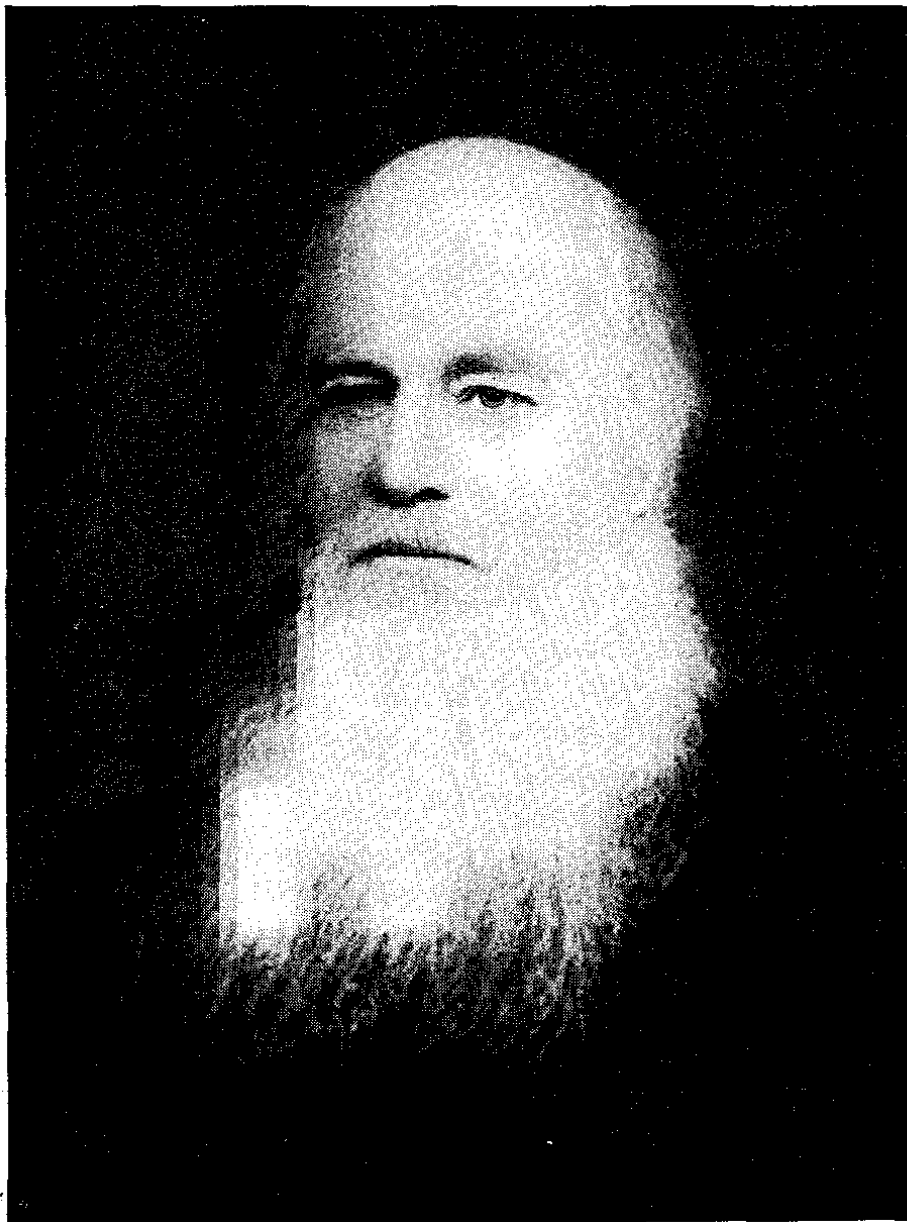
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



J. G. DECK, THE WELL-KNOWN HYMN WRITER.

Photo and Record of **JAMES MACGREGOR, OF JARROW**, in next number.

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J. G. DECK.

JAMES GEORGE DECK was born 1st November, 1807, at Bury St. Edmunds, Suffolk, and was blessed, like Timothy, with a praying mother, one who used to retire every evening to her room for a quiet hour with God on behalf of her children, and also of her children's children, and who never punished her children without first praying with them. All of her children were early converted, and consecrated unto God; a blessing which has descended unto the third generation. One of her daughters, Mrs. M. J. Walker, was the authoress of "Jesus, I will trust Thee," "The wanderer no more will roam" (286), besides other well-known hymns.

Having studied for the Army at Paris under one of Napoleon's generals, Mr. Deck went to India in 1824 as an officer in the East India Company's service, receiving a commission in the 14th Madras Native Infantry. Even then there had been deep convictions of sin, under stress of which he drew up on one occasion a code of good resolutions, signing it with his own blood, only to find himself without strength to keep them. His youthful ambition was that having distinguished himself in his profession he might afterwards enter Parliament for his native town.

But God had better things in store for him, for returning to England in 1826 he was brought under the power of the Gospel, and was converted "through a sermon preached by a godly Church of England clergyman whom his sister Clara, herself previously converted, took him to hear." All things became new to him, his life's passion then being to follow Jesus and win souls for the kingdom. About this time he became acquainted with and married the daughter of Samuel Feild, an evangelical clergyman, and in her he found a wife who, through grace, shared with himself the "like precious faith."

On returning to India he at once took his place as a Christian amongst his brother officers, and began boldly witnessing for Christ, a number being led through his instrumentality to know and trust the same precious Saviour. Becoming exercised as to his position as a Christian in the Army he resigned his commission with the intention of becoming a clergyman, and with this object he returned to England in 1835 with his wife and two children. Whilst visiting his father-in-law, Mr. Feild, at the vicarage, Hatherleigh, Devon, his second son, Dr. J. Feild Deck, now of Sydney, was born and christened. An observation made by Mr. Feild in connection with this christening against some

J. G. Deck, the well-known Hymn Writer.

Baptists who were troubling his Parish, caused Mr. Deck to examine the Word of God upon the question of the "baptismal regeneration" of infants as set forth in the Prayer Book. Not finding such teaching supported by the Bible he became exercised as to his forthcoming ordination as a clergyman, when he would have to declare, *ex animo* that he "assented and consented to all and everything contained in the Book of Common Prayer." Coming to my mother he said, "I have left the Army to become a clergyman, but now see that the Church of England is contrary to the Word of God; what shall we do?" Her noble reply was, "Whatever you believe to be the will of God, do it at any cost." The Church of England and the promised "living" had to be given up. But, what were they to join? Plainly, what they "found written" (Neh. 7. 5) must be the test of everything. Seeking thus to be absolutely guided by the Written Word, they presently found themselves in touch with many other Christians similarly exercised at that time, and who have since become known as "Brethren." Having themselves been baptised by immersion as believers, there was henceforth no more infant baptism in their family.

Leaving the Church of England and the traditions of men, and looking only to the Lord to supply their temporal wants, a trust never disappointed, Mr. Deck began to witness for Christ in the villages of Colaton Raleigh, Kingston, Devon, seeking, like Ezra, not only to be a "ready scribe" (Ezra 7. 6) in the Word of God, but likewise "to do and to teach" the precious truths so recently apprehended in it. It was a singularly godless, High Church parish, but soon many precious souls were won for God through the preaching of the Gospel, and having been baptised as believers were gathered unto the Name of the Lord Jesus Christ in church fellowship, according to Acts 2. 42, as "holy brethren" (Heb. 3. 1) waiting for God's Son from heaven (1 Thess. 1. 10).

It was during this period, between 1838 and 1844, that Mr. Deck wrote most of those hymns which have been his special ministry to the Church of God: "Abba! Father! we approach Thee" (1); "A little while! our Lord shall come" (14); and "Lamb of God! our souls adore Thee" (122), being written in 1838. His hymns were not evangelical, but rather hymns of worship and Christian consecration, in view of our Lord's near return.

His sphere of ministry was chiefly in the western counties

J. G. Deck, Hymn Writer.

of England, residing and labouring after he left Kingston at Sidmouth, Wellington, and Weymouth; with mission visits to Otterton and to East Coker, near Taunton; being much used in these various places in conversions and also in instructing and establishing those who believed in the divine truths and principles which in the Word of God had become so precious unto himself. Whilst in Wellington the late Henry Dyer assisted in the school, and proved a loved and valued fellow-labourer in the ministry of the Word. In 1852 he had an illness and breakdown so severe as to call for an entire cessation from ministry, and that the school should be given up. The medical men recommending a sea voyage and a complete change of occupation as essential to his recovery, it was decided to emigrate to New Zealand.

Arriving in 1853 Mr. Deck purchased land and settled with the family at Waiwerro, near the village of Motueka, in the Nelson province, where three months later his devoted wife, after a brief illness, "fell asleep," and was laid to rest in the Motueka Cemetery. Health having been wonderfully restored, he had the joy before long of witnessing once more in the land of his adoption for his beloved Lord and Saviour.

He removed in 1865 with his family to Wellington, an effectual door of service having been opened to him in that city and province both in the Gospel and in church fellowship, a large and happy meeting being gathered at Wellington and several other assemblies in the district. During this time several more hymns were given him: "Jesus, our life, is risen;" "Lord of life, this day rejoices all who know Thee, strong to save," &c. He also paid a visit to Invercargill, the southernmost city in the colony, where his son, Dr. J. Feild Deck, was practising, and in whose house a little company of a dozen had commenced to remember the Lord in the breaking of bread—whom he much helped by his ministry.

Feeling at length with advancing years unequal for carrying on the work at Wellington he returned with his family to Motueka, where after being for two years a complete invalid, the home-call came, 14th August, 1884, in his 76th year; and on Sunday, 17th August, "devout men" laid the earthly tabernacle to rest in the Motueka Cemetery. There was a large attendance, many his own children in the faith, his own hymn, "Thou hast stood here, Lord Jesus," being sung at the grave. His name is fragrant to many to-day and through his hymns, "He, being dead, yet speaketh." S. J. D.

J. G. Deck, Hymn Writer.

The numbers in braces behind hymn titles indicate the No. of hymn in *Believers' Hymn Book*, which also includes the following choice pieces by J. G. Deck. They give some idea of the largeness of his heart and the extent of his poetic gift.

- | | |
|--|--|
| 13. Around Thy grave, Lord Jesus. | 199. O Lord, 'tis joy to look above. |
| 123. Lamb of God, Thou now art seated. | 202. O Lord, when we the path retrace. |
| 128. Lord Jesus, are we one with Thee. | 205. O Lord, who now art seated. |
| 143. Lord, we are Thine. | 266. The Day of Glory bearing. |
| 189. O happy day, when first we felt. | 283. The Veil is rent. Lo, Jesus stands. |
| 196. O Lamb of God, 'tis joy to know. | 310. We bless our Saviour's Name. |
| 197. O Lamb of God, still keep me. | 319. When first overwhelmed with sin. |

LOVE WITHOUT END.

"Having loved His own which were in the world, He loved them unto the end" (John 13. 1). "Therefore... we faint not" (2 Cor. 4. 1).

CHRIStIAN, faint not by the way,
 Jesus is thy strength and stay.
 Is thy spirit sore opprest,
 Knows no earthly source of rest,
 Filled with trouble and dismay,
 At the dangers of the way?
 Be not faithless, look on high,
 Christ thy Saviour, God is nigh;
 Having loved thee, thy dear
 Friend,

Jesus, loves thee to the end.

With the love that brought Him low
 To endure thy curse and woe,
 Wear for thee the stormy wreath,
 Hang upon the tree of death;
 Open from His pierced side
 For thy sin salvation's tide,
 For thy life resign His breath,
 Stoop Him to the dust of death;
 Having loved thee, thy dear
 Friend,

Jesus, loves thee to the end.

Risen now, all past the woe,
 Still His heart is here below,
 He enthroned all powers above,
 Loves thee with the self-same
 love;
 Having suffered, He on high
 Shares thy sufferings, heeds thy
 sigh,
 Full of sympathy, His heart
 Understands thy every smart;
 Having loved thee, thy dear
 Friend,

Jesus, loves thee to the end.

He thine Advocate doth stand
 Evermore at God's right hand,
 On His shoulders He doth bear
 Thee with never-failing care;
 Oh, how wonderfully blest,
 Borne upon thy High-Priest's
 breast,
 See thy name upon His heart,
 Who thee from His love shall
 part?

Having loved thee, thy dear
 Friend,

Jesus, loves thee to the end.

Not the powers of hell below,
 Danger, trouble, sickness, woe,
 Present things, nor things to be,
 Space, life, death, eternity;
 Not thy failure, not thy sin,
 Nor the leprous plague within,
 From His ever-faithful heart
 Thee His ransomed one shall
 part;

Having loved thee, thy dear
 Friend,

Jesus, loves thee to the end.

Faint not, Christian, raise thy
 song,
 Thou shalt be with Him e'er long,
 Past the conflict, won the fight,
 Crowned in everlasting light;
 Thou in all its heights shall know,
 Love that thou hast proved below,
 This thy sweet employ above
 To extol thy Saviour's love;
 Thou shalt sing how thy dear
 Friend,

Jesus, loves thee to the end.

SAMUEL J. DECK (son of J. G. Deck).

THE JOY OF THE LORD.

THE normal condition of the Christian should be one of joyfulness (2 Cor. 5. 17; Rom. 14. 17).

The Person (1 John 1. 1-10). The Father's purpose in giving His Son (John 16. 24), the object of the Son in giving His life (John 15. 11), and the operations of the Holy Spirit to-day are all "that your joy may be full" (1 John 1. 4). Called to share with God in His joy; to find our delight in Himself (Rom. 5. 11); to be occupied with the beauties and excellencies of His well beloved Son, and to know that in the merit of His matchless worth we are accepted before Him. The Father has brought us in, and says, "Let us be merry."

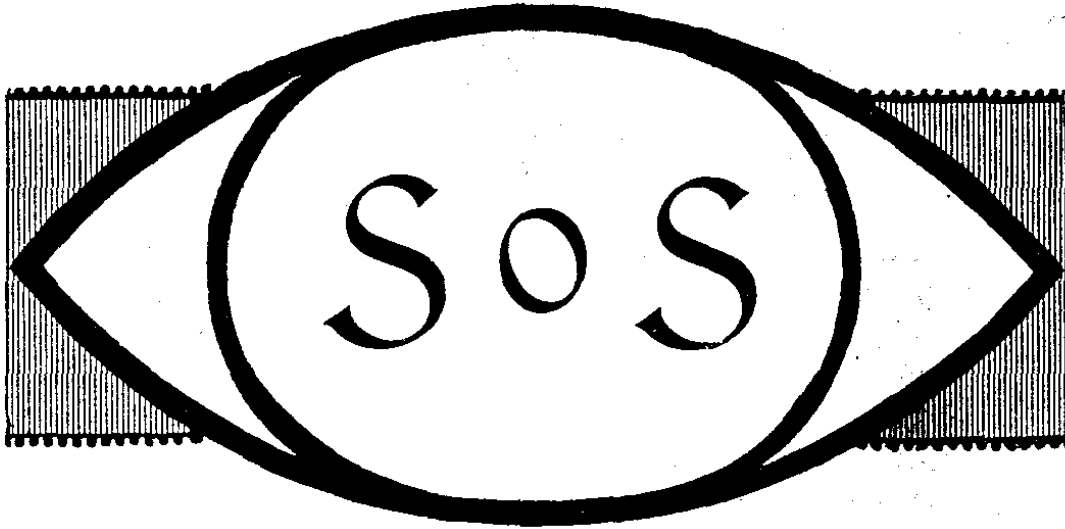
The Revelation (1 Peter 1. 1-9). No outward circumstances combine to make this joy, and only human failure permits the trials, discouragements, or difficulties of everyday life to mar it. It is only measured by the limits of our knowledge and the weakness of our faith. God has given us a revelation of Himself as its source; of His Son as its object (Luke 2. 10); the work of the Son and the word of His grace (John 17. 13) as witnesses to our security and peace. It is on this firm basis we are called to rest (Isa. 25. 9).

The Attainment (1 Peter 1. 18; 2. 10). An intimate personal knowledge of God, which can only come through a life of obedience to His will by dependence and faith. A daily learning of Christ in His life, death, and present glory, as revealed to us in the Scriptures, and the conscious realisation of fellowship with God, through the Holy Spirit, are the only real means of obtaining this joy (1 Thess. 1. 6).

The Result (1 Peter 4. 12-19). The joy of the Lord is your strength (Neh. 8. 10). To be in the conscious enjoyment of God's salvation is to be in the place of power, and to be "strong in the Lord" (Eph. 6. 10). This does not necessarily mean the consciousness of power (2 Cor. 8. 2), but in the realisation of our own weakness and failure laying hold of God's omnipotence. It is for the lack of this that so many faint by the way, and service either becomes bondage or a burden (Matt. 11. 29).

The Fulfilment (Phil. 3. 1-21). Imperfection marks everything here below. "Now we know in part" (1 Cor. 13. 9). Our joy still ebbs and flows, and its full attainment awaits that promised day. "In thy presence is fulness of joy" (Psa. 16. 11). The foretaste is ours now; its fulfilment is on the morrow. If amidst manifold temptations it is "joy unspeakable and full of glory," what shall that day bring to us? (Jude 24). J. H.

THE MESSAGE FROM THE "TITANIC."



THE sinking of the "**Titanic**," the biggest boat afloat is surely a Voice from on high to the youngest as well as the oldest, which should be well and wisely used at the present time. A picture post card of the giant vessel, or a leaf from the *Graphic*, *Illustrated London News*, or *Daily Sketch* could be shown, or stuck on blackboard. A few details as to the size of the boat would interest—weight, 45,000 tons, length, 882 feet, breadth 92 feet, 46,000 horse power. From top of funnel to keel was 175 feet, weight of rudder 100 tons, cost $1\frac{1}{4}$ millions. The latest figures given by the Board of Trade indicate there were **2206** on board, **703** saved, **1503** lost, would give some idea of the awful disaster, and afford an opportunity of classifying "**All**" (Rom. 3. 23) in the world into "**Lost**" (Luke 19. 10) or "**Saved**" (1 Cor. 15. 2). Then take up the vital point of the lesson, the "Titanic's" last call for help. A little flag with letters, an imitation telegram or marconigram, or the plain letters "**S o S**" written on board or paper would do. They are generally interpreted to mean, "**Save our Souls.**" Point out (1) how foolish of persons to leave the matter of salvation till about to go down to the bottom of the ocean. (2) However they trifle or pretend indifference, this cry comes sooner or later, "S o S." (3) How much better to be saved and know it *now*. Take word by word. "**Save.**" Because God in love has provided a way of escape through the death and resurrection of "His only begotten Son" (John 3. 16; Rom. 4. 25), the way is simple and easy. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). Is that not plain? Explain how jailer got saved, and any sailor could get saved as quick. "**Our.**" God does not save in batches. Peter sinking, said, "Lord, save *me*" (Matt. 14. 30). The dying thief said, "Lord, remember

Eye-gate Lesson, No. 77.

The Message from the "Titanic."

me" (Luke 23. 42). The "chief" of sinners (1 Tim. 1. 15), said, "The Son of God who loved *me*, and gave Himself for *me*" (Gal. 2. 20).

The saved got into the life-boats one by one. A personal sinner needs a personal Saviour. "**Souls.**" What the passengers feared most was a watery grave and "the wrath to come." The sea shall give up her dead, they shall stand before God, the unsaved shall be banished from His presence for ever (2 Thess. 1. 9; Jude 13). Urge class, however young, to accept the Saviour's invitation, "Come unto Me and find rest for your souls" (Matt. 11. 28, 29), then they will be assured of receiving the end of their faith even the "salvation of your souls" (1 Peter 1. 9).
HYP.

FACTS ABOUT TRACTS.

What One Book Did.—A clergyman, many years ago, passing to the Far West, stopped at a hotel. He saw a woman copying something from Doddridge's "Rise and Progress." It seemed that she had borrowed the book, and there were some things she wanted especially to remember. The clergyman had in his satchel a copy of Doddridge's "Rise and Progress," and so he made her a present of it. Thirty years passed on. The clergyman came that way, and he asked where the woman was, whom he had seen long ago. They said, "She lives yonder in that beautiful house." He went there and said to her, "Do you remember me?" She said, "No, I do not." He said, "Do you remember a man who gave you Doddridge's 'Rise and Progress' thirty years ago?" "O, yes; I remember. *That book saved my soul.* I lent that book to all my neighbours, and they read it, and they were converted to God, and we had a revival which swept through the whole community."

Saved on the Footplate.—"Special Gospel meetings were being held in the city of Carlisle recently, when a young man, James Tinn, the son of a Christian who is now with the Lord, was asked one evening 'Are you saved?' He at once replied, 'Yes, praise the Lord, I am.' Then, after a little conversation, he was offered a copy of 'God's Way of Salvation,' and asked if he had seen it before. He said 'I have, and I have been wanting that book for some time, as I was saved through reading it.' (He had lost his copy.) 'Where were you saved?' was the next question, and the answer was: 'On the footplate of the engine.' He is a fireman on the railway."

THOS. CAUKER.

PROFITABLE POINTS FOR PATHWAY READERS.



THREE THINGS AT ONCE. People commonly say, "You cannot do two things at once," yet we are commanded by the Lord so to do, and not only at once, but at all times. "Rejoice in the Lord *always*" (Phil. 4. 4), or "rejoice *evermore*. Pray *without ceasing*" (1 Thess. 5. 16, 17). Praise and pray always. Nay, there is a third thing, "*Always* abounding in the work of the Lord" (1 Cor. 15. 58). PRAISE, PRAY, AND WORK ALWAYS.

You cannot do better than get a supply of the clearest and cheapest Gospel messages issued from the presses of "P. & I." Complete lists and batch of samples cheerfully posted to any Christian.

THE "TITANIC" DISASTER is a topic of world-wide interest, and should be used after the Saviour's example of how He used a disaster in His day (Luke 13. 4). Mr. J. R. Caldwell writes a timely article in *The Witness* for this month. On a former page appears an eyegate lesson by the Editor, who knew well Mr. John Harper, who is supposed to be drowned, and his motherless girl, about seven years of age, to be saved. A special drawing and new article by Alex. Marshall will (D.V.) appear in June

Herald of Salvation.

THE ARGUMENT OF DETAILS. In addition to the three examples given in last number a correspondent suggests, "The angels of God *ascending* and *descending*" (Gen. 28. 12). Jacob and any other person would have written descending and ascending. Were they down before the ladder? Other points will be welcomed by the Editor.

A CHARMING PICTURE by Margaret I. Dicksee is frontispiece of *Boys and Girls* for this month, which also contains an original recitation by T. Baird, some almanac awards, and a host of good things.

EIGHTY YEARS OF SERVICE THROUGH TWO TRACTS. *The Witness* for this month mentions the home-call of Turnbull Allan, Canada, and John Atkinson, Glasgow, both of whom were saved forty years ago through a Gospel tract.

THE LATEST ADDITION to the wonderful Every Christian's Library is "Genesis in the Light of the New Testament," by F. W. GRANT, Editor of the "Numerical Bible." Formerly issued at one dollar, now at 1/, or 1/3 post free. Do not miss this series if you want to own a library of standard Biblical works.

THE GOSPEL SCHEME takes up the interesting study of "THE EARLY TRIUMPHS OF THE GOSPEL." Complete scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages. Dr. Anderson-Berry's new volume, "Pictures in the Acts," should give a stimulus to these studies. 1/; 1/3, post free.

CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies deals with "JEHOVAH AND HIS PEOPLE." Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE JOY OF THE LORD.	June 2,	The Person, -	1 John 1. 1-10, -	Hab. 3. 18
	" 9,	The Revelation, -	1 Pet. 1. 1-9, -	Jer. 15. 16
	" 16,	The Attainment, -	1 Pet. 1. 18; 2. 10, -	Rom. 5. 1
	" 23,	The Result, -	1 Pet. 4. 12-19, -	Neh. 8. 10
	" 30,	The Fulfilment, -	Phil. 3. 1-21, -	Psa. 16. 11

CHOICE PORTION.—"There is a joy quite peculiar and most satisfying given to those who work for God in self-denying service."—A. Bonar,

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

WE have yet to learn the full sinfulness of selfishness.

Be at peace with men, but be at war with vice.

God's mysterious hindrances are oftentimes His surest guidances.

God's preventions are frequently God's furtherances.

What thou seest amiss in another, amend in thyself.

Seed unburied and undead abides unproductive.

Greed of Greatness is the greatest of all greed.

There is a Christian Talmud as well as a Jewish Talmud.

In heaven all are heirs, and all heirs in full possession.

To be *bad* at all means that you will soon be *worse*.

Confessing is like breathing. In breathing we out-breathe poison; we in-breathe life. In confession we breathe out regret; we breathe in forgiveness.

If you accustom yourself to think of God often, in due time you will come to think of God *only*.

All conversion implies a change, and if there is no change there has been no conversion.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 22
June 2

ANTIOCH'S GRACIOUS VISITATION.

READ Acts 11. 19-30. LEARN Romans 10. 12, 13. HINTS, Dispersion necessary, Mark 16. 15; promised help, Matthew 28. 20; joy, 3 John 4; cleaving to, Gen. 32. 26.

WE come back at this point in the early Church history to the death of Stephen, and see the effect of that tragedy. The authorities try to blow out the Gospel fire, but find the maxim true that "The blood of the martyrs is the seed of the Church." Their lashing the fire only sends the sparks flying over the world—to Phenice, Cyprus, and Antioch.

A SPREADING LIGHT. Pharaoh made the Israelites hunt north and south for straw to make bricks, and thus they spread the light. He tried to crush them out, but "the more they were afflicted the more they multiplied and grew" (Exod. 1. 12). The Jews put Paul and Silas in jail, but it brought forth that wondrous message, "Believe on the Lord Jesus Christ" (Acts 16. 31), which has been blessed to many. The devil put John on Patmos (Rev. 1. 9), but there he wrote the majestic book of Revelation; and John Bunyan in Bedford Jail, but there he wrote the immortal dream.

A GOOD SIGHT. When Barnabas "had seen the grace of God, was glad" (verse 23). Three things: (1) **WHAT HE SAW**—Sinners saved; (2) **WHAT HE FELT**—"Was glad." If saved, is your greatest joy to see sinners passing from death to life? If unsaved, this glad heart-feeling awaits you; (3) **WHAT HE DID**—Commended them, not to look to their frames or feelings, but with heart-purpose to cleave to the Lord. Like Paul later on (Acts 20. 32).

A WORTHY COMPANION. Not wanting to have all the credit, he "seeks Saul," who had been learning lessons in the school of solitude at Tarsus (chap. 9. 30). Barnabas, the good, sympathetic man, and Paul, the earnest, logical man, labour for a whole year together; each supplementing the other.

Antioch's Gracious Visitation.

A NEW CENTRE. As Jerusalem had been the centre of the Jewish converts, Antioch, as its name seems to imply "over against," was to be the centre of the Gentile converts, where a much freer action of the Spirit is manifest.

A NEW TITLE. "The disciples were called *Christians* first at Antioch." In Jerusalem they were but "the sect of the Nazarenes" (Acts 24. 5), in Antioch they were called (Mr. Wm. Lincoln held "called of God") Christian or Christ-one, ones belonging to Christ. That Name was the centre of all. He was "all and in all" (Col. 3. 11). Earnest Christianity has always been Christcentric. Teacher can here explain—What is a Christian, how to become a Christian, difference between professing and possessing Christians, how to act as a Christian, hope of the Christian, &c.

A WORTHY NAME. Do nothing to the reproach of that worthy Name (James 2. 7) by which we are called, that that may not be said of us which Alexander said to a soldier of his own name who was noted for being a coward, "Either change thy name or mend thy manners."

Lesson 23
June 9

PETER'S REMARKABLE DELIVERANCE.

READ Acts 12. 1-19. LEARN Luke 4. 18. HINTS, Compare Psalm 146. 7; Zech. 9. 12; Luke 12. 59.

OUR last lesson recorded a marked advance in the history of the Church, when Peter opened the door of faith to the Gentiles, and chapter 2 ends with a view of much blessing and love flowing back through Jerusalem to Antioch. The enemy was not asleep, however, and chapter 12 contrasts darkly with the preceding one.

THE NEW PERSECUTOR. "About that time Herod" (verse 1). Saul of Tarsus had previously been chief persecutor of the little flock, but he was converted, and busy at Antioch (Acts 11. 26) preaching the Word, so Satan had to find another agent. This Herod was one of a family of rulers, with a dark record in the New Testament. His grandfather was Herod the Great, who murdered the babes of Bethlehem (Matt. 2. 16); his uncle murdered John the Baptist (Mark 6. 27), and mocked the Lord Jesus (Luke 23. 11); and now this Herod is brought before us in this chapter just a very short time before his end.

THE FAVOURITE DISCIPLE. "Vex [R.V., afflict] the Church." Herod had a great love for popularity, and in order to curry favour with the Jews he persecuted the disciples and "killed James." James was one of the favoured disciples, brother of John, son of Zebedee (see Matt. 17. 1; 26. 37). The best men are marked men (1 Peter 5. 8). Crowds were present at the Passover feast—then in progress—and to make himself popular with the Jews he persecutes the saints.

THE CHIEF APOSTLE. "He proceeded further to take Peter also" (verse 3), the most prominent of the apostles. James was likely killed suddenly, but Peter was apprehended during the days of unleavened bread, when no executions could take place; so he was put in prison till after the Passover and guarded by "four quaternions of soldiers." Four watches of four—sixteen men to watch one. Two men inside, Peter chained to them, and two at the inner and outer doors—surely poor Peter is secured, without hope of release.

THE PRAYER MEETING. "But prayer was made without ceasing." At this stage of the Church's history it would have been a serious matter to have lost an apostle of the strength of Peter, and so a special prayer meeting was held. Their only appeal was to God. Note Revised Version says they prayed "earnestly." Their prayer was earnest and definite. A contrast to many prayers to-day.

Peter's Remarkable Deliverance.

THE SLEEPING PRISONER. "Peter was sleeping" (verse 6). Peter had nothing to fear, like David in an earlier day he could say, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety" (Psa. 4. 8). In Gethsemane Peter slept in weakness, here in strength. On this scene the angel of the Lord appeared, illuminating the dark prison, and waking Peter raised him up while the chains fell from his hands.

THE MIRACULOUS RELEASE. Taking time to wrap his girdle round him, put on his sandals, and throw his cloak around him—remember that two soldier keepers were there all the time—Peter was marched out into the street, and soon found his way to the prayer meeting. While they were praying the answer was at the door, and they could not believe it. It may be they were not praying for Peter's *deliverance* (perhaps they thought that was impossible), but that he might be sustained. God gives above what we ask (Eph. 3. 20). So the *prayer* meeting became a *praise* meeting. What a wonderful Saviour is Jesus!—a liberator of souls from Satan's dark prison-house in spite of all his power and hatred. Sin's chains, sin's darkness, and sin's bondage Jesus frees every believing one from. Only trust Him!

Lesson 24
June 16

HEROD'S DREADFUL DEATH.

READ Acts 12. 20-25. LEARN Proverbs 1. 29. HINTS, Compare Psalm 37. 37 ; Numbers 23. 10 ; Phil. 3. 19 ; Rev. 14. 11.

THE former part of Acts 12 shows Herod foiled in his intention to destroy Peter. The empty prison cell had caused "no small stir," and the poor soldiers were put to death. The only *natural* way to account for Peter's release was treachery on the part of the keepers—it would never do to think or admit that God did it (Matt. 28. 12-14), so the execution of the keepers marked out again the blindness, cruelty, and hardness of heart of the unbelievers. We have now to do with the subsequent history of the chief actor in this matter, and Proverbs 29. 1 is amply verified in the story.

HEROD'S DISPLEASURE. Herod retired to Cesarea from Jerusalem after the Passover, and delegates from Tyre and Sidon waited on him. They had offended him and wished for peace, because they were "nourished" by the king's country, and for a similar reason men should turn to God, for His goodness leadeth to repentance (Rom. 2. 4). The people sought a mediator, and found such in Blastus, the king's chamberlain, who became their friend; this should remind us of the great Mediator (1 Tim. 2. 5), apart from Whom we cannot meet God (John 14. 6).

HIS VANITY. On "a set day," likely looked forward to by Herod as a splendid opportunity for display. Little did he dream of the end. It is often thus (Luke 12. 20 ; 1 Thess. 5. 3). The king in royal apparel . . . sat upon his throne. A dangerous state and place for a poor man (son of Adam) to be. Rags of royalty are not so befitting as rags of prodigal (Luke 15). Unless there be under the dress a contrite spirit and a broken heart, what matter what dress is worn, for God looks on the heart (1 Sam. 16. 7). And a throne is not for man unless it is occupied in subjection to the King of kings.

HIS ORATION. The king delivered an oration of great, high-sounding, insincere words, very likely (Dan. 7. 25 ; Eph. 5. 6). This also shows that Herod was in good health at the time. The people responded: "It is the voice of a god." Flatterers they were; poor Herod allowed them to say it, and would doubtless have liked them to think it. So will be the antichrist soon—a man-god, a Christ-hating, saint-persecuting man of sins (2 Thess. 2. 4, &c). The likeness is striking.

Herod's Dreadful Death.

HIS JUDGMENT. "Angel of the Lord smote him." Like Belshazzar in Daniel 5, and Nebuchadnezzar in Daniel 4, just at their highest moment, down they fell. See also fall of antichrist in 2 Thessalonians 2. 8. "Eaten up of worms." A living, loathsome grave. Worms after death is corruption. In this case a special mark of corruption is put on the so-called god. A worm-eaten god is contemptible. "But the Word of God grew and multiplied." Contrast the words of men, orators' words, flattering words, with God's words—saving, sanctifying, abiding words. Man's flattering, false words work death; God's Word about the living Word gives life, eternal life (John 5. 24).

Lesson 25
June 23

OPPOSITION TO THE GOSPEL.

READ Acts 13. 1-13. LEARN Isaiah 45. 9. HINTS, An old opposer, Zech. 3. 1; modern, 2 Tim. 3. 1-8; 1 Tim. 6. 20; overcoming, 2 Cor. 10. 4, 5.

WE gladly turn from the dark picture of our last lesson, the death of the proud and vain King Herod, to see the happy Church at Antioch in vital godliness reaching out in missionary energy to the world that lay around in darkness and death.

PROPHETS AND TEACHERS. Five names are given—Barnabas, "a good man and full of the Holy Ghost" (Acts 11. 24, &c.); Simeon, called "Niger," or black, possibly because of his complexion; Lucius, mentioned in Romans 16. 21 as one of Paul's kinsmen; Manaen, foster-brother of the Herod who slew John the Baptist; in his case it was a great change from being associated with such a man as Herod, to his becoming a teacher in the Church at Antioch; and Saul, whom we know as the apostle Paul. These five are called "prophets and teachers;" that is, receiving the mind of God, and teaching the same to the believers.

THEIR MINISTRY. "They ministered to the Lord and fasted" (verse 2), a service of praise and prayer accentuated by earnestness, which found expression in abstinence from food (see Mark 9. 29; John 4. 32; 2 Cor. 6. 1), They looked upon their work for the Lord as of first importance.

THEIR FITNESS. "They being sent forth by the Holy Ghost" (verse 4). The Holy Spirit calls (verse 2) and sends (verse 4), and in the work the Holy Spirit fills (verse 9), not only to preach salvation, but judgment on the opposer. It is also worthy of note that while the Holy Spirit sends them forth, they go in full fellowship with the Church at Antioch (verse 3).

THEIR PATIENCE. Though thus evidently fitted and sent of the Holy Spirit, we read of no conversion or event of note till Saul and Barnabas arrived at Paphos, at the western end of the isle of Cyprus. We learn from this that sowing comes before reaping, and the labourer needs patience (James 5. 7; Gal. 6. 9; 1 Cor. 15. 58; Psa. 126. 6).

THE OPPOSER. "A sorcerer, a false prophet, a Jew" (verse 6), threefold description of Bar-Jesus—a base Jew, a disgrace to his nation; among the heathen misleading those whom he should have taught the true God. He was also called Elymas, which means "the wise one." When the proconsul Sergius Paulus desired to hear the Word, this Bar-Jesus "withstood them," well knowing that if the deputy were saved his place would be lost, his gains disappear (see Acts 20. 27; 16. 19; 1 Tim. 6. 5).

HIS PUNISHMENT. It was necessary for the sake of the success of the Gospel work that the mouth of the sorcerer should be stopped. This was effectually done by taking his eyesight from him. If sinners will not have Gospel light, darkness will ever be their portion (Jude 13).

Opposition to the Gospel.

THE PROCONSUL'S CONVERSION. Seeing what was done, Sergius Paulus "believed," and thus was Satan's power manifestly broken in that place. Jesus was manifested to destroy the works of the devil (1 John 3. 8), and to set his captives free (Heb. 2 14).

Lesson 26
June 30

JACOB, A PILGRIM AND PRINCE.

READ Genesis 32. 9-12, 24-30. LEARN 1 John 1. 9. HINTS, Genesis 23. 4; 1 Chronicles 29. 15; 1 Peter 2. 11; Psalm 113. 8; Revelation 5. 10.

JACOB had been a servant in the house of his uncle, Laban, for twenty years. At the end of that time, God having blessed and given him prosperity, we find Jacob so rich as to cause envy to rise in the heart of Laban and his sons. God then appears to Jacob, and instructs him to return to the land of his kindred (Gen. 31. 3). Some of the events which happened on the way thither form our lesson for to-day.

A FAITHFUL GOD. Truly God was faithful to His promise: twenty years before (Gen. 28. 13-15) God graciously pledged Himself to bless and keep the homeless and friendless lad; and now that lad leaves his place of service richer than his master. Laban did not like Jacob's departure; Jacob had reason to fear that he would have been prevented by force from taking his wives and children and his goods away (Gen. 31. 31), so he stole away before Laban was aware. Laban pursued seven days, no doubt intending to punish the runaways; but God interposed by a dream, and averted the blow (Psa. 105. 13-15). Happy they who are so prospered and protected by such a God!

A BARRED WAY. Jacob's way back to the place he had left was a difficult path. Besides having to break old bonds and brave the anger of his uncle, Laban, there lay in his path the old wrong done to Esau. This Jacob had to face—this filled him with fear. At this point the angels of God met the pilgrim band, and Jacob calls the place "two hosts"—that is, God's host and Jacob's band—the unseen and the seen; an earthly band with a heavenly convoy. Still Jacob was afraid—strange mixture of believing and yet not believing—and he takes to praying and planning.

A HUMBLE PRAYER. The picture is so true to nature; the PRAYING so beautiful—"My father's God, who bade me return; I am not worthy, yet Thou hast blessed me, deliver me"—complete, humble, and definite. The PLANNING, so Jacob-like—he sent messengers; he sent a gift of over 500 cattle, saying: "I will appease him," and so on. All his planning was of no use; God had turned Esau's anger away, and prepared Esau's heart to receive him kindly.

A HELPLESS MAN. After sending his family and belongings across the brook Jabbok, Jacob was left alone; perhaps he wanted a quiet time to think the problem out, and devise fresh plans in view of the dread meeting with Esau. Very opportune, therefore, was the advent of the MAN who in that lone hour came to close quarters with the scheming Jacob, dealing with him so as to take all the strength out of him and make him a helpless, clinging cripple. See 2 Corinthians 12. 9; Isaiah 33. 23; Romans 5. 6.

A NEW NAME. What is thy name? "Jacob"—supplanter, crooked! So said poor Jacob, owning it all. Then, said God, in future it shall be "Israel"—prince with God, prevailer! God can change both name and nature—only God can. Any and every poor, helpless sinner who does what Jacob did—that is, own all his need—will find God in Christ able to meet that need, and give him a new name of "saint" in place of "sinner," besides giving power to prevail.

NOTES AND SUGGESTIONS.

INTIMATIONS.—Tract Band Conference in Cumberland Hall, Paisley, May 4, at 3.30. W. J. Grant will take up the subject of "Power;" Hy. Pickering, "Preaching;" R. Leggatte, "Power;" and James Stephen, "Perseverance."

TEACHERS IN COUNCIL.—Conferences in Bloomsbury Chapel, London, March 30. More crowded than ever. Profitable addresses on "What the S.S.T. should *Be*," by W. E. Vine, M.A., and "What the S.S.T. should *Do*," by J. W. Jordan...Wellcroft Halls, Glasgow, March 30; good attendance. Hy. Pickering took up the subject, "The Bible and the Blackboard in the S.S.," and C. P. Watson, "Personal Effort in the S.S.," T. H. Maynard, India; A. Henry, A. Garven, and others followed...Crete Hall, Liverpool, April 6; very large gathering. Hy. Pickering, Editor of *Boys and Girls*, gave addresses on "Eyegate and its Values" and "The Trials and Triumphs of the S.S. Teacher," G. F. Oulton Lee, E. A. Thomas, B. Sutherland, and others followed...Fifteenth Annual Gathering of Postal Workers in Townhead Hall, Glasgow, April 19; a good muster. W. G. Cowan and Hy. Pickering took up the subject of "The Coming of the Lord in Relation to Present-Day Service." Reports indicated that 2239 copies of "God's Way of Salvation." had been posted to unsaved persons in various parts during the year, and that fruit had been found...Quarterly Gathering at Birchfields Hall, Birmingham, April 20; a good muster and much enthusiasm. Subject, "Spiritual Covetousness and Equipment," taken up by C. W. Nightingale, John Ferguson, and T. Baird.

NEW SCHOOLS.—Reports of four new starts have reached us during the month. (1) Thurso, in north of Scotland; (2) Cowie, near Bannockburn; (3) by Mrs. Shallis in Ribadavia, Spain; (4) Masterton Rd., Woodville, N.Z. We trust the day will come when there will not be an assembly in the land without a school, large or small.

HOMELAND.—James Forbes had two weeks' meetings for children in St. Paul St., Aberdeen. Considerable interest, some saved, then went on to Lauriston Place, Edinburgh. Finding some interest...Canvas tent and seaside services will soon be in full swing. Workers might kindly send intimations or reports.

REGIONS BEYOND.—G. Henderson, Belgaum, India, reports that three girls and one boy have professed conversion...F. M'Laine, Muguru, India: much encouragement in S.S. work...A. Young, Solapuram, India: "The eight young people baptised when Mr. Hoste was here are going on nicely."...Miss Mary Petrie, Valencia, writes of examination of day and Sunday schools, Mar. 3.

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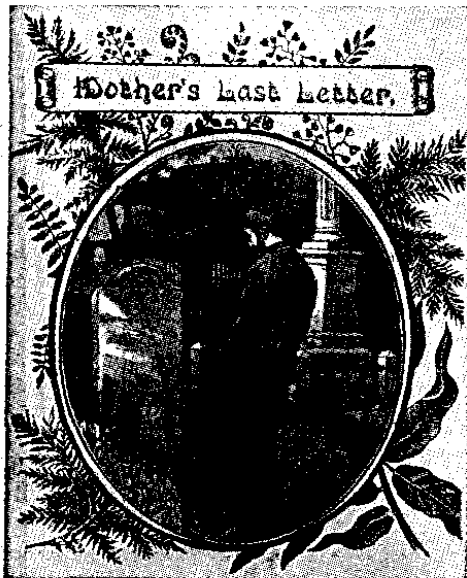
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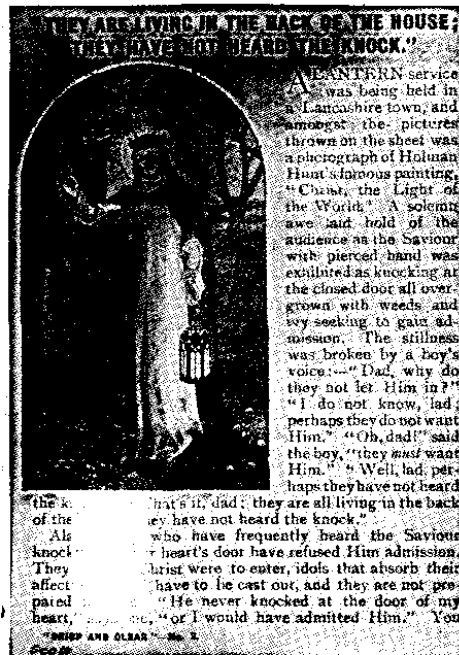
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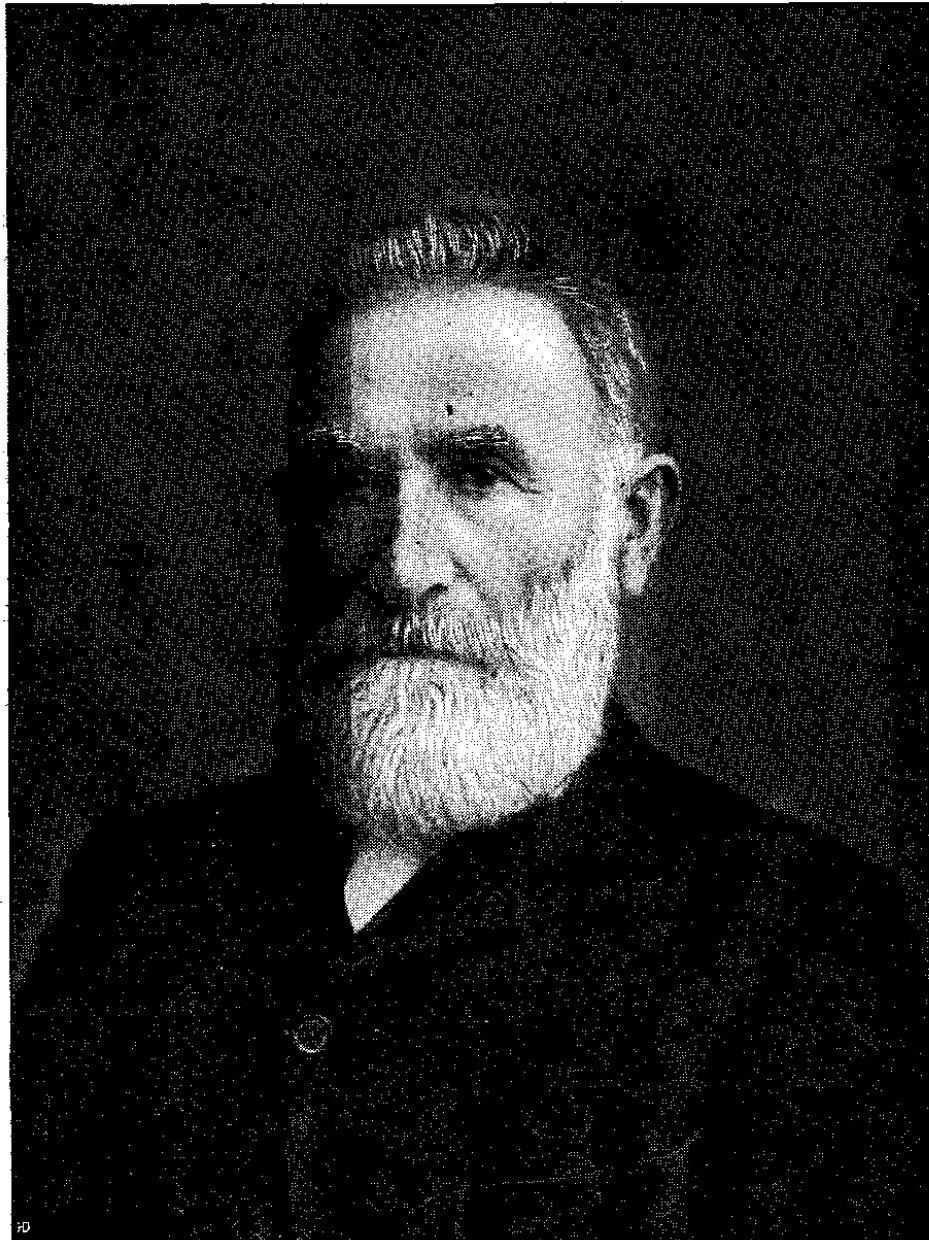


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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JAMES MACGREGOR OF JARROW.

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JAMES MACGREGOR OF JARROW.

IN the town of Jarrow-on-Tyne, on 5th April, 1912, there passed away, in the person of JAMES MACGREGOR, a man of truly remarkable Christian character, coupled with indefatigable Christian activity.

Born at Bioch in the parish of Morven, Argyllshire, in the year 1829, he attained unto the matured age of 82 years. He crossed the border in 1855, and engaged in his profession as a riveter in Palmer's shipbuilding yard. In 1860 he was promoted to the position of foreman, which office he retained with the confidence of his employers and the esteem of his workmen till 1908, when, after fifty-three years' continuous service, he ceased his connection with "Palmer's yard."

In childhood and youth he had received a most rigid, Highland, religious training, yet he commenced work in Jarrow as an unconverted young man. He was first awakened through the death of a child. Unable to sleep during the night, and standing by the coffin of his dead loved one, the question arose in his heart: "If that had been father instead of child, where would you have been at this moment?" There was but one answer, so clear in his conscience, that he was thoroughly aroused and awakened to the realities of Eternity.

Just about this time, 1871, DONALD ROSS, the well-known Scotch evangelist, was being used of God in Sunderland. James Campbell, then working in the shipyard in Jarrow, heard of the meetings, went to hear Mr. Ross, got such a blessing himself that he urged the evangelist to come to Jarrow, arranging for the meetings to be held in a disused theatre. Through the persuasion of a friend, James MacGregor was induced to go to the services, and the work of conviction already commenced in his soul was doubly deepened by the ploughshare of truth.

At the close of one of the services Mr. MacGregor voluntarily sought an interview with the evangelist, and gave him an account of his religious associations and activities, but the preacher mercilessly swept every human prop from under him, and informed him that despite his church membership and church officership he was only a poor religious sinner on the way to endless doom; or, as Mr. MacGregor often mentioned in his testimony, "Laying his Highland hand on my shoulder and looking me straight in the face, he solemnly said, 'Consider yourself straight on the road to hell,' then left me to think over what he had said."

The following night he was one of the most attentive

James MacGregor of Jarrow.

listeners in the congregation. As the preacher spoke of the realities of death, judgment, and eternity, the awakened one longed to know what he had to do to be saved. At the close of the service Mr. Ross spoke to him, and asked him if he was willing to take the Lord Jesus as his Saviour. He replied that he was. The preacher, opening his Bible, read such passages of Scripture as Isaiah 53. 6; John 3. 14-16; Acts 13. 38, 39; 1 John 5. 10, 11. The words of 1 John 5. 10, 11 made a deep impression on Mr. MacGregor. Ere long, on 15th August, 1871, the evangelist had the unutterable pleasure of conducting a weary, troubled soul into the haven of eternal calm, through faith in the blood of Christ's cross.

Next day when engaged at business in the shipyard Satan shot his fiery darts at the young convert. "You are not saved," said the "accuser of the brethren;" "you are not saved; don't tell anyone you are saved." The trial, though short, was sharp and severe. Mr. MacGregor went into a quiet corner of a ship that was being built, and opening his Bible read 1 John 5. 10, 11. Three times over the enemy of souls returned to the attack, and three times over the young convert took the "sword of the Spirit, which is the Word of God" (Eph. 6. 17), and read the same precious and comforting passage. In answer to Satan's insinuations, assertions, and accusations, the soldier of the cross replied, "Devil, you are a liar; God says I am saved." Thus he obtained the victory and was enabled to rejoice in the knowledge of sins forgiven.

The inevitable testing time followed both in the shipyard with the men, and in the Church with his former co-religionists. Would he show his light, or would he conceal his colours? But he never flinched nor faltered. With true Highland grit and stability he fearlessly faced every eventuality, and from his conversion to his translation, his was ever an upward and an onward course. He early associated himself with the assemblies of believers on the Tyneside, and his influence was ever on the side of righteousness and peace. In open air preaching and tract distribution he always took a very prominent part, and he must personally have given away millions of Gospel messages, including many thousands of *The Herald of Salvation* and "God's Way of Salvation," both of which he greatly valued; while in the work of visitation he particularly excelled, and was abundantly blessed. He was especially sympathetic toward bereaved ones, and many a widow's heart he made to sing for joy.

James MacGregor of Jarrow.

Fearless for the truth, yet full of grace, he ever stood for "the old paths." When the meeting was rent by the introduction of exclusive ideas he proved a true shepherd to the little flock. When others would cut off companies of the Lord's people because they differed in judgment, he ever sought to hold the balance of truth, and to his influence is largely due the happy and united condition of the Tyneside assemblies to-day. As time rolls on no brother will be more missed than James MacGregor.

On Thursday, 4th April, 1912, he had a very severe bilious attack, but no one anticipated anything serious, much less a fatal result. Brethren Luke and Ormston visited him to confer with him about the Tyneside Easter meetings. They observed that he looked somewhat weary, but he characteristically assured them that it was all right. The following day an unexpected heart affection intervened, and after forty years of valiant service the warrior laid down his armour at the advanced age of 82, and entered quietly into his everlasting rest. He expected to be present at the conference meeting, but instead of that he had "come unto the General Assembly and Church of the first-born, written in Heaven" (Heb. 12).

That he was "at the front" till the last is indicated by the fact that he took part in the Gospel meeting the Sunday evening before his home-call, reading 2 Thessalonians 2, and speaking thereon.

A short service was conducted in his house at Bedeburn Road, where Mr. T. Baird spoke words of sympathy to the family and relations from 1 Corinthians 15. The procession from the house consisted of about 500 persons, while nearly the whole route was lined with sympathetic neighbours and acquaintances. It was computed that quite 1000 people were present in the cemetery. Mr. A. Luke, an old and trusted friend of the deceased, had the funeral arrangements well in hand. Dr. Bishop, Wylam, and Mr. J. Ormston spoke solemn and weighty words at the graveside, Mr. Robert Stephen, of North China, led the vast assemblage in prayer, and the whole congregation sang in subdued tones, "Safe in the Arms of Jesus." Surely a fitting termination to a simple, transparent, strenuous, Christian life.

A few incidents culled from different sources to illustrate the astonishing influence of this earnest man. The evidences of his sympathies and activities are so numerous that we have the greatest difficulty in selecting the most suitable.

James MacGregor of Jarrow.

Mr. R. Stephen told of meeting a Scotch engineer while travelling on the Chinese coast. They were conversing on spiritual themes, and Mr. Stephen was pressing eternal matters with heavenly persistency. The man seemed much moved, and said, "You are the only man who has ever spoken to me on this subject since I came to the East. Before I left Jarrow on-Tyne a man in the shipyard there, named James MacGregor, often spoke to me in this way." Mr. Stephen also related that when travelling between Dundee and Aberdeen, a man in an advanced stage of intoxication entered the compartment where he was seated, and offered him a drink, which he politely and firmly declined. Spiritual conversation followed, and although the man was mentally confused with alcohol he was able to articulate, "Man, ye pit me in min' o' Jeems M'Gregor o' Jarrow. Mony a time he spoke tae me like that." These are but samples of innumerable instances of our late beloved brother's "always abounding in the work of the Lord."

Mr. MacGregor once went to South Shields for open-air testimony. He gave a tract and spoke a few kind words to a gay, young woman of disreputable life. The word produced conviction and conversion all unknown to the faithful worker. This young woman removed to York, and commenced earnest Gospel work amongst children. She rented an old room and in her spare moments she fashioned the rude seats with her own hands. A Christian engine-driver from Jarrow visited York, and having a few hours' leisure, he sauntered out to look for Christian companionship. He was attracted by a hymn to a small room in a working-class district, and entering he saw a young woman conducting a class for boys and girls. He remained till the service was over, and introduced himself to the worker as from Jarrow. "Do you know James MacGregor there?" she inquired. "Yes, I do." "Is he still alive?" "Yes, he is." "Then, tell him that I am that gay, frivolous young woman he spoke to at South Shields, and that I am now saved, and seeking the "salvation of others."

As related in the tract, "The London Runaway," he was blessed to the awakening of a young man who came from London to Jarrow to work. They were standing at a water tap waiting to quench their thirst on an exceedingly hot day. Mr. MacGregor said, "What an awful place Hell will be, for there will be no water there!" That produced conviction in

James MacGregor of Jarrow.

the young man's heart, and soon after he was converted. Mr. MacGregor leaves a widow and a large grown-up family behind, and surely they will not be forgotten in the sympathies and supplications of such as held our "brother beloved" in high esteem.

T. B.

"WHOSE FAITH FOLLOW"

(Hebrews 13. 7).

A tribute to the memory of Mr. JAMES MACGREGOR of Jarrow-on-Tyne, who departed to be with Christ, 5th April, 1912, aged 82 years.

REST with thy Lord, rest, brother dear,
A faithful steward thou wast below;
Joy mingles with our sorrow here,
As forth thy works His virtue show.
Christ crucified and raised on high
Salvation on redemption ground,
Enough in Him to satisfy
Thou didst proclaim with certain sound.
A coming righteous judgment thou
Didst fearlessly on earth declare,
When every one to Christ would bow
That had despised His mercy here.
E'en to the end a shepherd's care
Upon the saints thou didst bestow,
Oft labouring fervently in prayer
That more like Christ they each might grow.
The poor and needy in distress
Thy sympathy did ever claim;
The widow and the fatherless
Alike have cause to bless thy name.
To distant lands thy name has gone,
Thy faithfulness is spread abroad;
And seeds of good thou'st sown unknown
May yet bring forth much fruit to God.
Thy course is run, thy toils are o'er,
At home thou art, far from earth's strife;
On earth we'll hear thy voice no more,
But loud will speak thy godly life.
Until through grace we meet above,
Rest with thy Lord, rest, brother dear;
Thy memory sweet to us shall prove
In every path of service here.

J. BRYDEN.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Righteousness—Four Symbols.

1. Gold—Intrinsic divine righteousness, - Exod. 25. 11
2. Brass—Divine righteousness in connection with sin, - Exod. 27. 2; 30. 18
3. Fine Linen—The righteousness of saints, - Rev. 19. 8
4. Filthy Rags—Fleshly righteousness, - Isa. 64. 6 w.w.F

A Threefold Choice.

1. Moses' choice—
To suffer, - Heb. 11. 25
2. Lot's choice—
To possess, - Gen. 13. 11
3. Mary's choice—
Jesus' feet, - Luke 10. 39
Js. Fs.

A Threefold End.

1. The end of the law,
Rom. 10. 4
2. The end of the ages,
Heb. 9. 26
3. The end of the unbeliever,
1 Peter 4. 17
Js. Fs.

Seven Marks of Discipleship

included in the one word, "OBEDIENCE" (John 8. 31).

1. Love, - John 13. 34, 35
2. Lowliness, - Matt. 10. 24, 25; 11. 29, 30
3. Denial of self, -
4. Taking up the Cross—Act, Daily, Continuance, } Luke 9 23
5. Following Christ, - } ,, 14. 27
6. Loving service and hospitality, Matt. 10. 42; 25. 40; Heb. 6. 10
7. Fruit-bearing, - John 15. 8 L.J.T.

David and Mephibosheth.

1. Mephibosheth had wrong thoughts of the Rightful King, - 2 Sam. 4. 4
See Adam hiding behind the trees of the garden (Gen. 3).
The unfaithful servant (Matt. 25. 44).
2. Mephibosheth was sought and saved by a Gracious King, - 2 Sam. 9. 1-5
See God seeking Adam (Gen. 3). The Shepherd seeking the lost sheep (Luke 15).
3. Mephibosheth dwelt with a Powerful King, 2 Sam. 9. 13
Result: He had peace with the King; privileged to feast with the King, and was satisfied by the King.
4. Mephibosheth suffered with a Rejected King, 2 Sam. 16. 1-4
Compare Phil. 1. 28; Matt. 5. 10 12; Rom. 8. 17
5. Mephibosheth was faithful to an Absent King, 2 Sam. 19. 24
Compare Luke 19. 13; Rev. 2. 10; 2 Tim. 4. 7
6. Mephibosheth welcomed a Returning King, 2 Sam. 19. 24-30
Compare Luke 12. 37; 1 John 2. 28
7. Mephibosheth secured by a Faithful King, - 2 Sam. 21. 7
Compare John 10. 28; Jude 1-24; 1 John 4. 17; Heb. 13. 20
G.H.

THE PROMISES OF GOD.

TO the child of God His promises are the cheques on the bank of grace, honoured by Him when presented in faith. Given for present comfort, continued confidence, and increasing hope, they assure regarding the past, sustain at present, and strengthen for the future (Psa. 81. 10; Phil. 4. 19; Heb. 13. 5).

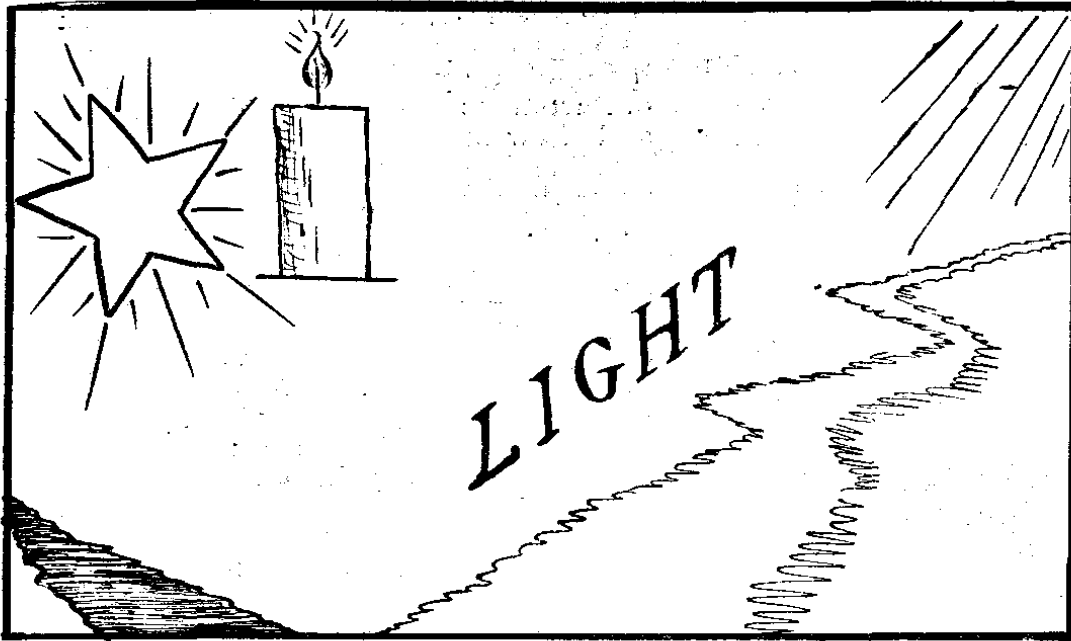
Their Conditions (Psa. 119. 1-16). God deals with us on the principle of grace, and His gifts and calling are without repentance (Rom. 11. 29). To enjoy His fulfilment of His promises it is necessary we should meet His conditions, not to merit these blessings, but to be in the line of God's will, to be spiritually fit to enjoy them. "He will fulfil the desire of them that fear Him" (Psa. 145. 19). "They that seek the Lord will not lack any good thing" (Psa. 34. 10). "Them that honour Me I will honour" (1 Sam. 2. 30).

Their Certainty (Psa. 119. 17-32). In the New Testament we find the Lord Jesus is the Surety of the better covenant. How sure are His promises. "Because I live, ye shall live also" (John 14. 19). Where I am ye shall be also (John 14. 3). "I go, I will come again, and receive you unto Myself" (John 14. 3). Christ upon the throne is the answer to every promise God has made, and we may assure ourselves that with Him He will "freely give us all things" (Rom. 8. 32).

Their Power (Psa. 119. 33-48). We are saved by hope (Rom. 8. 24), and godliness carries with it "the promise of the life that now is and of that which is to come" (1 Tim. 4. 8). The power of these promises to impart, cheer, and strengthen faith we cannot overestimate. When troubles assail, or when temptation rushes in on us, how often can we trace our victory to some word fitly spoken; some promise used by the Spirit. How often when downcast with failure, when we thought to give up the contest, we have triumphed, and had our strength for the work renewed through the remembrance of His promises. By them made partakers of the divine nature (2 Peter 1. 3).

Their End (Psa. 119. 49-64). The consummation of these great and precious promises leads us to the Son of God; when He shall come again: when everything that concerns us shall be perfected; when He shall receive us (John 14. 3); when we shall be with Him (1 Thess. 4. 17); "when we shall be fully conformed to His image" (Rom. 8. 29). Then seated before the Lamb we shall look over life's chequered pathway, and in remembrance of all His goodness say, "There hath not failed one word of His good promise" (1 Kings 8. 56). J. H.

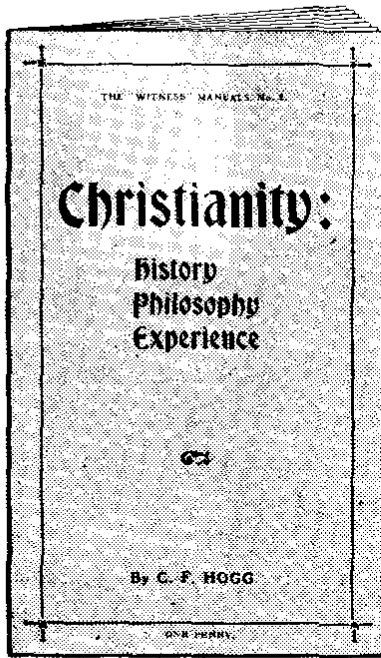
THE LESSON OF LIGHT.



“I CANNOT draw at all” is a common objection against eyegate lessons. Surely you can copy and enlarge the above rough sketch. Commence by making a few streaks in corner to indicate the great light, **the Sun**, type of the Greatest Light of all—“The Sun of Righteousness” (Mal. 4. 2). Then draw **the upward way** to indicate the way to glory. “Jesus said I am *the Way*: . . . no man cometh unto the Father but by Me” (John 14. 6). A light all along the way is offered to every heaven-born and heaven-bound traveller (John 3. 3). Next indicate a black and **downward road**. Point out that all are on one or the other—narrow and bright leading *up*, or broad and black leading *down* (Matt. 7. 13, 14). Message for those on the downward road is, “Turn from darkness to light” (Acts 26. 18). Urge decision. Use local or other disaster, death of scholar, teacher, or other well-known person to urge the choice, “Christ for me.” Next draw a **candle**. Message for those who “are saved” (1 Cor. 15. 2), “Shine as lights in the world” (Phil. 2. 15). First get lighted from the great Light yourself, then seek to let your light shine for others. If you cannot be “a great light” be “a little candle burning in the night.” How suitable for young saved persons. Lastly, draw another kind of light—a **star**. All who come to Jesus now, and shine for Him here, shall “shine as the stars in the firmament” (Dan. 12. 3) in the day of His glory. Contrast the light and glory of the saved with the darkness and gloom of the unsaved, and that “for ever” (Jude 13), and wind up by taking the word **Light** as an acrostic to indicate that **LIGHT IS GIVEN TO HEAVENLY TRAVELLERS.** HYP.

Eyegate Lesson, No. 78.

PLEASURE AND PROFIT.



WE feel so impressed with the fact that scrappy and unprofitable reading is being steadily introduced into the homes of Christians that we venture to illustrate and draw special attention to a series of sensible, interesting, and edifying pocket pamphlets now being issued. They are entitled:

THE "WITNESS" MANUALS, and are edited by C. F. Hogg and W. E. Vine, M.A. The purpose is to restate in non-technical terms and in a non-controversial way the more important Christian doctrines. The style is informative rather than hortatory, and it is hoped that the series may prove an effective agency for the furtherance as well as for the defence and confirmation of the Gospel. No. 1, "The New Birth and the Life Eternal." George F. Trench, B.A. 4th thousand. No. 2, "Christianity: History, Philosophy, and Experience." C. F. Hogg. 3rd edition. 11th thousand. No. 3, "B.C. and A.D.: How the World was

Prepared for the Gospel." W. E. Vine. Just out. No. 4, "The Historic Christ." C. F. Hogg. One Penny per copy (1/ per doz., or 7/6 per 100, p.f.). A dozen or two will be sent, on sale or return, to any superintendent or teacher who will introduce amongst Christians.

THE ARGUMENT OF DETAIL. A well-known brother suggests another interesting detail. Going into a bookseller's shop in Edinburgh to ask for "things *new* and *old*," the assistant inquired, "Things *old* and *new*?" God would have preachers bring out of their treasury first things *new*, then things *old*, to enforce and blend with the new (Matt. 13. 52). One or two more points have been suggested.

THE LOSS OF THE "TITANIC," with original drawing and two photographs, is the leading article in this month's *Herald*, which also contains conversion story of James MacGregor, and other helpful matter. 6d. per dozen; 3/6 per 100, post free.

PHILIP MAURO, who with his daughter was on the "Carpathia," and ministered spiritual help to those rescued from the "Titanic," has continued his Exposition of the Epistle to the Romans from chapter v. to chapter viii. under the title of "God's Gift and our Response," a companion volume to "God's Gospel and God's Righteousness," chapters i. to v. 1/ each net: 1/3, post free.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE PROMISES OF GOD.	July 7,	Their Conditions,	- Psa. 119. 1-16,	- Psa. 145. 19
	" 14,	Their Certainty,	- Psa. 119. 17-32,	- John 14. 19
	" 21,	Their Power,	- Psa. 119. 33-48,	- Rom. 8. 28
	" 28,	Their End,	- Psa. 119. 49-64,	- John 14. 3

CHOICE PORTION.—"In all His dealings with man for six thousand years there has not failed one promise or one prophecy. Even at the present time He is fulfilling promises and prophecies made before the Christian era."—D. L. Moody.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

TALES WORTH TELLING.

Appropriation.—An Indian spy who rendered valuable assistance to the United States Government during the Civil War was rewarded by a certificate which entitled him to an annual pension. He regarded it as a kind of charm, put a string through it, and wore it round his neck as long as he lived. But he never drew a dollar of his pension. Christ must be “received” (John 1. 12) or appropriated (John 6. 35, 51, 54).

The Emperor like Burning Flax.—It was a custom in Rome that when the Emperor went by upon some grand day in all his imperial pomp there was an officer appointed to burn flax before him, crying out, “*Sic transit gloria mundi*” (“All worldly comforts are transitory”), to put him in mind that all his honour and grandeur should soon vanish and pass away like the smoke vapour from the burning flax. “What is your life? It is even a vapour” (James 4. 14). HYP.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 27
July 7

PAUL PREACHING AT ANTIOCH.

READ Acts 13. 26-43. LEARN Acts 13. 38, 39. HINTS, Jesus' first address, Luke 4. 16-32; Peter's, Acts 2. 14; Paul's last, Acts 28. 17.

PAUL'S first and longest recorded address forms the subject of our lesson. Arriving at Antioch, in Pisidia, Paul and Barnabas enter the synagogue on the Sabbath day. After the reading of the law and the prophets, the two strangers are invited to address the assembly. The object may have been to hear from their own lips this new doctrine which was being so much spoken about. Paul availed himself of the opportunity, and spoke words which we are now to consider.

PAUL'S OBJECT. Paul begins his address by dwelling upon the history of the Jewish people. In this he resembles Stephen in his defence before the Sanhedrin. His object is to prove that Jesus of Nazareth answered all the Messianic prophecies of the Old Testament. He also points out that the advent of the Messiah had been duly heralded by His predicted messenger (verse 25). And when put to death by the rulers and the people, God had vindicated Christ's claim by raising Him from the dead. Jesus of Nazareth had been proved to be Messiah by Prophecy, Prediction, and Resurrection.

PAUL'S THEME. Paul may begin with history, introduce prophets, and arouse national sympathies, but the core of his address was “A Saviour—Jesus” (verse 23), who was

REJECTED. “Yet desired they Pilate.”

CRUCIFIED. “That He should be slain.”

BURIED. “And laid Him in a sepulchre.”

RISEN. “But God raised Him. . . . He hath raised up Jesus again. . . . He raised Him up from the dead. . . . He whom God raised again” (Rom. 1. 4). (Paul made much of the *Resurrection*. Do you?)

Paul Preaching at Antioch.

ALIVE FOR EVERMORE. "No more to return to corruption." He knew the *place*, but could not know the *state* of corruption (Rom. 6. 9). Having laid this grand and solid basis of Gospel truth, he proceeds to force home

THE APPLICATION, as he heralds forth *the Royal Proclamation*, "Be it known unto you . . . through THIS MAN [the rejected, risen, yet reigning Saviour] is preached unto you the forgiveness of sins," the first necessity of the sinner and the first experienced blessing of the saint. A pause ought to be made after "all things," the idea being not that the law justifies from some things and the Gospel from the more difficult things, but that the law justifies from *nothing*, whilst the Gospel justifies from *all things*, including all the charges of a broken law. Well might he "declare glad tidings" (verse 32).

THE WARNING. "Beware, therefore." "Behold, ye despisers." A great salvation implies a great judgment. All true soul-winners are also soul-warners. Cease not to warn (Acts 20. 31).

THE EFFECT. Some evidently "went out" because they cared for none of these things, others "besought" that the address might be repeated, others "followed" and "continued." The hearers who "believe not" and trouble not about their souls; the hearers who are moved, "almost persuaded" yet "halt between two opinions," and the out-and-out believers who have turned to God from idols, serve the Living and True God, and await for His Son from Heaven (1 Thess. 1. 9, 10).

Lesson 28
July 14

PAUL'S WORK AT LYSTRA.

READ Acts 14. 1-22. LEARN Romans 2. 4. HINTS, Nature's testimony, Psalm 19; Romans 1. 29; Acts 17. 24; cross testimony, 1 John 4. 9, 10; Romans 8. 32.

HAVING been driven from Antioch, Paul and Barnabas came to Iconium, about seventy-five miles south-east of that place. In this place the missionaries "so spake" that a great multitude believed. The city was greatly stirred and divided, part for and part against the preachers; the unbelieving Gentiles and Jews were, however, united in "one assault" ready to stone them. Paul and Barnabas then fled to Lystra, a city about eighteen miles south-west of Iconium, a pagan city, with very few Jews, if any, living in it, nor do we read of any synagogue in the place. It was here that the scene of our lesson is laid.

THE LAME MAN. "There sat a certain man at Lystra, impotent in his feet" (verse 8). This man is a true picture of the sinner, who by nature is "without strength" (Rom. 5. 6); indeed, he is "dead in trespasses and sins" (Eph. 2. 1). Jesus Christ by His death and resurrection not only gives life to the dead sinner, but *brings* him to God (1 Peter 3. 18).

HIS FAITH. "Perceiving that he had faith to be healed" (verse 9). The lame man was evidently a constant listener to Paul's preaching and a believer in the Lord Jesus. Paul was cheered by his attention, and perceived that "he had faith to be healed" (Greek, "to be saved"). Just as it was the lame man's faith that brought about his healing, so it is when the helpless sinner *trusts* Jesus Christ and His atoning work that he receives salvation (Acts 16. 31).

THE CURE. "Stand upright on thy feet" (verse 10). The man's cure was perfect and instant. This is like salvation: the moment a sinner trusts Christ he receives a perfect salvation.

THE MISTAKE. "The gods are come down to us" (verse 11). The people recognising the supernatural character of the cure yet judged of it according to their superstitious traditions, and claimed it for their false gods. The priests were not slow to make use of it, seeking to glorify their deities, Jupiter and Mercury. Paul and Barnabas seemed

Paul's Work at Lystra.

to them incarnations of the gods on account of this one good deed. We think of the different treatment Jesus received; how many good deeds Jesus did, and yet His divinity was disallowed (John 5. 36; John 10. 38).

THE PROTEST. "We are men like yourselves," cried Paul, "of like passions"—subject to human needs, and mortal. If good and wonderful things are done, it is for the purpose of leading you to God, the source of all good, who, even to a world that walked in "their own ways" bore constant witness to His character in doing good and supplying His creatures' needs (Psa. 19; Rom. 1, &c.).

THE REJECTION. The people were all too easily "persuaded," and joined in stoning Paul, the man they so shortly before would have worshipped. They treated the Lord in the same way: the one day they cried "Hosanna" (John 12. 13), and shortly after "Crucify Him" (Luke 23. 21).

Lesson 29
July 21

THE COUNCIL AT JERUSALEM.

READ Acts 15. 5-29. LEARN Ephesians 2. 8, 9. HINTS, Compare John 1. 17; 2 Cor. 3. 10; Heb. 3. 3; Rom. 3. 28.

THE subject of our present lesson is one of vital importance, not only for the early Christians, but for us as well. After leaving Lystra, Paul and Silas visited various places, preaching and teaching, and returned to Antioch. They related to the Church all that God had done for them, especially the work of grace among the Gentiles. It was while they were at Antioch that the all-important question arose as to whether salvation was to be had on the ground of grace or a combination of grace and law.

THE FALSE TEACHERS. "Certain men came down from Judæa" (verse 1). Some men from Jerusalem, themselves not delivered from the bondage of the law, came to Antioch and taught that in addition to the work of Christ it was necessary to be circumcised, according to the law of Moses, to be saved. In other words, they taught both Christ and Moses as Saviour.

THE SEVERE DISSENSION. "Paul and Barnabas had no small dissension and disputation with them" (verse 2). Paul and Barnabas, who had seen the work among the uncircumcised Gentiles, who had seen the grace of God (Acts 11. 23), who had preached Jesus an all-sufficient Saviour, could not allow this teaching to go on undisputed, so there was "no small dissension." However uncomely disputing and dissension may be, it is necessary to withstand error, and seek that the truth be maintained (Gal. 2. 11).

THE CHURCH'S DEPUTATION. Unable to settle the question amongst themselves, the Church at Antioch deputed Paul and Barnabas with others to go to Jerusalem and lay the whole case before the apostles and elders. Paul and Barnabas might have asserted their authority and refused to submit what they had done to the decision of the apostles at Jerusalem. In humble grace, however, they are willing to be set right if need be by those who may better know the mind of God.

THE PHARISEES' GOSPEL. These were "believers," so that in some fashion they had faith in Jesus and His atoning work, but it seemed to them too free and broad to say that a heathen Gentile man could be saved and blessed by "only believing," and freely by grace without works (Rom. 4. 5). They said, "The Gentiles must be circumcised, and keep the law." This is a sad mixture, not yet ceased to be preached, and completely obscures the plain Gospel.

PETER'S NOBLE TESTIMONY. Plainly and unmistakably Peter declared: "God used me to open the door of faith to the Gentiles. He,

The Council at Jerusalem.

knowing their hearts, gave them the Holy Spirit; *as unto us* God made no difference between us and them, and that without circumcision and apart from law-keeping." These things God did, thus by action making clear doctrine. "Yes," the apostle said, "we shall be saved even as they;" clear enough this declaration that apostles, elders, and all others are saved in one way (Acts 4. 12).

Lesson 30
July 28

JOSEPH, THE TRUE BROTHER.

READ Genesis 45. 1-16. LEARN Hebrews 2. 11. HINTS, Prov. 17. 17; Eph. 4. 32; Gen. 13. 8; Heb. 13. 1; 1 Peter 2. 21.

THE famine which Joseph foretold was "over all the face of the earth," death stared men in the face, and Joseph had the power to supply the needed succour. The dearth reached Jacob and his sons in Canaan, forcing them to seek for help where alone it could be found (Acts 4. 12).

REALISED DREAMS. Ten men sought out the ruler, Zaphnath-Paaneah, little dreaming that this Egyptian ruler was the same person they had twenty years previously so cruelly ill-used. They bow themselves before him (chap. 42. 6), and Joseph remembered the dreams (chap. 42. 9).

REPENTANT BRETHREN. Joseph wisely seeks to rouse the consciences of the men who had sinned so grievously. He planned a way of putting them into prison for three days (chap. 42. 17), that they might taste that which they consigned him to for years. They feel their guilt, and say, "We are verily guilty;" this brought the tears to Joseph's eyes, but he desires deeper still to probe them. Keeping Simeon as a hostage, he orders them to fetch to him their youngest brother Benjamin. They could hardly bear to ask Jacob to part with his youngest; and Jacob bitterly cried out against it, but Joseph's command was imperative, so Benjamin is brought into Egypt.

FORGIVING LOVE. Eleven men now stood before the ruler. They knew him not; they understood him not. He knew them well; he understood all about them. They had sinned against him, yet he loved them. Persecution could not sour and prosperity could not spoil Joseph; he was always the same (Heb. 13. 8; John 13. 1). Pity and love moved his heart—"he could not refrain himself." Egyptian eyes could not be allowed to see that scene; it must be private to Joseph and his brethren.

INVITING GRACE. Hitherto Joseph had spoken through an interpreter, now he speaks in their own tongue. With flowing tears he says, "I am Joseph; doth my father yet live?" Terror, and no wonder, filled the minds of the brethren, so that dumbly they shrunk back in Joseph's presence. "Come near to me," said Joseph—a gracious invitation, an appeal of love. So would Jesus convict, convert, commune.

UNCHANGED RELATIONSHIP. "I am Joseph, your brother," relationship unchanged, a brother in all its best senses, "born for adversity" (Prov. 17. 17). Joseph further, in various ways, directs the minds of his brethren to the hand of God, and the love of God overruling and guiding in all that had taken place. "God did send me; it was not you that sent me thither, but God." Thus Joseph would have them realise God in it all and over it all. The guilt was theirs; the good was God's (John 19. 11; Rom. 9. 16).

COMPLETE FORGIVENESS. After instructing them to haste to tell Jacob their father and his to come down and tarry not, Joseph launches out into large promises to them of protection and supplies, and finally he "kissed ALL his brethren," and they "talked with him." Lovely picture of forgiving love. Does Jesus come up to this? Surely He does (Eph. 2. 6; Rom. 5. 20, &c.).

NOTES AND SUGGESTIONS.

Short notes of special seaside work, blessing in tents, or other movements amongst young folks, will be welcomed for this page. Address, Mr. Hy. Pickering, Bothwell Circus, Glasgow, and send by the 15th of each month.

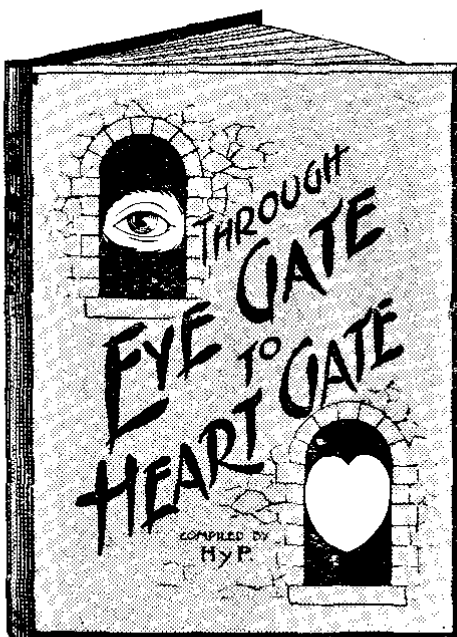
"WORKERS TOGETHER."—Manchester and District Quarterly S.S. Teachers' Conference in Bright Hall, Eccles, April 27, was well attended. The subject, "Teaching to Purpose," was taken up by Messrs. Hindle, M'Alpine, Moore, and Baird...About 250 teachers and friends assembled in Ebenezer Hall, Glasgow, April 27, when W. J. Grant, Hy. Pickering, J. Peebles, and W. Sloan gave helpful words on "Service and its results"...Half-Yearly Meeting of Saturday afternoon village workers in Beresford Chapel, London, April 27. Stimulating address by C. E. Oldham. Interesting reports from various workers... Large gathering in Cumberland Hall, Paisley, May 4, when Messrs. Grant, Pickering, Leggatt, and Stephen took up the interesting topics of Prayer, Preaching, Power, and Perseverance, in order given. Pass it on... We are pleased to state that we have got stenographic reports of the profitable addresses given in Bloomsbury Chapel, March 30, when W. E. Vine took up "How to Prepare a S.S. Lesson," and J. W. Jordan "How to Conduct a S.S. Class." Hope to insert in early numbers of *The Pathway*, thus virtually giving teachers in distant parts an opportunity to attend these central gatherings.

LANDS AFAR.—Miss Evans finds many open doors amongst the parents of the school children in Rapallo, Italy...Numbers of children have increased in the schools at San Tome (Spain) and Lusikisiki (Pondoland)...Two chiefs, near Koni Hill, Central Africa, purpose building day schools...Children's meetings in Marseilles, France, are encouraging...Miss Beers' caste girls' school in Godaveri, India, progresses rapidly...A new day school for boys was opened March 11 at Nan-Chang, China...Mrs. Swift, Bagotstown, Demerara, is having much encouragement at a children's weekly service; 170 mustered last meeting...Gavin H. Mowat, Kavungu, Central Africa, reports the conversion and clear confession of a native girl...After nearly two years' absence the French children who attended the classes held by Mr. and Mrs. Pomeroy, Algeria, have returned to their studies...Mr. and Mrs. Higgins are thinking of starting a small training school for children at Luanza, C.A.

HOMELAND.—Mr. John M'Alpine had considerable blessing amongst the senior scholars in schools in Bolton...A number of young folks were saved during the five months' meetings conducted by Wm. Tytler and R. F. Beveridge in Harmony and Bethesda Halls, Govan...A number of young folks professed during special services conducted by A. Marshall in Inverness, Jas. Stephen in Paisley, John M'Donald in Bootle, and R. M'Cracken in Ballybollen. ...Hy. Pickering gave eyegate lesson to large muster of young folks in Wellingon Hall, Kilmarnock, May 5.

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A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



HENRY VARLEY, THE VETERAN EVANGELIST AND PREACHER.

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HENRY VARLEY, VETERAN EVANGELIST.

A LONG life of true, heroic service for God," was a fitting summary of the life of HENRY VARLEY, given at the memorial service to the well known evangelist and teacher.

Born in 1836, his school days were spent in Lincoln. His mother died when he was only eight years old, yet her godly life exercised an influence on him at that age and for years after.

When thirteen years of age, with ninepence in his pocket, he set out for London, and obtained a place as errand boy. Three years later the greatest event in his life took place, he was "born again" (John 3. 3). Nothing gave him greater joy than to describe how it took place; and it should act as a stimulus to all tract distributors and one-by-one workers. Here are his own words:—

"One warm summer afternoon in July, 1851, I was crossing Trafalgar Square, when a four-page tract exhibiting the grace of God was placed in my hands by my own cousin, a young man, J. W. Kirton, author of 'Buy Your Own Cherries.' Our meeting with each other was apparently quite accidental, some would say mere chance. Surely not! That afternoon was a time of crisis. A loving and kindly invitation to my cousin's home for tea followed, and the same evening I was listening with deep interest to the gracious words which fell from the lips of the Hon. Baptist Noel, who shortly before had seceded from the Established Church, and was preaching to crowded congregations in John Street. My cousin and I were together, and from that memorable day the work of God's grace and the revelation of Christ began. I was 'born again.'" From so loyal a man the next step soon followed, and he was immersed by Mr. Noel in 1852 (Acts 8. 38).

We next find Mr. Varley engaged in the meat trade in Notting Hill, devoting his spare time to evangelistic effort amongst the men with whom he was specially connected, holding meetings for apprentices, journeymen, and other members of his trade, personally dealing with hundreds, and in every way seeking their spiritual and temporal welfare.

After spending a few years in Australia he returned to London in 1857, set up in business for himself, claimed the hand of the daughter of his former master, and was united in marriage to one who has proved a true helpmeet for fifty-five long years. Crowds flocked to hear the enthusiastic young orator proclaiming, with no uncertain sound, "the Gospel of the blessed God" (1 Tim. 1. 11). Local halls proving

Henry Varley, Veteran Evangelist.

inadequate to hold the masses of interested listeners amongst whom God was working mightily, the building long known as the West London Tabernacle, capable of holding 1600 persons, was erected in 1860, and within its walls multitudes of the careless were awakened, the anxious converted, backsliders restored, and Christians revived and refreshed. "So mightily grew the Word of God and prevailed" (Acts 19. 20).

His name spreading abroad, Mr. Varley received so many invitations to home towns and lands afar, that in 1868 he felt called of God to devote his whole time to this work of preaching and teaching, gave up a lucrative business, and stepped out to serve "one Master, even Christ" (Matt. 23. 8).

Some time was spent in various British towns, where much blessing was vouchsafed, then in 1874 he went for a Gospel tour in Canada and the United States. Amongst other places, a remarkable movement was witnessed in Brantford, Boston, Philadelphia, and in New York where some 20,000 assembled in Barnum's Hippodrome on a Sunday evening. So impressed was the great showman with what he saw and heard that he would not accept a cent for the use of the huge building.

From that time till his home-call Mr. Varley testified with no uncertain sound to the integrity of the Word of God, the perfection of the work of Christ, the absolute need of regeneration, the oneness of the saints, the Coming of the Lord, and other vital themes in numerous parts of the five continents.

Against the awful impurities of social life he declaimed fearlessly, yet ever held the sole permanent remedy to be in the regeneration of the individual.

From such a faithful and extended testimony from such a stalwart, it was natural to expect links with many who have themselves become famous. Two out of a number may be mentioned. FRANCES RIDLEY HAVERGAL came into wonderful liberty through reading the booklet, "Trust in the Living Faith." D. L. MOODY was stirred and helped through a saying which has become classic. During a conversation between the two in Dublin in 1872, Mr. Varley said, "Moody, the world has yet to see what God will do with a man fully consecrated to Him." On his return from a brief visit to his home in America, Mr. Moody said to Mr. Varley, "those were the words sent to my soul, through you, from the Living God. As I crossed the wide Atlantic the boards of the deck

Henry Varley, Veteran Evangelist.

of the vessel were engraved with them, and when I reached Chicago the very paving stones seemed marked with, 'Moody, the world has yet to see what God will do with a man fully consecrated to Him.' Under the power of those words I have come back to England, and I felt that I must not let more time pass until I let you know how God had used your words to my inmost soul."

Ever a staunch champion of the truth, his ministry of late has been more amongst like minded believers. His burning words at the half-yearly meetings of Christians, Glasgow, in 1901, will long be remembered by those who were favoured to hear them. He purposed another visit in April, 1912, but was called to higher service. His letter of acceptance betokened his spirit. It read: "I take your invitation as indicating the will of our gracious Lord, and it will afford me great pleasure to be with you, and a joy *to exalt Him* whom God hath highly exalted. That the ministry of all who take part in the assemblies may conduce to this end is my fervent prayer. My earnest desire is that I may come to you in the fulness of the blessing of Christ. I shall try to be at the majority of the meetings, Eph. 3. 18, 19."

In March a violent attack of his old enemy—asthma—laid him low, and he gradually grew weaker, till he passed "to be with Christ" (Phil. 1. 23), whom he had loved so long, and for whom he had laboured so valiantly, on 31st March, 1912, at the ripe age of 76.

May the remembrance of such a veteran stimulate all to "whose faith follow," so that we may be "always abounding in the work of the Lord."

HYP.

HOW TO PREPARE A SUNDAY SCHOOL LESSON.

Address by W. E. VINE, M.A.,

At Bloomsbury Chapel, London, 30th March, 1912.

PART I.

PORTIONS read, Romans 12. 6, 7; Titus 1. 9; 2. 1; 2. 7. We read in Scripture of one who "prayed earnestly" (James 5. 17), of some who "searched diligently" (1 Peter 1. 10), and of one who "taught accurately" (such is the meaning of the word in Acts 18. 25). The third of these depends very largely upon the preparation indicated in the first and second. We cannot be successful Sunday school teachers without prayer. It is the first and foremost factor in getting ready for our class. However much one may be

How to Prepare a Sunday School Lesson.

tempted to get at once to the Book and to the subject, the various methods of preparation about which I am to speak to-night will fail of success apart from direct and earnest dealing with God. Secondly, one cannot teach accurately without careful preparation of the subject. It is not indispensable to the scholars that they should have a knowledge of the subject in advance, but it is indispensable to the teacher that he should.

Teachers are of three kinds. (1) There are those who profess to need no preparation. A young preacher boastingly said to a company of friends, "When I am going to my pulpit, I never know what I am going to say." "And consequently," said an elderly friend, "when you have done, nobody knows what you have been saying." (2) Those who make only a surface preparation. They may read the subject through, use various aids to study, arrange questions, and know what to tell the class. But telling is not teaching. (3) Those who go in for systematic and thorough preparation; these do effective work.

Careful preparation of the subject involves a knowledge of four things: (1) what you are going to teach; (2) whom you are going to teach; (3) what you can teach; (4) more than you are going to teach.

The latter three must have but brief notice. We will dispose of them at once, and then take up the first. The lesson will be ill prepared unless you bear in mind the scholars you are going to teach, and consider the limits of their knowledge and understanding. One of our great story-writers describes a certain school named "Dotheboys Hall." The schoolmistress, a Mrs. Squeers, had one concoction for all her boys, viz., brimstone and treacle; variety and discrimination played no part in her methods. We must not follow her example. If we consider the capacity of our scholars—and this means a personal knowledge of each member of our class—we shall be able to instruct them suitably, whatever portion of Scripture we have before us. Then, too, a good teacher must know his own capacities; otherwise, it will be a case of teacher and scholar taking a journey to the ditch together. A comprehensive knowledge of the subject is also necessary. The renowned Goëthe once said, "There is nothing worse than a teacher who knows only what he is going to teach." What is actually taught receives force from the fact that the teacher has a good grasp of the subject. His very

How to Prepare a Sunday School Lesson.

acquaintance with it provides a power of which he is perhaps unconscious.

Now as to the first point. There is enough in the Word of God itself to provide us with what we need to teach our scholars; in it lie source and substance for all our teaching. There are, however, useful accessories. One should have a Bible with good maps, and a Bible concordance. Let us thank God for the work of godly men who have spent years of toil on such compilations. There are a few well known, useful ones. The "Englishman's Greek Concordance" is one of the best, and there is a corresponding "Englishman's Hebrew and Chaldee Concordance" for the Old Testament. These can be procured fairly cheap second-hand. Their value lies in presenting at a glance all the passages where a certain word occurs in the original. Then there are Strong's and Young's. Again, inasmuch as it is a good thing to know the exact meaning of the words we intend to use, an English dictionary is a valuable aid, as also is a Bible dictionary.

In studying a passage of Scripture for a lesson there are four chief points to be considered: (1) the words and their context, (2) the facts, (3) the doctrines, stated or implied, and (4) the applications of the doctrines. We may also consider these under the following headings: (1) what is said, (2) what is taught, (3) what is to be the effect. In former times there were several plans proposed for studying a passage. One of these consisted of a scheme for arranging the matter under five W's: When, Where, Whom, What, Why. In some passages, however, one alone of these would provide sufficient material to occupy the entire time for several lessons. There is a Latin proverb, which rendered in English is, "Art is long, life is short," and it has been well said that the exhaustive study of a subject is exhaustless. It is inadvisable, therefore, to limit oneself to any one particular plan of study, especially that which has been provided by somebody else.

LIGHTS IN THE WORLD.

WE are to shine as lights in the world. Here we are still in company with Christ; and it will never do to get out of that company, for ours is a borrowed light: "Among whom ye shine as luminaries"—as heavenly lights. It is His finger that has formed us to represent Christ in giving a clear and unmistakable light for Him in this world.

Dr. NEATBY.

LABOUR OF LOVE.

IN contrast with law which demands, grace gives; and under grace obedience and service are the outcome of affection, rather than the result of command; labour is measured by the well springs of the heart, rather than the work of the hands.

The Source (1 John 3. 1-10). "We love him because He first loved us" (1 John 4. 19). This is the source of all true passion; the example of acceptable work and sacrifice (Eph. 5. 2). A full apprehension of the greatness of our salvation, the enormity of our own guilt, and the infinite cost at which it has been cleansed (Luke 7. 47); meditation on the greatest love (1 John 4. 10), occupation with the greatest sacrifice (John 15. 13) will lead us to adoration for His unspeakable gift (2 Cor. 9. 15) and move us to consecration of our whole beings to His service and glory (2 Cor. 5. 14).

The Sphere (1 John 3. 11-24). True heart affection will delight to carry out the will of God, not from compulsion, but in response to love. Our sphere of service is therefore limited only by His will and His Word (1 Cor. 9. 27; 1 Tim. 1. 5); definite instructions are, however, given as to the character of our labour and the subjects of our love. They begin at home, embrace our neighbour, take in the family of faith, and extend to all men; and our labour to be effectual must be thus directed (verses 16 and 18).

The Need (1 John 4. 1-21). "Keep yourselves in the love of God" (Jude 1 21). It is possible to keep all the outward machinery of Christianity going after the real motive power has begun to fail (Rev. 2. 4), and the Christian's greatest danger is activity without affection. All the endeavour of the enemy and the power of the world are directed to this end; for however great the effort, if love is absent, it is labour lost, and the sounding brass and tinkling cymbal will soon be manifest (1 Cor. 13. 1). It is therefore necessary that there should be a continual calling to remembrance of His grace and mercy (Rom. 13. 14; 1 John 4. 16).

The Response (1 John 5. 1-21). Our response to the love of God should be nothing short of a yielding up of ourselves to the power and influence of that love, allowing it to govern our affections, to control our motives, and to order our lives. Where this is the case we may have cause to mourn our failure, to regret our lack of love, but occupied with Him, and dwelling in His love, the attitude of our heart and the actions of our daily life will doubtless say, "I love the Lord" (Psa. 116. 1).

J. H.

ENCOURAGEMENT FOR SUMMER WORKERS.



THE "brief record" of HENRY VARLEY, who was reached by a tract, is a fitting stimulus to scatter the good seed during the summer months. If that four-page tract had not been handed him in Trafalgar Square, would he have been blessed, and through him thousands more? One thing is certain, never before were tracts made so presentable as to-day, and never before was given such a clear ring as to man's utter ruin and God's glorious remedy. In proof of this get some of the latest "P. & I. TRACTS"—the American Series, Something Special, To the Point, and other *new* series. All you have to do is to send post card with name and address, and full lists and samples will come per return of post.

A BIBLE RECORD. 1912 is the first time the British and Foreign Bible Society have issued over 6,000,000 copies of the Scriptures in one year. Over 6,000,000 more were circulated by the Scottish, Hibernian, American, German, Dutch, and Scandinavian societies, and if we add to these those sold by Bible publishers, it raises the total circulation of Bibles or portions to 15,000,000 in one year. Since its foundation in 1804 this one society has issued more than 222,000,000 copies of the Scriptures, of which nearly 72,000,000 copies have been in English.

ARGUMENT FROM DETAIL. In addition to those already given, "Cast thy burden upon the Lord, and He will sustain thee" (Psa. 55. 22) has been suggested. Human writers would have been satisfied with "He will sustain *it*." The Divine Author embraces both the burden and the burden-bearer. How perfect is the precious volume, so extensively circulated as indicated by figures quoted above. Other "points" might be suggested to the Editor.

SEASIDE SERVICES may be increased and made more interesting by using the opportune eye-gate lesson in this number, the one on "Fishes" in *Boys and Girls*, or many more in books mentioned on last page.

MATTERS OF THE MOMENT. The second volume of Philip Mauro's Exposition of Romans, entitled, "GOD'S GIFT," is now ready. 1/ net; 1/3, post free... THE EVANGELIST for July is an ideal summer number, as it shows a magnificent Cunarder, with red funnels, &c. 1/ per 100... "THE MYSTERY AND MINISTRY OF SUFFERING" amongst the Redeemed in the Present Dispensation, by R. M'Murdo, should prove a word of comfort to many in this age of unrest. 1d.; 1/ doz., p.f. ... THE SIGN OF THE TIMES. A seasonable word for thoughtful men and women, by Geo. Hucklesby. 6d. doz; 3/6 per 100, post free... DID JESUS RISE? The Vital Fact of Christianity, by Dr. J. H. Brookes, St. Louis. 1/ net; 1/3 post free.

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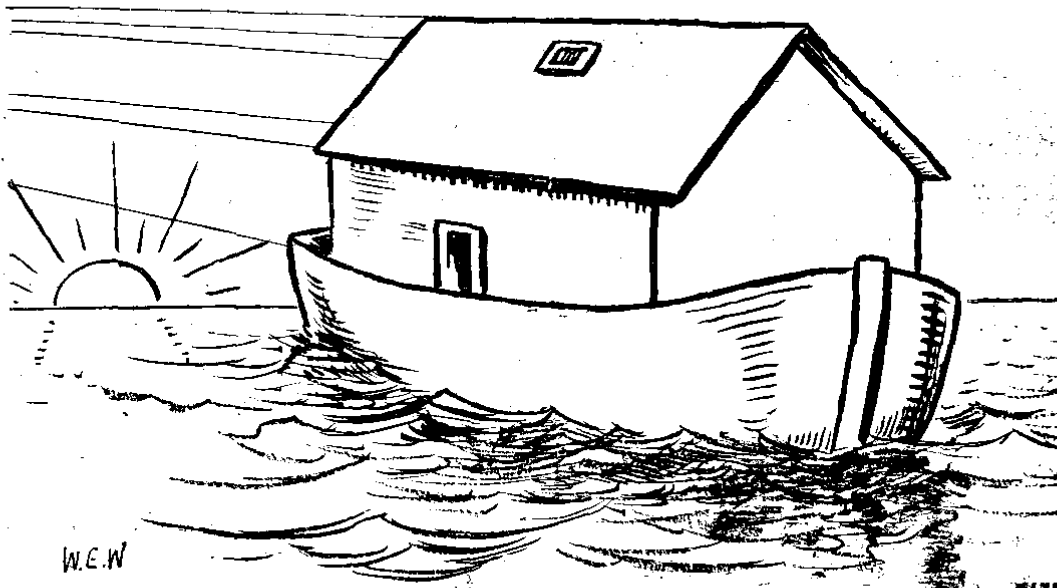
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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
A LABOUR OF LOVE.	Aug. 4,	The Source, -	- 1 John 3. 1. 10,	- 1 John 4. 19
	" 11,	The Sphere, -	- 1 John 3. 11-24,	John 14. 15
	" 18,	The Need, -	- 1 John 4. 1-21,	- Jude 21
	" 25,	The Response, -	- 1 John 5. 1-21,	- 1 Cor. 6. 20

CHOICE PORTION.—"God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much."—Thomas a Kempis.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

GOD'S UNSINKABLE SHIP.



EVERY one is familiar with the story of the ark. In almost every country there are traces of this great event. Hence it is well known to old and young.

The Idea. We are at the seaside and want a lesson for a sand service. Get loan of a blackboard from Sunday or day school (schoolmasters are usually very kind in this way). Take largest you can get. Failing this, select a flat portion of sea wall or hoarding. An odd piece of wall-paper (pattern no object) can be procured from painter or chandler for a few coppers. Turn plain side out, tack to board or wall. Use coloured chalks (the softer the better), distemper, or other water paints. Two or three different colours will lend variety to lesson. Fixing this up has helped to draw your audience. After hymns, prayer, and the opening exercises you are ready for—

The Drawing. Herein lies the difficulty, I hear you say. Remember Paul's "I can do *all* things, through Christ who strengtheneth me" (Phil. 4. 13), and make an attempt. Our good friend WALTER E. WILLY, the artist evangelist, has drawn a simple outline as a guide. By extending the lines you get the focus point on the sheet, or in your mind's eye. These guiding lines could be pencilled on sheet at home. Begin with the bottom line, and draw the long side line of the boat first; complete the ship and the waves. Now a boat floats on the water; but there would have been little safety in this ark, for the judgment came *down* as well as *up* (Gen. 7. 11), so God provided a shelter. Follow other guiding lines, and shape body of ark. Leave *window, door,*

God's Unsinkable Ship.

and *sun* meanwhile, they will do as catch points later. With interest aroused, and expectations high, you are ready for—

The Lesson. We must have points, but not too many. What better than three from the letters of our subject: **A-R-K**. Draw at side, or underneath, or, if there is room, on the body of the ark. Begin with A to indicate that they were—

A**DMITTED FREE.** God stood at the door, and said: "Come thou and all thy house into the ark" (Gen. 7. 1). "But we have no door," I hear a boy say. Right, so we must make—how many? **ONLY ONE** (drawing it in). Yes, only one, and that the free door. All was done, all was ready, all were admitted free. So with our ark—**JESUS**. By dying on the cross He opened up "a new and living way" (Heb. 10. 20) whereby any sinner may be admitted free into heaven. There is only *one* door (John 10. 9), and that door is *free* to all. Will you enter in? Next comes R, telling us that they were—

R**IGHT WELCOME.** No half-hearted voice invited them in. They were as welcome then as when Isaiah said: "Come . . . *without* money and *without* price" (Isa. 55. 1); as when those who "had nothing to pay were *frankly* forgiven" (Luke 7. 42); and as the closing welcome indicates: "Let him take the water of life *freely*" (Rev. 22. 17). Point out that all are right welcome to the Heavenly Ark even to-day. Our third letter reminds us that, once in, they were—

K**EPT SECURE.** As the picture on the yellow match-box indicates, "SECURITY" was a leading point in God's unsinkable ship. He "shut the door" (Gen. 7. 16). He kept them safe, He brought them through. See what I draw, "a window." Only one, looking up, to indicate that all their hope and trust was in Jehovah. He could not disappoint such confidence. Instead of running against a mountain and being wrecked, the ark landed safely on "the *top* of Ararat" (Gen 8. 4). So there is only one vessel absolutely secure to-day—**THE GOSPEL SHIP**. All who step on board are bound to land safe on the golden shore. One last touch—the radiant sun, telling of the "sure and certain hope" (Heb. 6. 19) of the saved in God's ark. "Enter, oh, enter **NOW**."

Use any local or general wreck story to emphasise the importance of being safe for time, and saved for eternity. If free, offer a prize for best copy and detail of lesson.

How quickly the time has fled, what an enjoyable lesson. May we each profit therewith, and finally land safe on the mount of God, to enjoy His presence for evermore. **HYP.**

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

HIDE not the cross behind fine language.
If there was more self-inspection there would be less self-deception.

Sin was the womb where death was conceived.

Pride is the seed of sin.

If you secure a *conversion* without *conviction* you may have a *conviction* that there has been no *conversion*.

Be not a *pleasure lover* but a *pleasure sharer*.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 31
August 4

EUROPE'S FIRST CONVERT.

READ Acts 16. 7-21. LEARN Eph. 2. 13. HINTS, Doors opened, Acts 14. 27; 2 Cor. 2. 12; Rev. 3. 7; doors closed, John 1. 11; John 20. 19; Rev. 3. 20.

OUR lesson gives us an account of the Gospel reaching Europe for the first time. Hitherto the preaching of the Gospel had been confined to Asia, but when Paul and Silas in their journey reached the borders of Mysia, and would have gone inland to Bithynia, the Spirit of Jesus "suffered them not." They therefore, passing through, came to Troas, a seaport on the eastern shore of the Ægean Sea. Here in Troas we find the subject of our lesson.

THE LORD'S GUIDANCE. "The Spirit hindered" (verse 7) the labourers going on in one direction, and a vision was given to lead to another place. (See Acts 8. 26; 10. 19; 13. 2; 22. 17-21.) So the Lord controls and guides workers who are in the line of direct service to Himself.

THE NEEDY'S CRY. At Troas in the night a vision appeared to Paul. Before his eyes came the form of a man in appearance, speech, and dress a Macedonian. "Come over and help us" (verse 9), pleaded the man. Notice that, besides the Lord's sending of His servants, there is the cry of man. Many weary souls are longing to hear the Gospel of rest, many burdened sinners are longing for the Gospel of pardon—God's best help is the Gospel (Rom. 1. 16). The Macedonian man is a fitting type of a soul in *need* of the Gospel. This is the first step towards salvation.

THE SPEEDY RESPONSE. "Immediately" and "a straight course" describe the action of Paul and Silas. This is the true style of Gospel zeal and earnestness. The Father ran (Luke 15), Philip ran (Acts 8. 30), the Seraphim flew (Isa. 6. 6). God will not keep the needy waiting, nor will His servants. There was no time lost. God was anxious to get the good news of the Gospel into Europe. He is as anxious to-day to get souls saved. "Behold, *now* is the accepted time" (2 Cor. 6. 2).

THE PRAYER MEETING. Arrived in that city, where probably there was no synagogue, Paul and his companion sought the "place where prayer was wont to be made," and found a few women there. A very humble beginning of a great European work; we are reminded of Sychar's well (John 4). Lydia, the purple seller, had her heart opened by the Lord and filled with His Word and Himself, and she openly confessed Jesus by being baptised.

Europe's First Convert.

THE OPENED HOME. Lydia had not only profession and confession, but had such a heart for the Lord that she "constrained" Paul and Silas to lodge with her. The best she had was at their service (Gal. 4. 15; 2 Cor. 9. 12). She had opened her heart to the Gospel; she now opens her home to the Lord's servants.

THE STRIKING CONTRAST. A woman possessed of an evil spirit is now shown us—kept by evil, cruel men to serve their greed of gain. This woman is subdued and blessed in and by the Name of Jesus Christ, showing that not only the religious, prayerful, and gentle need to be and are saved by Jesus, but also the violent and Satan-bound can be and are saved by Him (Titus 3. 3-6).

Lesson 32
August 11

PHILIPPI AND ITS JAILER.

READ Acts 16. 22-40. LEARN Isaiah 55. 7. HINTS, Compare 2 Chron. 33; Jonah 3. 5; Luke 15. 23-42; Acts 9; 1 Tim. 1. 15.

THE casting out of the evil spirit from the girl, and the consequent loss to her masters, stirred up their hatred—the sad condition and evil ways of their slave were gain to them, and her blessing became their loss—so Paul and Silas were laid hold of and dragged before the city judges. The charge laid against them was that they taught unlawful customs which Romans might not observe; nothing is said about the real cause. Mob law ensues, and the magistrates, like Pilate of old, became executors of the people's riotous impulses, rather than officers of justice to protect the good and punish the evil (Rom. 13. 3).

THE UNJUST CHARGE. The apostles, being Jews, were hated. The Jews were not only hated and suspected by the Romans, but they had been quite recently driven out of Rome (Acts 18. 2). At Philippi the same feeling existed towards the despised race. Paul and Silas were also blamed for teaching unlawful customs. Their opponents hide the cause of their opposition under colour of zeal for law and order. The drying up of the source of their gain was the real cause of their opposition. There are many to-day who, like the Philippians, are selling their souls for love of money, love of pleasure, &c.

THE SEEMING REVERSE. The two missionaries were captured, dragged before the magistrates, stripped of their clothes, beaten, put into the inner prison, and thrust into the stocks. Surely they had made a mistake in coming to Philippi, and the mission had ended in defeat! Even as Jesus, rejected, despised, and crucified, seemed defeat (Luke 24. 21); but it was the way to victory in His case and theirs.

THE PRAISE MEETING. Paul and Silas prayed and sang praises unto God (verse 25). No wonder we read, "the prisoners heard them." They doubtless had heard many strange sounds in that Roman jail, but never before had there been a prayer and praise meeting within its walls. The apostles rejoiced they were counted worthy to suffer shame for His name (Acts 5. 41).

THE SPEEDY RESPONSE. At midnight, when men slept, God was awake, and He gave Philippi's jail such a shake that it rocked on its foundation as He replied to the voice of His servants (Psa. 18. 7). God is mighty to deliver and mighty to punish (2 Peter 2. 9).

THE AWAKENED JAILER. Suddenly roused out of sleep—as all sinners need to be—the rough man felt eternity near. The cry often heard since, and the question often put in various ways, is on his lips: "What must I do to be saved?" There is room here for the Gospel message.

Philippi and its Jailer.

THE SIMPLE ANSWER. "Believe on the Lord Jesus Christ"—that is all! The saving work is done, and the saving Person is presented to the lost sinner as an all-sufficient and only Saviour (Acts 13. 39, &c.). Paul and Silas followed up by speaking the Word of the Lord with the happiest results.

THE GOSPEL VICTORY. The jailer and his household heard, believed, rejoiced, and obeyed (in baptism) all in one night. In the morning the magistrates had to humble themselves before their prisoners, and Paul and Silas proved that a night in prison for Jesus was a happy event.

Lesson 33
August 18

THESSALONICA, BEREA, AND ATHENS.

READ Acts 17. 1-21. LEARN 1 Thess. 1. 9, 10. HINTS, Compare Prov. 2. 4; 1 Peter 1. 11; John 5. 39; Jeremiah 15. 16.

LEAVING the happy little company of believers in Philippi, Paul and Silas pass on to Thessalonica, some distance south-west of Philippi, where we see them at work in the present lesson.

PAUL'S CUSTOM. Paul, "as his manner was" (verse 2), enters the synagogue of the Jews, because "to the Jew first" was his wise custom in preaching the Gospel. He loved his brethren after the flesh, and takes advantage of the synagogue, in order that he might reach them with his message.

HIS THEME. "Opening and alleging that Christ must needs have suffered" (verse 3). The Jew being familiar with the Scriptures (see John 5. 39; Luke 24. 27), Paul uses them as his text-book. "Opening," that is, "opening up thoroughly," so that the inner sense is revealed; and "alleging," that is, making affirmation that what was seen there had its fulfilment in the work of Jesus. Paul proved from the Old Testament scriptures (1) that it was a suffering Messiah who should come. The Jews looked for a mighty Deliverer, but Paul showed from scriptures, such as Isaiah 53, that "He must needs have suffered;" (2) that God had vindicated His claim by raising Him from the dead. The result was a number believed, and "consorted" (or cast in their lot, verse 4) with Paul.

HIS SUCCESS. Believers were found "a great multitude," mostly Greeks, and of the chief women not a few, a happy company to cheer the labourers' heart; but, as usual, the Jews, unbelievers, moved with envy (Mark 15. 10), joined with the roughs of the city, caused a riot, and sought to lay hold of Paul and Silas. They, unwittingly, bore testimony to the power of the Gospel and its preachers in saying: "Those that have turned the world upside down are come thither also," this being just what is needed, for it is wrong side up, and all need conversion to God. Notice, again, that they set Cæsar and Jesus in opposition, as they did before (compare Matt. 22. 21 and Luke 23. 2), thus in their hatred seeking the aid of the State to crush the true followers of Jesus.

THE NOBLE BEREANS. Driven from Thessalonica, Paul and Silas reached Berea, and acted just as they had done in the former place. There was this difference, that the preachers found an audience ready to hear and willing to search the Scriptures about the doctrine (see John 5. 39 and 2 Tim. 3. 15-17). The inevitable result ensued, faith in the Lord Jesus Christ and knowledge of salvation through Him as well as opposition, persecution, and separation by and from the religious and irreligious world around (John 15. 18-21). The nobility of the Bereans consisted in three things: (1) They received the Word; (2) they searched the Scriptures; (3) they believed the Gospel.

Thessalonica, Berea, and Athens.

THE LEARNED ATHENIANS. From Berea, on the opposition arising, Paul was conducted to Athens, the metropolis of Greece and the headquarters of learning and philosophy. Sending for Silas and Timothy to come to his help, and while waiting for them, Paul was greatly moved with what he saw around him (Matt. 14. 14; Mark 6. 34). Idolatry on every hand, altars and shrines abounding, all sorts of theories and speculations being taught by the different schools, men's vain searchings, showing plainly the need of a revelation and a guide to lead them into a true knowledge of the true God (compare Job 11. 7 and John 1. 18). What earnest desire rises in the heart of the Christian when he sees this to speak out what he knows of the Blessed Jesus, the "express image of God's person" (Heb. 1. 3).

Lesson 34
August 25

MOSES, THE DELIVERER.

READ Exodus 2. 1-10. LEARN Hebrews 2. 14. HINTS, Acts 7. 35; 1 Samuel 12. 8; Romans 11. 26; Rev. 15. 3.

THE children of Israel needed a man to deliver them from slavery and lead them into the Land of Promise. Such a one was Moses, in many ways a type of the greater Deliverer, the Lord Jesus, the true "brother born for adversity" (Prov. 17. 17).

MOSES' PARENTS. A godly pair, Amram and Jochebed, were the father and mother of Moses; his father's name means "exalted people;" he was a grandson of Levi, son of Jacob. His mother's name signified "glory of Jehovah," and was of the same tribe (Exod. 6. 20). For heritage Moses had this godly parentage and the promises of God, with share of the oppression of God's people.

THEIR FAITH AND LOVE. Moses' parents trusted in God (Heb. 11. 23); the command of King Pharaoh to drown all the male children they bravely disobeyed, and for three months they hid the child. Who can tell the anxiety and prayers of that three months! Love to the "goodly child" needed faith in the living God to sustain.

A MOTHER'S PLAN. To put her darling boy in a little ark of bulrushes, coated with clay and covered with pitch, and then to put that ark down on the banks of the river was an extraordinary act. The same word "ark" is used in connection with Noah's salvation (Gen. 6. 14), the Arabic word for coffin. Moses' small ark was a replica of Noah's great one. Doubtless Moses' mother was guided by God in all this, and she would commit that frail and precious treasure to a faithful God.

A FAITHFUL WATCH. An elder sister of the babe, Miriam (the original form of the name Mary), was set to keep an eye on the ark, but "afar off," to see what would be done to the babe; but God was not afar off. This Miriam proved to be very wise and tactful, as her way with Pharaoh's daughter afterwards showed (Psa. 8. 2; Matt. 11. 23).

A STRANGE DISCOVERY. Pharaoh's daughter passed that way to bathe; she seeing the ark, sent her maid to fetch it. On opening the vessel her heart was touched at the sight of the weeping babe—a child, even though a stranger's child, has a strong claim on a woman's love. Some one says, "If there is one thing too strong for man's law, it is a woman's heart." Now is Miriam's opportunity, and cleverly suggesting that she would find a nurse, she called her own mother; thus the child was not only preserved, but restored to his mother's bosom.

A PERFECT TYPE. One can easily recognise in Moses a perfect type of our blessed Saviour and Lord—of lowly birth, hated of the reigning power, delivered over to death, raised out of death, and made a Prince and Saviour.

NOTES AND SUGGESTIONS.

Short notes of special seaside work, blessing in tents, or other movements amongst young folks; will be welcomed for this page. Address, Mr. Hy. Pickering, Bothwell Circus, Glasgow, and send by the 15th of each month.

WORKERS IN COUNCIL.—S.S. Teachers' Conference in Victoria Hall, Belfast, addressed by Mr. T. Baird...At Quarterly Meeting of S.S. Superintendents in London, June 7, preliminary arrangements were made for Teachers' Conference to be held in October. Details later... The first part of Mr. W. E. Vine's helpful address appears in the current issue of *Pathway*. We hope to follow up with the second part in our next.

TENTS, CARRIAGES, &c.—Mr. F. A. Glover had good opening at Weston-Super-Mare. Tent crowded at both children's and adult meetings; signs of blessing...Mr. Macphie is having blessing at Yeovil amongst the children; some conversions. The district is stirred up... Mr. George Cooke has had large and encouraging meetings with Bible carriage at Fernham and Great Coxwell...As a result of Captain Salway's last visit to Sunderland, one young brother and three young sisters, all children of believers, were baptised...Mr. John Ferguson and Mr. F. M'Kenna are having large children's meetings at Oatlands, Glasgow... Mr. A. Midson had meetings with young at Preston, Canterbury, and saw some blessing...Mr. E. Pearce baptised eleven young people in the river Taw at Barnstaple at 7 a.m., June 16; many from Sunday school being present...Mr. F. A. Glover had large meetings of children with blessing at Dilton...As a result of the blessing amongst the senior scholars in the schools at Bolton during Mr. M'Alpine's recent mission, there is every evidence that there will be some additions to the assembly.

IN MANY LANDS.—Mr. C. A. Swan, Lisbon, reports decided increase in the numbers attending the Sunday school...Miss Miles reports several conversions amongst older girls in the Sunday school at Buenos Ayres. Mr. A. Torre in his annual report of Quilmes Orphanage, Buenos Ayres, records God's faithfulness since the commencement of the work in 1904. many destitute children having been fed and cared for, while the chief aim has all along been to bring each child into personal touch with the Saviour. Four were baptised...At Petone, N.Z., five members of the Sunday school have been baptised and received into fellowship.

TWO GOOD IDEAS.—A brother writes: "That piece of paper was ready at Conference. Mrs. ——— has been copying out notes of addresses for an invalid lady in Yorkshire." Many others might "do likewise"...Mr. T. W. Cox, Briar Cot, Kirby Cross, Essex, is hoping

to form a Gospel Holiday Camp in a meadow adjoining his house, supplying army bell tents and fittings at a very moderate cost. Any likely to go might communicate direct....Mr. W. D. Dunning, Honiton, Devon, is also free to receive help from young men on holiday.



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The Believer's Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JAMES BUCHANAN, OF CORK.

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JAMES BUCHANAN, OF CORK.

JAMES BUCHANAN was born on the 15th February, 1844, at Innishannon, a picturesque village situated three miles from Bandon, in the county of Cork. He lived with his parents until he was about twenty-two years old, when he left for Cork city to pursue his business calling. Shortly before leaving he went to hear a Christian soldier preach in the village Wesleyan Chapel, and under the power of the Word he became deeply concerned regarding sin and its consequences. He subsequently found peace under the sound of the Gospel among the Methodists in Cork.

No sooner had he become emancipated than he set to work to win souls for Jesus. A burning desire seized him to gather in the lost, and he gladly accepted an appointment as "visitor" under the above named society in order that he might get into personal touch with the people. In this position he laboured diligently, but in course of time, as he closely studied the Scriptures, he saw that it was his blessed privilege and duty to obey the Lord in baptism, and, furthermore, to meet for worship with those who owned no human Name and recognised no ground of gathering except that revealed in the Divine Word. Despite the loving entreaties of his Christian friends to consider his step, he severed his connection with the Wesleyan body and made haste to obey the commandments of the Lord. He was duly baptised in the old Baptist Chapel, Marlboro Street, Cork, and afterwards cast in his lot with the gathering of believers who then met in the Assembly Rooms, South Mall, and whose testimony is now continued in the Queen Street Gospel Hall, Cork.

The joy which came to our brother on his realisation of the blessed truth that he was a purged worshipper and priest (Heb. 10. 2-10; 1 Peter 2. 5) was very great, and it led him to more devoted service for his Lord. As year succeeded year he grew in grace, and as his knowledge of the Word increased it became his happy purpose of heart to press on believers the truth of gathering to the Lord's Name alone (Matt. 18. 20), making Him the centre, and going forth "to Him without the camp" (Heb. 13. 13). Indeed it may safely be said that his ambition in life was to obey the Lord in all things no matter what opposition or persecution a faithful course involved.

With regard to his labours in the Gospel there were two lines of service which he dearly loved, viz., personal dealing, or, as he used to call it, "button-holing work," and open-air

James Buchanan, of Cork.

preaching. In individual dealing he possessed much tact and wisdom, and many have been blessed from contact with him. He was "instant in season and out of season" (2 Tim. 4. 2), and all classes, high or low, lay or clerical, were faithfully dealt with concerning eternal matters. So engrossing was this service to him of late years that he made it a practice to devote Saturday afternoons to the work, when he could be seen moving up and down the principal thoroughfares "in quest for souls." Before going out he prayed for guidance to anxious ones, and on his return home he earnestly prayed for blessing on the Word spoken. He also visited the sick and afflicted in their homes and the city hospitals, and the following extract from *The Believer's Pathway* of April, 1899, will show how the Lord used his ministry to the conversion of Mr. James Copithorne, who subsequently devoted his brilliant life and talents to mission work in Central Africa. Mr. Copithorne used to say that "his conversion was due to an incident that occurred while he was for a short time detained, at the age of eight, in a city infirmary. An earnest Christian (Mr. Buchanan) on paying him a visit spoke a few words in the ward to an adjoining patient, and so uplifted Christ on the cross that he got such a sight of the Saviour just then as he never had before."

But it is in connection with pioneer open-air Gospel effort in the south and west of Ireland that our brother was most widely known. Years before the Irish open-air mission decided to enter the dark confines of Rome in Cork, he prayed that the door might be opened for the Gospel. His prayers were graciously heard, and when, in 1893, the first attempt was made to preach in the open air in Cork he heartily identified himself with the movement, and soon, owing to his indomitable courage and perseverance, became well known as "Salvation" or "Whosoever Buchanan."

In this short review it is impossible to refer to the stirring incidents of the open-air campaign, but an idea of the public interest taken in them at the time may be gathered from the fact that the riots formed the subject of discussion in Parliament, and also the press of the United Kingdom. All the power of Rome was employed through the Corporation, priests, police, and even magistrates, to hinder the work, and our brother and those associated with him often suffered severely for the Gospel's sake. During the angry strife of years his faith never wavered, and he encouraged his companions to persevere until the victory was won. When comparative

James Buchanan, of Cork.

calm was restored in Cork he volunteered to go to Galway, Athlone, and other towns for further pioneer work, and in every place visited he witnessed a bold confession amid indescribable scenes of violence and disorder. In Galway the preachers here badly injured by stones, and our brother on his return some was ordered complete rest and change for a short time until his body had recovered from the effects of the ill-treatment received. Thank God the Gospel can now be preached in several towns in the south and west of Ireland, and it was our brother's joy in recent years to revisit the scenes of former battles and preach the Good News to the people.

He strongly believed in preaching the Gospel clearly and simply, and when doing so he ever sought to emphasise the fundamental doctrines of grace, particularly the substitutionary and vicarious aspect of the Atonement. The coming of the Lord was also a truth very dear to him, and, in answer to his prayer, it was made a motive power in his life for loyal service.

Mr. Buchanan had been ailing for some months before he became seriously ill. Before the "breaking of bread" on Easter Sunday he felt very weak, and, on recovering, said, "I'll soon be with the Lord." On the following day he took to bed, where he remained until called away on Whit-Monday, 1912. Happily he was spared physical pain, and his sick chamber was indeed as the gate of heaven. Filled with "joy unspeakable and full of glory" (1 Peter 1. 8), he sent loving messages to the saints, and exhorted those who were privileged to surround his bed to serve the Lord with full "purpose of heart" (Acts 11. 23). Truly his faith in his "Ever Blessed Substitute" was most triumphant in the valley of death.

The funeral was large and representative, several Christian members of the Royal Irish Constabulary, at their own request, carried the mortal remains of the deceased warrior from his room to the bier, and from the bier to the grave. These men had in years gone by nobly protected him in the open air. The Gospel was preached in power at the graveside by Richard Bright, of Bandon, and T. E. Wolfe, a fellow-open-air worker in Cork since the inception of the testimony.

Two favourite hymns of our brother were sung, "There is a Fountain Filled with Blood," and that sweet song—

"But, Lord, 'tis for Thee, for Thy coming we wait,
The sky, not the grave, is our goal;
Oh, trump of the angel! oh, voice of the Lord!
Blessed hope, blessed rest of my soul."

W. H. W.

HOW TO PREPARE A SUNDAY SCHOOL LESSON.

Notes of an Address by W. E. VINE, M.A.—PART II.

At Bloomsbury Chapel, London, 30th March, 1912.

ONE of the essentials to bear in mind in preparing what we are going to teach is *clearness*, that is to say, one must endeavour to be sure that what we are saying will be clearly understood by our hearers. When a proposition is made by a member of certain deliberative assemblies, the request is frequently made, "Will the gentleman be good enough to submit his proposition in writing?" and while we would not advocate the writing out beforehand of all that is going to be said, yet we shall occasionally find it useful to put down certain of our statements in writing first, so that we may be sure that the matter is clear at least to our own minds. Then we need to remember that what is understood by us may not be understood by the scholar. This will result in our eliminating a good many expressions to which otherwise we might have given utterance. Though we often give children credit for understanding less than they do, yet, as regards the meaning of our words, usually speaking, we are not simple enough. I remember hearing a teacher speak concerning the word "passion" in Acts 1. 3 as if the Lord had been angry. You can imagine what a serious misunderstanding may have arisen in the minds of some of his hearers.

In studying a passage of Scripture it is well to ask oneself what is the main teaching, and what are the incidental truths? There may indeed be more than one main doctrine. The various incidental doctrines that you seek to enforce from a passage are like the facets of a gem. They present the general truth in a variety of ways.

Questions. Another important point in your preparation is as to the questions you are going to ask. Questions are a great help in keeping the attention of your scholars, but they require considerable care in preparing, both as to how they are to be put and what replies are likely. There is a story of a teacher who prepared a question on the subject of the circulation of the blood, which he propounded in this way: "Will you tell me why it is that when I stand upon my head the blood rushes to my head, but when I stand upon my feet the blood does not rush to my feet?" One lad ingenuously gave the reply, "Why, teacher, your toes aint empty, you see." When questions, however, are carefully thought out they are valuable aids to the art of instruction, and very often by commencing with one or two suitable questions the interest of the class is at once aroused.

How to Prepare a Sunday School Lesson.

Illustration. Another matter of great importance in preparation is as to what illustrations are to be given. In regard to these the Bible is its own illustrator, and is far the best. Its illustrations themselves instruct while illuminating the point under consideration. We may also gather illustrations from the scenes and circumstances with which we become associated in our daily life, and it is advisable to keep a special notebook for jotting them down as we go. One is apt to forget a useful point if a mere mental note is taken. The teaching of Christ was full of illustrations drawn from subjects immediately to hand, and we may well imitate His example. Those which we have obtained in our own experience are always more forcible than those which we have received from others. An important point to be considered in preparing illustrations is to make sure that we never give them without applying their point to the particular teaching we are conveying at the time.

Preparation. It is well to have the subject which has been appointed for the next Sunday afternoon before us throughout the preceding week. It may be difficult in these times to set aside a certain portion of each day for this work, yet it is not impossible. This was evidenced in the case of a business man who had to work long hours each day, and yet, being a Sunday school teacher, he devoted one hour a day for the work of preparation for his class. You can quite understand the success which attended his labours, and the fact that many of his scholars soon were not only brought to the Lord, but themselves became devoted teachers.

(To be concluded in next number by points on "Methods and Aim").

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

PREVENTION of sin is preferable to penitence for sin. ———
 The first man was a *sin-bringing* Adam, the Second Man was the *sin-bearing* Adam.

God's voice is seldom heard in a *noisy* heart.

Keep *human feelings* out of *divine dealings*.

Make your promises *cautiously*, but keep them *faithfully*.

In the Bible not only has God *spoken*, but *speaks*.

be allowed to accumulate.

Spirituality is vital to the life of an assembly of God. A spiritual concern can never be manipulated by carnal machinery.

THE FAITHFULNESS OF GOD.

"**G**OD is faithful" (1 Cor. 1. 9). In these words we have the expression of a heart at peace and a mind at rest; the assurance of present blessing, the certainty of further supplies.

His Name (Psa. 119. 65-80). "The faithful God" (Deut. 7. 9). In contrast with our experience in a world of change, in contact with our fellows, who, like ourselves, are failing and faithless, and conscious of our own inconstancy, the unchanging character of God is our only strength and stay. The assurance that His love is unending, that His mercies fail not, is the answer to fear, and the dispeller of doubt. Our safety does not depend on our endeavour, but on His grace. not on our constancy, but on His faithfulness (Psa. 89. 24).

His Watchfulness (Psa. 119. 81-96). "He that keepeth thee shall not slumber" (Psa. 121. 3). Unwearied love and unfailing faithfulness mark His dealings with us. Mercies new every morning and faithfulness every evening are our continual experience, while goodness and mercy are our constant companions (Psa. 23. 6). He numbers our hairs (Matt. 10. 30). He knoweth our frame (Psa. 103. 14). He anticipates our needs (Matt. 6. 8). He hears the cry of faith. He bottles our tears, and will not suffer us to be tempted above that we are able (1 Cor. 10. 13).

His Word (Psa. 119. 97-112). "The Word of the Lord endureth for ever" (1 Peter 1. 25). In contrast with man's word, which is as unreliable as man himself, we have the unchanging Word of God. It is on this immovable foundation that our faith rests. "It is impossible for God to lie" (Heb. 6. 18). "He abideth faithful; He cannot deny Himself" (2 Tim. 2. 13). Daily experience proves "there hath not failed one word of His good promise" (1 Kings 8. 56).

His Way (Psa. 119. 113-128). The faithfulness of God does not necessarily mean freedom from sorrow and suffering. His path is in the sea as well as in the sanctuary (Psa. 77. 19), and tribulation and suffering are part of the present experience of the Christian. "Thou in faithfulness hast afflicted me" (Psa. 119. 75) should, however, express all His dealings with us. That "we may be partakers of His holiness" (Heb. 12. 10).

His End (Psa. 121. 1-8). "The Lord is very pitiful and of tender mercy" (James 5. 11), and at the end of our present mingled experience of mercy and faithfulness we shall step out at length into that mercy, which is from everlasting to everlasting, to declare His faithfulness and recount "all the way the Lord thy God led thee" (Deut. 8. 2).

J. H.

POINTS FOR PROGRESSIVES.



A **N**OTHER HERO IN THE FIGHT forms the subject of our "brief record" this month. Who could have judged at the beginning of the year that we would have two records from Ireland ere the year closed? Yet following the veteran MARTIN SHAW, of Belfast, comes JAMES BUCHANAN, of Cork. Who also would have thought of T. R. Clemas, T. Bless James M'Gregor, or Henry Varley? These reminders surely cry aloud to young and old to "gird up the loins of your mind, be sober, and hope to the end" (1 Peter 1. 13).

CALM AND COURAGEOUS. With the unknown path before us, and with a world of unrest around, we may yet remain calm. Let one fact encourage: "The Harvard University has prepared in sections a photographic map of the entire sky. It shows one and a half million stars, and would cover more than five acres." Yet the sinner saved by grace looks up and knows HIM who flung every star from the Hand that was pierced on Calvary (Heb. 1. 10), yea, more, "He telleth the *number* of the stars; He calleth them all by their *names*" (Psa. 147. 4). Take courage, toil on, "the recompense of the reward" lies ahead. HyP.

ARGUMENT No. 7. A railway worker suggests another argument from detail as to the accuracy and inspiration of the Bible. In connection with Jacob blessing Joseph's two sons, as found in Genesis 48. 15, 16, Jacob says, "God which fed me all my life long *unto this day*, . . . bless the lads." Had he been kept until brought into Egypt, or until yesterday, how great mercy, but the aged pilgrim needed Him "*this day*." So with us. Other suggestions are coming in. Have you one?

GOOD READING for young Christians which we can honestly recommend. All new. (1) "Both Lord and Christ," by J. R. Caldwell, and "The Deity of Christ," by C. F. Hogg, in this month's *Witness*. (2) "The Mystery and Ministry of Suffering," by R. M'Murdo, id. (3) "The Musical Miller; or, the Revival at Burnham Mill," id. (4) "The Death of Christ," *Witness Manual*, No. 6, by C. F. Hogg, nearly ready, id. (5) "Straight Paths for the Children of God," by A. Marshall, 2d. Orders of 1/ or more, assorted, post free anywhere.

THE GOSPEL SCHEME takes up the interesting study of "THE EARLY TRIUMPHS OF THE GOSPEL." Complete scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages. Dr. Anderson-Berry's new volume, "Pictures in the Acts," should give a stimulus to these studies. 1/; 1/3, post free.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE FAITHFULNESS OF GOD.	Sept. 1,	His Name,	Psa. 119. 65-80,	Deut. 7. 9
	" 8,	His Watchfulness,	Psa. 119. 81-96,	Psa. 121. 3
	" 15,	His Word,	Psa. 119. 97-112,	1 Pet. 1. 25
	" 22,	His Way,	Psa. 119. 113-128,	Heb. 13. 8
	" 29,	His End,	Psa. 121. 1-8,	Psa. 92. 2

CHOICE PORTION.—"There is nothing beyond His power to do for us, nothing above His wisdom to contrive for us, nothing outside His resources to supply us. His power, His wisdom, His resources are at the disposal of His love for us."—John Dickie.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

THE NAME HIGH OVER ALL.

J ustificatio	"Ye are justified" (1 Cor. 6. 11).
E ternal Life	"Hath everlasting life" (John 5. 24).
S alvatio	"Ye are saved" - (Eph. 2. 5).
U nending Joy	"Pleasures for evermore" (Psa. 16. 11).
S anctificatio	"Ye are sanctified" (1 Cor. 6. 11).

OUR text to-day is "Jesus," the Friend of little children, the name high over all. How sweet the Name of Jesus sounds! Show in acrostic five things (one for each finger) the Christian boy or girl has, because of what Jesus has done.

JUSTIFICATION. A boy might read 1 Corinthians 6. 11. Christ's death was necessary ere we could be saved, and His resurrection ere we could be justified and God satisfied. "He died for our sins, and rose again for our justification," and "being justified by faith, we have peace with God."

EVERLASTING LIFE. Ask a girl to read John 5. 24. Here is true progress—(1) hearing, (2) believing, (3) having (not hearing, doubting, hoping), and 'tis *everlasting* life. Scripture is so emphatic about this He saves "to the *uttermost*." "Him that cometh, I will in *no wise* cast out."

SALVATION. A boy should read Ephesians 2. 5. Salvation. Sweet sound! Free, full, present, perfect. For spirit, soul, and body. Oh, what a salvation this, and what a wonderful Saviour! Show that we know not half the dangers and trials and temptations and difficulties we are saved from when converted in our youthful days. "*Now* is the day of salvation."

UNENDING JOY. Get a girl to read Psalm 16. 11. Point out the increasing tendency of the age, all young and old alike seeking for pleasures which only satisfy "for a season." In Christ "pleasures for evermore." God has "no pleasure in the death of the wicked." Nay, rather, it pleased the Lord to bruise Him (Jesus) for our sakes.

SANCTIFICATION. A boy might read again 1 Corinthians 6. 11. It is the purpose of God with regard to those who are saved and justified, that they should be sanctified, set apart for service for Him, meet for the Master's use, and at last to hear the "well done, good and faithful servant," from Him who died on Calvary's tree, that we to heaven might go, untold bliss with Him to know.

W. T. R.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 35
Sept. 1

PAUL AT MARS' HILL.

READ Acts 17. 22-34. LEARN John 14. 9. HINTS, 1 Cor. 2. 8; Romans 1. 22;
1 Cor. 2. 2; Matthew 11. 25; John 17. 25.

IN Athens Paul saw man in a most cultured state, knowing much, yet without the knowledge of the true God or His Son Jesus Christ. He could not quietly rest with such a state of matters around him, so proceeded to speak out what he so well knew. The philosophers set Paul on Mars' Hill to hear what he had to say. Paul's address is the subject of our lesson.

AN IDOLATROUS PEOPLE. "I perceive that in all things ye are too religious" (verse 22). A better rendering would be, "Ye are much given to religious worship," which was really paying the Athenians a compliment. It was wisdom on the part of Paul to begin his speech in this manner; he thus gained their attention. The worship of the Athenians, however, was idolatrous. Their city was filled with idols. It would be good to remind the scholars that their ancestors in Britain were once blind idolaters also, and but for the light of the Gospel we would have been the same to-day.

AN UNKNOWN GOD. "I found an altar with this inscription, To The Unknown God" (verse 23). Walking through their city Paul saw this altar, and very tactfully he lays hold of their admission. The Athenians were proud of their learning and knowledge, yet they did not *know* God. Paul knew God, however, and he could say, "Him declare I unto you," "It is eternal life to know God, and Jesus Christ whom He hath sent" (John 17. 3), and life is the great need of dead souls (Eph. 2. 1-5). It is possible to *know* a great deal, and yet not know God. Those who are acquainted with Jesus Christ know God, for Jesus Christ was God manifest in flesh (1 Tim. 3. 16).

A REVEALED GOD. "God that made the worlds and all things" (verse 24). He is revealed in creation; the works of His hands declare His glory (Psa. 19. 1; 8. 3; 104. 24; Rom. 1. 20, &c.). Every blade of grass and tree leaf speak of the perfection of the Creator. This Creator God is Jesus, for it was really Jesus Christ who created all things.

A GIVING GOD. "He giveth to all life, and breath, and all things" (verse 25). It is good to know God, not only as Creator, but as Giver. In creation we see God's *ability*; in providence we see His *goodness*. Ability and character are not always found in the same person. There was once a famous general who by his ability as a soldier won many victories, but whose moral character was sadly defective. He was an *able* general, but a *bad* man. It is comforting to know that our God is not only *great*, but He is *good*.

A RIGHTEOUS JUDGE. "He hath appointed a day, in the which He will judge the world in righteousness" (verse 31). God has not only revealed His *greatness* in creation, His *goodness* in providence, His *grace* in redemption, but He will yet manifest His *righteousness* in judgment. The day is appointed and the Judge ordained. The present is a day of grace, but very soon grace will end, and judgment begin (Heb. 9. 27). Jesus Christ is to-day a Saviour, but one day He will be a Judge.

A THREEFOLD EFFECT. "Some mocked, others said we will hear thee again, certain believed" (verses 32-34). Three classes of hearers listened to Paul's address that day on Mars' Hill; the same three classes are in every Sunday school or Gospel meeting—*mockers*, *procrastinators*, and *believers*. It is serious to be a mocker. A sarcastic young fellow riding past an open-air meeting once scoffingly asked an old servant of Christ how far it was to hell. The old man replied, "Perhaps nearer than you think." He turned a corner, his horse shied

Paul at Mars' Hill.

at something, he fell to the ground, and was killed instantly. "Be not deceived; God is not mocked" (Gal. 6. 7). It is dangerous also to procrastinate. It is said that hell is paved with good intentions. Tomorrow is the devil's day which never comes. God's time is NOW (2 Cor. 6. 2). It is good to be amongst those who *believe* and are saved.

Lesson 36
Sept. 8

PAUL AT WORK IN CORINTH.

READ Acts 18. 1-17. LEARN 1 Corinthians 2. 1, 2. HINTS, Mark 6. 3; Matthew 4. 18; Col. 4. 14; Acts 20. 35; 2 Thess. 3. 10.

FROM Athens Paul proceeds to Corinth, which was a great commercial centre. By its position on the isthmus between the Ægean and Ionian seas it afforded a splendid centre from which the Gospel would naturally spread far and wide. Paul remained a considerable time in Corinth, and our lesson covers a few events of that stay.

PAUL'S COMPANIONS. Paul found "a certain Jew named Aquila, . . . with his wife Priscilla" (verse 2). The Jews having been expelled from Rome by the command of Claudius, a large number had settled in Corinth. Amongst them were these worthy folks, Aquila and Priscilla. They were probably Christians, and may have been converted on the day of Pentecost, as we know there were people in Jerusalem at that time from Pontus, to which place Aquila and Priscilla belonged (Acts 2. 9). Being of the same craft, Paul makes their house his home. Paul was careful in the selection of companionships, so should every Christian.

PAUL AS WITNESS AND TENTMAKER. Like every Jewish youth, Paul had been taught a trade. He would be burdensome to no one (2 Cor. 11. 9), and so he worked at his trade as a tentmaker during the week, and witnessed for his Master on the Sabbath day in the synagogue. Seeking souls and weaving tents for Jesus is the sum of the apostle's early days in Corinth.

THE GOSPEL OPPOSED. They opposed themselves and blasphemed (verse 6). In Corinth, as in other places, Paul preaches the truth *first* to the Jews, but their opposition was so virulent that he solemnly and sadly turns from them to offer the rejected salvation to the Gentiles around. God willeth not the death of any, but He cannot save men against their will. It is good to note that God overrules the opposition of the Jew for the blessing of the Gentile. Rejection by the Jew has meant salvation for the Gentile (John 1. 11, 12).

THE GOSPEL RECEIVED. Crispus, the chief ruler of the synagogue, and all his house, and many Corinthians heard believed and were baptised (verse 8). Notice the order so oft repeated; simple and complete.

THE WORKER ENCOURAGED. "Then spake the Lord to Paul in the night in a vision" (verse 9). Since coming to Europe Paul had met little else but opposition. Imprisoned at Philippi, opposed at Thessalonica and Berea, treated with indifference at Athens, and now again bitterly opposed at Corinth, Paul felt quite depressed and discouraged. Moreover, he longed for the conversion of his Jewish brethren, and now that he had been obliged to turn from them, he had a heavy heart. Special circumstances have special provision, and the Lord by means of the vision ministers fresh courage and confidence.

ASSURANCE OF SAFETY. Our Lord's word was very appropriate and strengthening, "I am with thee." There has been separation from your brethren for My sake; you are not alone, I am rejected with thee, as well as with thee in rejection, "No man shall hurt thee." Stories of lions, and fires, and man-hunts rise up here (Heb. 13. 6). "I have much people in this place." The eye of the Lord was on many a jewel in dark Corinth whom He would call "His own;" those jewels Paul was there

Paul at Work in Corinth.

to find and gather together; stones in the quarry to be brought into the building; Paul, under God, to be the builder (1 Cor. 3).

THE JEWS AND THE JUDGE. The usual hatred of the Jews became manifest, and Paul again found himself brought to earthly judgment-seat. On this occasion they found themselves before a man who decided he was not there to judge words and names, but to punish wrong-doing and evil. All that was accomplished was that their own chief ruler was beaten and the case dismissed. Thus the Lord proved true to His promise that "no man shall hurt thee" (verse 10).

Lesson 37
Sept. 15

EPHESUS AND ITS DIANA.

READ Acts 19. 21-41. LEARN Matthew 16. 26. HINTS, Matthew 6. 24; Matthew 8. 33; John 11. 48; Acts 16. 19; 1 Timothy 6. 5, 6.

PAUL had come to Ephesus from Corinth. Ephesus was an important city, the capital of the Roman province of Asia, and contained the magnificent temple of the famous goddess Diana, in which was her image, reputed to have fallen from heaven. Consistent with his custom, Paul first of all reasons with the Jews in the synagogue, but on account of their opposition was obliged to leave the synagogue. For two years he taught the way of life in the school of Tyrannus, and confirmed his words by miracles (verses 11 and 12). Many believed and confessed their evil deeds by publicly destroying their bad books; "so mightily grew the Word of God and prevailed."

THE EPHESIAN SILVERSMITHS. "This our craft is in danger" (verse 27). The complainant, Demetrius, was a chief man among the silversmiths. The principal part of their business was to make little models in silver of the shrine of Diana. The people of Ephesus, as also those who came from far to worship the great image, purchased these models, and carried them about on their persons as charms to shield them from danger. At the specially-called meeting of the silversmiths it was said that this Paul was "turning away the people, and saying that these were no gods," and so, of course, spoiling their business. The real cause of the trouble was self-interest and love of gain (1 Tim. 6. 10). This is at the root of much of the opposition to the Gospel in the present day.

THE GOSPEL'S TRIUMPH. Like the Thessalonians, many of these Ephesians had been turned from idols to serve the living and true God (see verse 19). This was the complaint, but it was a splendid testimony to the power of the Gospel. The Gospel turned men and women then from idols; it can do the same to-day.

THE ANGRY RIOTERS. "The temple of the great goddess Diana . . . despised" (verse 27). While these silversmiths in their private meeting plainly said that it was their craft which was in danger, they came to the populace with the pretext that their religion was in danger, while the true cause was the loss of their trade. The people were full of wrath, and the whole city was filled with confusion. When men have no argument they resort to anger: and so it became not a question of reason but of riot. They caught two of the disciples, Gaius and Aristarchus, and dragged them into the public meeting-place called the theatre, probably for the purpose of abusing them or making them a spectacle. Thus early they were called to suffer for the name of Jesus. Paul would have gone in fearlessly to the scene, probably to address the crowd, but the disciples would not allow him. The Christian may be called upon to lay down his life, but not to throw it away.

THE SENSIBLE TOWN CLERK. The town clerk very wisely sought to control the emotions of the multitude by putting the matter before them in an orderly and legal fashion. He detected that Demetrius and the silversmiths with him were working for their own hand, that the good of the people and the glory of Diana were not their motives.

Ephesus and Its Diana.

Riot and disorder would only bring harm on the rioters, and could not help a falling cause. If Paul could be proved to have done Demetrius and his friends any wrong the law court was the place to obtain redress for the evil done (Rom. 13. 3, 4).

THE PRESENT DAY LESSON. Our lesson is a little peep into the working of human nature and self-interest, the same in all times. Notwithstanding, all that is against the Gospel; it is still "powerful" (Rom. 1. 16), "mighty through God" (2 Cor. 10. 4). And so in the face of all hindrances and opposition we keep to the preaching of "Christ and Him crucified" (1 Cor. 2. 2).

Lesson 38
Sept. 22

FAREWELL TO EPHEBUS.

READ Acts 20. 17-38. LEARN Acts 20. 32. HINTS, Gen. 28. 1; Gen. 48. 21; Deut. 31; Joshua 24; 1 Samuel 12; 2 Samuel 23; John 16; Luke 24. 50.

OUR present lesson gives an account of the apostle accompanied by a few disciples travelling into Macedonia. On the way they call at Philippi, and across to Troas, from thence to Assos, Samos, and Miletus. Paul was hurrying to reach Jerusalem at Pentecost, and not being able to reach Ephesus himself he sent to that place for the elders to meet him at Miletus. The apostle's touching address to these elders is our present theme.

PAUL'S DEVOTED SERVICE. "I have been with you at all seasons serving the Lord" (verses 18, 19). Paul's service to His master was (1) Devoted—"at all seasons" (verse 18); (2) Humble—"humility of mind" (verse 19); (3) Real—"with tears" (verse 19); (4) Faithful—"kept nothing back" (verse 20); (5) Thorough—"taught publicly and from house to house" (verse 20). Paul's address was not given in egotism, but was meant to serve as an example to the elders of Ephesus to copy him as He had followed Christ (Phil. 3. 17).

HIS UNFAILING TESTIMONY. "Repentance toward God, and faith toward our Lord Jesus Christ" (verse 21). This was the unflinching testimony of Paul wherever he went to both Jew and Gentile. As a result of his testimony souls had been saved, and churches had been formed. The Gospel is still God's hope for this poor world.

HIS UNSELFISH EXAMPLE. "I have coveted no man's silver" (verse 33). "These hands have ministered unto my necessities" (verse 34). "It is more blessed to give than to receive" (verse 35). Selfishness is no part of true Christianity. The Good Shepherd gave His life for the sheep (John 10. 11), and Paul, like His Master, lived for the good of others. Paul's example should be followed by every true Christian.

HIS HOLY DETERMINATION. "I go bound in the Spirit unto Jerusalem" (verse 22). Bonds and afflictions waited for him, yet, unmoved, the apostle set his face towards Jerusalem, like his Master before him (Luke 9. 51). For the joy of a finished course Paul, like Jesus, endured (Heb. 12. 2). Luther in a later day, when pressed to stay away from the Diet of Worms where he was to be tried for heresy, said to the messenger, "Go, tell your master that though there should be as many devils as there are tiles on its roofs, I would enter it."

THE ELDERS' DUTIES TO THEMSELVES. "Take heed to yourselves" (verse 28). The place of prominence is the place of danger. The lion seeks the flock (1 Peter 5. 8.), the wolf desires the same (John 10. 12.), and the shepherd is in the front of responsibility. Watchfulness is needed; faithfulness is essential.

THE ELDERS' DUTIES TO OTHERS. "Take heed to all the flock among which the Holy Spirit both made you overseers" (verse 28). "Feed the Church." The sheep need food and it is the business of the elders' to feed them with the Word of God.

REASONS FOR WATCHFULNESS AND DILIGENCE. Wolves will come in in sheeps' clothing, and even of their own number will men

Farewell to Ephesus.

rise up with perverting words, enticing Christ's followers to follow them. True in the first century, and much more the case in the twentieth century.

A SURE AND SAFE RESOURCE. "God and the Word of His grace," an expression beautiful and full of profound meaning—the unchanging, ever-faithful, and all-sufficient God is the refuge and shield for Christ's sheep—the "Word of His grace," or the truth of His favour to us in Christ; it is the Word of His truth, but the title "Word of His grace" conveys the idea of help in the truth. It is grace and truth, needed by the sinner and by the saint, which "came by Jesus Christ."

Lesson 39
Sept. 29

JOSHUA, THE TRUSTY LEADER

READ Joshua 1. 1-18. LEARN Isaiah 55. 4. HINTS, Heb. 2. 10; 5. 9; Isaiah 49. 8-10; John 10. 3; Rev. 7. 17.

"**G**OD removes His workers, but His work goes on." God had promoted His servant Moses by taking him "on high," and He has His chosen man ready to fill the vacant post. Tried and tested and fitted, as well as found fit, is the once young servant of Moses, Joshua, son of Nun, whose name signifies "Jehovah is salvation;" Jesus is the Greek form of the same name (Heb. 4. 8).

A NEW LEADER. Like Moses, Joshua was doubtless born in Goshen, and would be about forty years of age when the exodus took place; so that he must have been at least eighty years of age when he became commander-in-chief. He had been with the people all through their desert experience. We find him first mentioned in Scripture in a battle with the Amalekites (Exod. 17. 8-16), and he was one of the faithful spies who brought a good report of the land (Num. 13). His experience in the wilderness fitted him for the position he occupied as Moses' successor. Like Him of whom he is a type, Joshua "*learned . . . by the things which he suffered*" (Heb. 5. 8).

THE NEW LAND. "Every place that the sole of your foot shall tread upon, that have I given you" (verse 3). The death of Moses—typical of the death of Christ—is necessary before the land can be opened and entered. Once entered, if the land is to be theirs practically, it must be conquered. There are enemies in the path, and the encouraging exhortation is needed: "Not any man shall be able to stand before thee" (verse 5). The promise made to the nation in Deuteronomy 11. 25 is here repeated to Joshua their leader. This promise was literally fulfilled, as great success attended Joshua's leading. "As I was with Moses, so I will be with thee" (verse 5). The God who had brought Moses through many a difficult trial would not fail nor forsake the new leader. Christ is the Leader of His people to-day—"the Captain of our salvation, bringing many sons to glory" (Heb. 2. 10), and although our enemies are many and mighty, under His banner we shall be "more than conquerors through Him that loved us."

THE NECESSARY CONDITION. Certain conditions were essential to success. There must be meditation of and obedience to the law of the Lord. All must be done in accordance with God's righteousness (verses 7, 8). Joshua was to be a student of God's Word, so that God's work would be done in God's way. This is the secret of true success (Psalm 1. 2, 3). Jesus was the perfect Student of the Word (Psalm 40. 8; Isa. 50. 4). When tempted in the wilderness He met every one of Satan's onslaughts by a shaft from God's Word (Matt. 4. 1-11).

THE PROMISED OBEDIENCE. Perfect obedience was accorded to Joshua (verses 16, 17, 18). Jesus our Leader is worthy of perfect Lordship. Whosoever rebelled against Joshua's authority was to be put to death (verse 18). God's Man is in authority now, and whoever resists Him resists God (Rom. 13. 2). The Gospel of Jesus Christ contains in it salvation and condemnation side by side (2 Cor. 2. 15, 16). The obedience of faith means salvation (Rom. 1. 5). Unbelief is death.

NOTES AND SUGGESTIONS.

Short notes of special seaside work, blessing in tents, or other movements amongst young folks, will be welcomed for this page. Address, Mr. Hy. Pickering, Bothwell Circus, Glasgow, and send by the 15th of each month.

WORKERS IN COUNCIL. Half-Yearly Meeting of Sunday School Teachers, Glasgow, falls due September 21...The second part of Mr. Vine's address is given in this number. Next Conference in Bloomsbury Chapel, London, in October.

SPECIAL SERVICES for young folks have been held at many spots in coast and country during the summer weather. Mr. Alex. Marshall had good gatherings on shore at Largs...Mr. Jas. Stephen on shore two miles from Dundrennan.

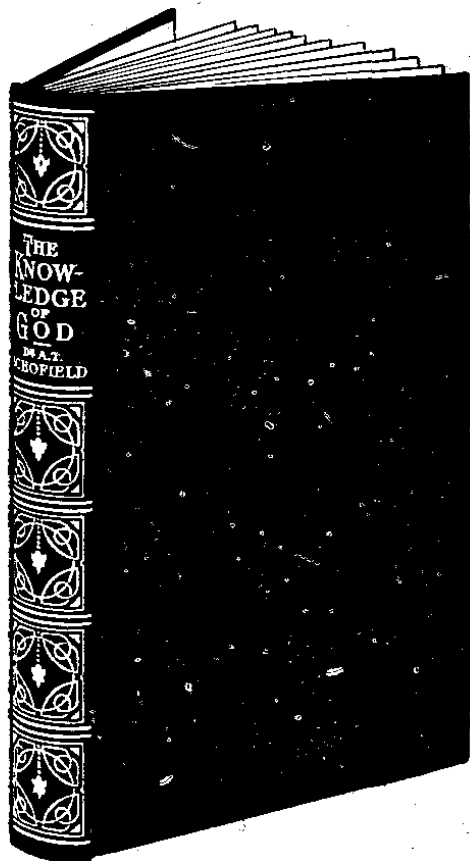
BIBLE CARRIAGES, ever an attraction to young folks, have had many attractive listeners. Mr. Geo. T. Veitch with Beulah Van at Ickham, Canterbury...Mr. Percy Beard at Aberdour...Messrs. M'Nab and Kennedy with Caledonian Car in Stirlingshire...Mr. H. Hasler at Great Rollright and Salford...George Cooke at Shrivvenham. Also the

CANVAS TENTS. Another method of reaching young as well as old...Mr. Wm. Hamilton at Ruyton, Shropshire...Mr. J. M. Hamilton at Beith...Messrs. M'Kenzie and Bruce, Inverness...Mr. John Ferguson, Glasgow, and many more too numerous to mention here. See *Witness*, and pray in workers' meetings for blessing.

HERE AND THERE. New assembly at King's Heath Institute, Birmingham, have opened a school...Mrs. Filton is having encouraging attendances amongst Jewish children in London...Mr. Hy. Pickering gave object addresses in Clapton Hall and the Ferry, London. Mr. Walter E. Willy follows in July.

THE WIDE WORLD. Sunday school of 260 at Bethany Hall, Annesley Road, South Brisbane, had a pleasant outing on Empire Day, and continues to prosper...Increase of school at Valladolid, Spain, necessitates a larger hall. A good sign...Out schools continue to be

opened at Bihe, Central Africa...Miss Maclay's blind Chinese boy at Kwala Lumpur continues to improve daily...Three scholars have been saved at Kiangsi, China...In closing the school for the summer James Nishet, Isafjord, Iceland, gave away 112 books for perfect attendance...Miss Durant, Quilmes, Argentina, has begun with a class of fifteen girls...Miss Janet Wilson, of Glasgow, who hopes shortly to set out for China, took as a token from the Lord the conversion of the scholars in her class.



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A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



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MRS. BELLA COOK.

IN Balgay Cemetery, Dundee, there is an epitaph on a stone to the memory of James Talbert, of Lochee, which reads thus: "For more than sixty years he had lain on a bed of suffering, but the joy of the Lord was his strength, and his sick-bed became a pulpit, from which he proclaimed the unsearchable riches of Christ, while his faith and patience bore testimony to the all-sufficiency of divine grace, and many glorified God in him."

I had the pleasure of visiting this remarkable man. For sixty long years he was confined to his bed, yet his trust in God, the living God, never failed him. His faith, like that of the Thessalonian believers, "grew exceedingly," and his patience and gentleness were abundantly manifest to his visitors. Many Christians who sought to comfort and console him confessed that they had been greatly blessed and strengthened through the grace of God as manifested in him. He delighted to quote the following lines:

" Whatever my God ordains is right,
He taketh thought for me.
The cup that my Physician gives
No poisoned draught can be,
But medicine due,
For God is true.
And on that changeless truth I build,
And all my heart with hope is filled."

Eighteen years have passed since James Talbert was taken home, yet his name is still fragrant in the memories of those who knew him. Five years ago an old friend of mine took me to see Mrs. Bella Cook, another suffering saint, who received her home-call about four years ago from her room in Second Avenue, New York City, where she was confined to her bed for fifty-two years. Mrs. Cook was born in Hull, England, and when two years old was dropped by her nurse, ever afterwards suffering through spinal affection. Shortly after her marriage, owing to financial difficulties, she and her husband left for the United States of America, eventually settling in New York City. After residing in the American metropolis for several years Mr. Cook died of cholera. Mrs. Cook was left with three little children totally unprovided for. In spite of her delicate health she was able to support herself and her dear ones by taking in sewing.

At the age of thirty-five she became confined to her bed, and lay in that sick chamber until she reached the ripe age of eighty-seven, never leaving it excepting when lifted in a canvas sling to have it made. To show her intense interest

Fifty-two Years a Bedridden Saint.

in the welfare of others before she was laid aside when maintaining herself and children by sewing, she contrived to spend two hours daily visiting among the sick and needy of the district. For fifty-four years she lived in a room of a house on the second story building on Second Avenue, the entrance to which was through a passage leading to a liquor saloon. A black woman was waiting on her when we called. A card was hanging on her bed with the words, "Kept by the power of God." Over her head was the text, "The Lord knoweth." Another on the wall was, "The Lord hath done great things for us." Every waking hour was one of pain and weakness, yet she was not self-occupied, but suffered cheerfully, and was enabled to minister to the needs of many. Second Avenue is a street of small shops. Through the Lord's stewards who visited her she was enabled to pay the rents and debts of the poor and the needy, feeding the hungry, sheltering the erring, and encouraging the depressed.

Many rich ladies in New York City visited her, and used her as a channel to convey their gifts. She wrote two books entitled, "Rifted Clouds," which passed through several editions. What a blessed ministry was Bella Cook's! An intercessor with God, having power with Him, she became a blessing to multitudes of sin-sick souls. Many a perplexed one was cheered and encouraged, many a straying and erring girl was restored and helped in the path of righteousness, and many of the "poor rich" of New York were led to live for the welfare of others, and in doing so were blessed themselves. In one year she records the fact that she had 4000 visitors.

One lesson we may learn from her life is that if the love of Christ fills our souls we will not be self-occupied. The Lord Jesus died that we might live no longer to ourselves, but to Him to whom we owe our all. Self-occupation is, alas, too much indulged in by us. We speak of our lack of gifts, abilities, or opportunities of serving Christ. If we kept ourselves in the love of God, in the assurance of His love to us, our hearts would be constrained to speak and labour for Him in innumerable ways. Let us lift up our eyes from our own "little concern in the corner," and "look on the fields that are white to harvest." "Never go about *looking for love*; go about *showing* it, and you are sure to get plenty of it," said the late beloved Mr. R. C. Chapman. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6. 10.)

A. M.

HOW TO PREPARE A SUNDAY SCHOOL LESSON.

Notes of an Address by W. E. VINE, M.A.—PART III.

At Bloombury Chapel, London, 30th March, 1912.

METHODS. There are many modes of imparting instruction, and these have an important bearing upon preparations for teaching. (1) The **ILLUSTRATIVE** method. The word "illustrate" means "to make lustrous," *i. e.*, to shed light upon. This consists in enforcing the points of a lesson by way of illustration. (2) The **INTERROGATIVE** method. This consists in asking questions. The importance of this has also been referred to. It may be employed to interest scholars in their work by getting them to prepare answers during the following week. (3) The **ANALYTICAL** method. This is very serviceable in making your subject clear and in fixing it upon the minds of your scholars. It consists in dividing your subject into sections and giving each section an appropriate heading. Let us suppose the lesson to be the parable of the Good Samaritan. This may be analysed under the following headings—(1) Thieves, (2) Priest, (3) Levite, (4) Samaritan. Such analyses help to fix the order of your lesson indelibly on the mind. (4) The **PICTORIAL** method, and it should be adopted wherever possible. This consists in a vivid description of the scenes relating to the circumstances dealt with. I once heard a teacher describe the miracle of the healing of the man sick of the palsy. He supplied details which must almost certainly have occurred upon the occasion. The children listened to him with rapt attention as he pictured the men endeavouring to make their way through the crowd outside the house, the refusal of the people to let them in, the care taken in lifting the invalid up the steps to the roof, the noise made in breaking up the tiles, the disturbance within, the amazement of the people inside as they saw faces looking down through the hole in the roof, and then the mattress coming down in their midst. (5) The **ELLIPTICAL**. This is certainly not the best. This consists in giving children part of a sentence, and letting them supply the rest. It serves to give them an easy cue to the answer, and does not exercise their faculties much. For instance, in dealing with the subject of the Good Samaritan, you want perhaps to obtain a reply as to what remedies were applied, and you indicate the answer by quoting the words "and bound up his wounds pouring in . . .," ending thus abruptly in the tone of a question. The correct answer will probably be forthcoming, but you have not effected much.

Closing. A word as to the end of the lesson. If the interest of the children is largely determined by the way in

How to Prepare a Sunday School Lesson.

which a teacher commences his lesson, the remembrance of the subject is largely determined by the way in which he closes. The close is of great importance. (1) Apply the truths you have taught. (2) Close well within the time appointed. (3) Do not carry on a narrative up to within a minute or two of the ringing of the bell.

The Goal. Above all things, it should not be forgotten that your primary, your ultimate, object is to win souls for Christ, and to lead those scholars who are His on in His ways. Let all preparation have this in view. Let every road lead to Christ. If this is impressed on our hearts as the will of God for us in our Sunday school work, we shall realise the need of constant prayer for our scholars and of constant study for our lessons; in other words, of "praying earnestly" and "searching diligently," in order that we may "teach accurately."

THREE QUALITIES OF CHRISTIANS.

By A. T. SCHOFIELD, M.D.

TRUE Christians, it seems to me, are of three qualities, which are revealed by the different ways in which tribulations are borne.

The *first* seem made of *lead*: they murmur and repine, and find fault with God in trial, even if they do not lose their trust in Him altogether.

The *second* are as *silver*: in tribulation they show patience and resignation, giving no utterance to impatient or rebellious thoughts, though often sorely tried and tempted to do so.

The *third* come forth as *gold*: they rejoice so truly and unaffectedly in their *tribulation* that friends who come to pity stay to learn their secret.

These, even in their sufferings, have hearts *at leisure from themselves to soothe and sympathise* with others. They do not ask for comforters, but for sharers in their joy. They do not want to be told of the delights of heaven, for in spirit they are in heaven now. They are slow and careful even in praying for relief from their sufferings; feeling it often wiser and better to leave the matter in the hands of the Father they know so well and trust so fully, whose wisdom is as great as His love.

I have seen these golden ones in trial; and all I can say as a matter of sober personal experience is that the light in which they live is dazzling; they represent, wholly unconsciously, the sublime in suffering.

From "The Knowledge of God." Just issued, 1/3, post free.

THE PATIENCE OF HOPE.

HOPE is the anticipation of promised blessing; the confidence of future reward. It is the outcome of a personal knowledge of and faith in God (2 Tim. 1. 12); the secret of Christian endurance (Heb. 11. 26); the consolation of dark pathways and cloudy days (2 Cor. 3. 12).

The Promise (1 Thess. 1. 1-10). It is true that godliness has the promise of the life which now is, and also of that which is to come, but it is also true that in God's order suffering precedes glory. "The sufferings of Christ and the glory to follow" was the order for the First-born (Heb. 2. 10); and such is the pathway for every son of God. Not looking on the seen, or occupied with the present, "we seek those things which are above;" "we look for the Saviour," and are thus "saved by hope" (Rom. 8. 24), and through hope made patient (1 Thess. 1. 3). The Christian has made his choice, and in spite of the discipline (Heb. 12. 6), the self-denial, and the suffering of the present, "hope maketh not ashamed" (Rom. 5. 5).

The Object (1 Thess. 2. 1-20). "Our conversation is in heaven" (Phil. 3. 20). Called by the God of glory to be partakers of His glory (1 Peter 5. 10), to be joint-heirs with His Son (Rom. 8. 17), the object set before us is ultimate likeness to Christ (Rom. 8. 29), to be fully conformed to Him. While He therefore moulds and fashions us in the school of experience, He sustains us by hope. The suffering saint, the wearied and often disappointed worker, the tried believer find this hope the anchor of their souls (Heb. 6. 19).

The Acceptance (1 Thess. 4. 18). "Let us who are of the day be sober" (1 Thess. 5. 8) indicates the necessity of willingly embracing our privileges, and heartily responding to our responsibilities in view of what awaits us. Our danger is that too often we endeavour to find a way of escape from what seems to us irksome. Impatience is natural to mankind, and it is only as our faith is centred in Christ and the hope beyond fills our hearts that there will be any measure of patient endurance or patient continuance (Rom. 2. 7).

The Confidence (1 Thess. 5. 1-21). Thus occupied the Christian goes forward with unshaken confidence. As morning gives place to night, so surely will the present "light affliction" give place to "the eternal weight of glory." Earth's tears to the Father's comfort, its suffering to the joy of heaven, the labour of to-day to the eternal rest. The weary pathways will soon be exchanged for the golden streets, and then shall we know that our labour is not in vain in the Lord (1 Cor. 15. 58).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Stages of Apostasy.

1. The way of Cain, - Natural apostasy, - - Jude II
2. The error of Balaam, Sacrificial apostasy, - - Jude II
3. Gainsaying of Core, Ecclesiastical apostasy, - Jude II
T. B.

Blessings of Obedience.

1. Plenty, - - - Lev. 26. 5
2. Peace, - - - ,, 26. 6
3. Power, - - - ,, 26. 7
4. Presence, - - ,, 26. 8
H. K. D.

Three Stages.

1. Saved by grace, - Eph. 2. 8
2. Sealed with the Spirit,
Eph. 1. 13
3. Seated with Christ, Eph. 2. 6
T. B.

Cain and Abel Contrasted.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Cain was a scorner,
Gen. 4. 9 2. Cain was a persecutor,
Gen. 4. 8 3. Cain was a leader, Jude II | <ol style="list-style-type: none"> 1. Abel was an acceptable offerer, - - - Heb. 11. 4 2. Abel was a martyr, Gen. 4. 8 3. Abel was a speaker,
Heb. 12. 24 Js. Fs. |
|--|--|

What the Christian Should Avoid.

- | | |
|----------------------------|--------------------------|
| Resist the devil, - - - | James 4. 7; 1 Peter 5. 9 |
| Flee fornication, - - - | - - - 1 Cor. 6. 18 |
| Flee idolatry, - - - | - - - 1 Cor. 10. 7 |
| Flee love of money, - - - | - - - 1 Tim. 6. 11 |
| Flee youthful lusts, - - - | 2 Tim. 2. 22 W W.F. |

Seven-fold Perfection.

1. The Perfect Sacrifice, - - - - - Heb. 10. 12
2. The Perfect Priest, - - - - - ,, 5. 9
3. The Perfect Captain, - - - - - ,, 2. 10
4. The Perfect Tabernacle, - - - - - ,, 9. 11
5. The Perfect Object, - - - - - ,, 6. 1
6. The Perfect Worshipper, - - - - - ,, 10. 22
7. The Perfect State, - - - - - ,, 11. 40
Js. Fs.

The Gospel of God

(Rom. 1. 1). It is

1. A predicted Gospel, ver. 2
2. A glorious Gospel, ,, 3
3. A universal Gospel, ,, 5
4. A soul-captivating Gospel, - - - - - ,, 9
5. An all-powerful Gospel, ,, 16
6. It will be a condemning Gospel, - - - - - ,, 18
G. H.

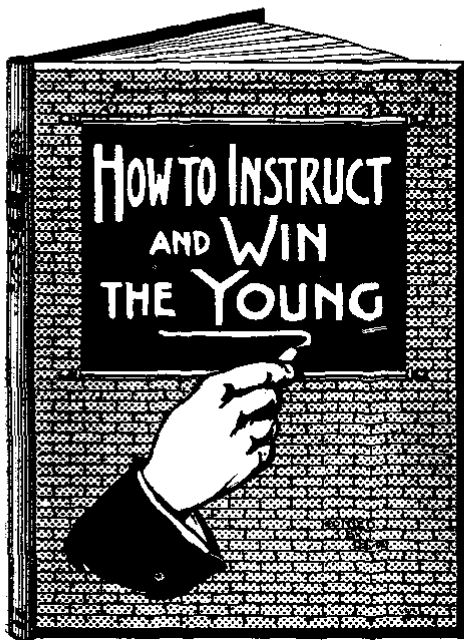
The Master's Command

(Matt. 21. 28).

1. Son, - - - Unity
2. Go, - - - Authority
3. Work, - - - Activity
4. To-day, - - - Opportunity
5. In, - - - Locality
6. My, - - - Dignity
7. Vineyard, - - - Prosperity

T. M. H.

BRIEF HINTS FOR BUSY WORKERS.



PRACTICAL ∴ PROFITABLE.

For the last few years the Editor has sought to produce annually a practical book of real help for busy teachers and enthusiastic workers. The welcome afforded each volume—"Boys and Girls Book of Ballads," "Bright Beams from the Blackboard," "Through Eyegate to Heartgate," "Twelve Baskets Full," &c.—indicates that such help is not only sadly needed but rightly valued. He has now in the press, and will have ready by 1st October. This interesting volume, giving a combination of (1) Subject Studies, (2) Eyegate Lessons, (3) Chalk Talks, (4) Card Lessons, (5) Picture Lessons, (6) Pilgrim's Progress Lessons, (7) Words to Workers. 108 pages of original matter. 1/ net; 1/3, post free. *Order now, and copies will be despatched immediately on issue.*

ARGUMENT FROM DETAIL, No. 8. The important argument as to His Deity from the incidental words of the Saviour should have weight at a time when this truth is being denied. "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who *is* in heaven" (John 3. 13). Often carelessly read "*was* in heaven." For any man to say "*is* in heaven" would be blasphemy, but being God He rightly could be on earth and in heaven at the same time. Careful readers might send more points showing the perfections of our grand old Bible.

SEASIDE SERVICES have been greatly brightened by the use of eyegate lessons. Mention of the use of above comes from workers both at home and abroad. The lessons on former page and on page 7 of *Boys and Girls* will add to such help.

THE LAST DAYS, a present-day message by J. R. Caldwell in this month's *Witness*, should be carefully weighed by all who seek to "discern the times" (Matt. 16. 3). "The Knowledge of God: Its Meaning and its Power," by A. T. Schofield, author of "Christian Sanity" and twenty other volumes, which has run through two large editions at 3/6, is now issued in Every Christian's Library at 1/ (see back page). ... The "Believer's Calendar" (1/) and "Daily Manna" (6d.) ready for 1913.

THE GOSPEL SCHEME takes up the interesting study of "THE EARLY TRIUMPHS OF THE GOSPEL." Complete scheme, 3d. per dozen; 1/6 per 100, post free. Notes on following pages. Dr. Anderson-Berry's new volume, "Pictures in the Acts," should give a stimulus to these studies. 1/; 1/3, post free.

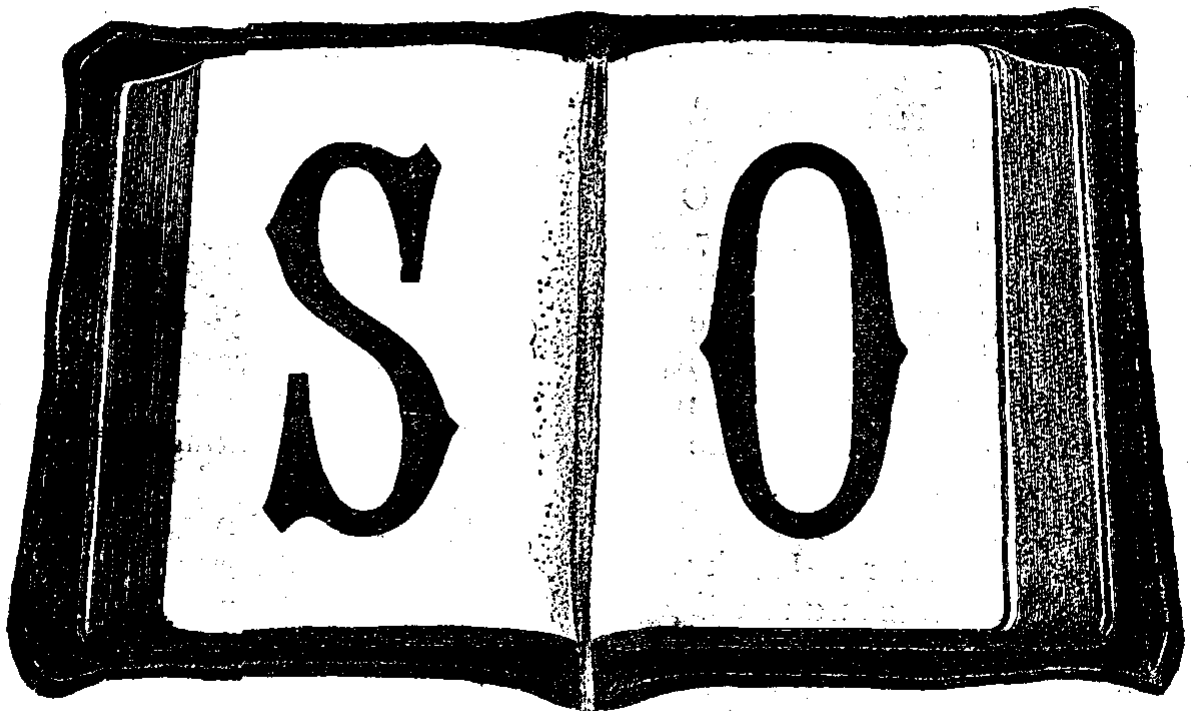
CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies deals with "JEHOVAH AND HIS PEOPLE." Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE PATIENCE OF HOPE.	Oct. 6,	The Promise,	- 1 Thess. 1. 1-10,-	Psa. 18. 11
	" 13,	The Object,	- 1 Thess. 2. 1-20,-	Phil. 3. 20
	" 20,	The Acceptance,	- 1 Thess. 4. 1-18,-	1 Thess. 5. 8
	" 27,	The Confidence,	- 1 Thess. 5. 1-21,-	Eph. 5. 16

CHOICE PORTION.—"The lowly valleys in which we do our work and meet our friends and business associates ought to be just as verdant and well watered as those mountain tops where we "see no man save Jesus only."—Dr. Cuyler.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

WONDERFUL LITTLE WORDS.



“CAN you suggest a simple eyegate lesson which I might attempt?” is a question often asked. Here is a lesson which I have used (1) simply on the finger ends (my own and the children) without any object. (2) As a finger blackboard or sketch lesson (see “Bright Beams from the Blackboard,” page 35). (3) As a card lesson. Each word on a card. Colours as below. (4) As a lesson made inside covers of a pocket Bible for small numbers, and inside boards of family Bible, with big letters, for large audiences. Cut six pieces of cardboard (or draper’s box) size of the old leaves. A penny bottle of gum, pot of stickfast paste, or little rice-flour boiled, will do for sticking together. Sheets of black, red, white, blue, silver and gold paper can be got from most stationers or local bookbinders. Begin with black sheet pasted to back of book and card 1, red sheet will unite card 1 and 2, and so on. Draw a letter O on white paper, or trace it from a black O laid against the window-pane (as we traced the maps in boyhood days), cut out the white paper O and paste on the right side of black pages. Other letters can be produced this way by paper or paint. A sheet of paper between the leaves, a weight on top over night, a trim with scissors, and you have a handy lesson.

Begin by saying you want all to read through a book

Wonderful Little Words.

with you. Here is chapter 1. Take care to show only BLACK opening with **O**. What is simplest *letter* in alphabet? Here it is. What little children say in fun and old folks say in pain. Who can quote a saying of the chief apostle beginning with O. None know it. "O wretched man that I am" (Rom. 7. 24). Had it been "O wonderful man" we would all have been able to quote. What *figure* is this? **O**. All look, and let me tell you that is what you are—big round O's in God's sight. Do you object? Then remember Galatians 6. 3, "If a man thinketh himself to be *something* when he is *nothing*, he deceiveth himself," although he deceives no one else.

Eyes front whilst we read chapter 2. **SO**. RED ground and white letters. Hook an S in front of O and it makes SO. All boys who can quote the great SO text, hands up. What a number! This chap here. Repeats John 3. 16 clearly, "God SO loved the world." So, tells of love; red, tells of blood. Make plain, "No blood; no remission" (Heb. 9. 22).

Now we come to a beautiful chapter. Sit up and read it all at once. **NO**. What colour. WHITE ground and red letters. All who say (opening chapter 1) "I am a guilty, *black* sinner, but (opening 2) the Son of God loved me and shed His *blood* for me" (Gal. 2. 20), "I will believe on Him, love and serve Him," can say (3) "there is therefore *now* NO condemnation to them who are in Christ Jesus" (Rom. 8. 1).

Next comes a chapter for the saved. All who have learned "NO condemnation" are commissioned to "**GO** ye into all the world" (Mark 16. 15). First, "GO home" (Mark 5. 19), then into Sunday and day school, with tract band, into the open-air, and the Lord may enlarge your parish—world-wide.

Some one says, "I cannot do much." Surely you can cry (chapter 5). SILVER ground and red letters. "**HO**, every one that thirsteth, come ye to the waters" (Isa. 55. 1). Teacher can explain, or holy ingenuity invent, a thousand ways of sounding the silver trumpet note—HO!

Remember if you GO, and you cry HO, then the Saviour says, "**LO**, I am with you always, even unto the end of the age" (Matt. 28. 20). It is not a promise to the listless and lazy, but to the active and hearty. Need we go on. I fear you will have a greater difficulty to stop than to continue. Get all to sit upright, and run through chapters without a break, hearers quoting little words, you quote texts. A closing word of appeal, a quiet prayer, and if you forget the lesson, they won't. **HYP**.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

KNOW what is good, and choose it; learn what is evil, and shun it.

If religion has done nothing for your *temper*, it may have done nothing for your *soul*.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 40
Oct. 6

PAUL IN JERUSALEM.

READ Acts 21. 17-34. LEARN John 17. 14. HINTS, Phil. 1. 12; Psalm 76. 10; Acts 8. 4; 2 Tim. 2. 9; Romans 8. 28.

OUR lesson presents one or two points on which there is a difference of opinion. Many think that Paul should not have gone to Jerusalem in the face of warnings and entreaties through the Spirit (Acts 21. 4). This we do not need to settle; the fact remains that he did go, and Paul was not a man to wilfully disobey spiritual instruction. Then, again, it would appear that he made a compromise with Jewish Christians at the request of the elders of the church at Jerusalem. As far as it was lawful Paul was prepared to be a Jew to the Jews for their real profit. He would become all things to all men, in order that he might help them spiritually.

THE REPORT MEETING. "He declared particularly what things God had wrought among the Gentiles" (verse 19). Paul would speak of the triumphs of the Gospel in Lystra, Thessalonica, Athens, Corinth, Ephesus, and other places. Observe he does not speak of the things *he* had wrought, for he was but the instrument, but what God had wrought by his ministry. Paul may plant and Apollos water, but it is God who giveth the increase. The result was the elders glorified God (verse 20). They did not praise Paul, they ascribed all the glory to God.

THE JEWISH COMPLAINT. "Thou teachest all the Jews . . . to forsake Moses" (verse 21). The Jews make the same complaint against Paul as was made against the Lord Jesus. The Lord Jesus had been accused of destroying the law, whereas He came to fulfil it (Matt. 5. 17; Luke 16. 16, 17). The law condemns the sinner. Jesus Christ, by His perfect life and atoning death, having fulfilled all the righteous claims of the law for us, has made it possible for every sinner to be saved on the ground of grace apart from law. "By *grace* are ye saved through *faith*" (Eph. 2. 8).

THE ELDERS' ADVICE. "Do therefore this that we say to thee" (verse 23). The apostle James and the elders advised Paul that he should show the Jews that he was not against the law of Moses by taking part in the rite of purifying four men who were under a Nazarite vow. Rightly or wrongly Paul agreed to the proposal, but it failed to accomplish the end in view. What Paul's purpose was in making this concession it would be difficult to say, but this we may be quite sure about, he was quite clear that salvation could only be had on the ground of free, unmerited grace, and not by any works of the law.

THE JEWISH OPPOSITION. Paul was dragged out of the temple by the infuriated Jews, and the city began to be in a state of great confusion, when the chief captain of the city guard appeared on the scene, and taking Paul out of the hands of the mob and putting chains on him, carried him into the castle of Antonia close by. We see, then, the failure of the over-cautious plan to conciliate the Jewish party which God over-ruled to bring Paul a witness for Jesus before the governors, rulers, kings, and finally to Rome itself (Rom. 8. 28).

Subjects for Sunday.

Lesson 41
Oct. 13

TESTIMONY TO THE JEWS:

READ Acts 22. 1-22. LEARN 1 Peter 3. 15. HINTS, Luke 21. 12-15; Matthew 10. 19, 20; Acts 5. 32; Acts 10. 43.

IN our last lesson we saw the apostle a prisoner in the hands of the soldiers, bound with chains, and being led into the castle of Antonia, followed by an angry mob of exasperated Jews ready to kill him. Reaching the stairs leading into the castle there was a hall, and Paul begged leave to speak to the people; this being granted, what he then said is the subject of our present lesson.

WHAT SAUL WAS. "I am verily a man which am a Jew" (verse 3). Paul was a Jew born at Tarsus, the capital of Cilicia, a Roman province. When very young he was brought to Jerusalem and educated under Gamaliel, a famous doctor of the law (Acts 5. 34). He was instructed strictly according to the law of the fathers, and zealous for God (Rom. 10. 1-3). He was educated, yet ignorant; sincere, yet mistaken.

WHAT SAUL DID. "I persecuted this way unto the death" (verse 4). He hated Christianity with a mortal enmity. He aimed to have the Christians not only imprisoned but put to death. He dragged helpless women to prison. So bitter was his opposition to the Gospel that when the Sanhedrin, alarmed at the growth of Christianity, wanted to suppress it, they employed Saul of Tarsus to do the business for them. He did his work well. He wrought havoc in the Church of God. Little wonder he calls himself "the chief of sinners." Yet God had mercy on him, and saved even Saul of Tarsus. If the chief of sinners is in heaven no one need despair.

WHAT SAUL SAW. "Suddenly there shone from heaven a great light" (verse 6). In the height of his career, by an act of sovereign grace, the persecutor was arrested, convicted, and converted. An example of the special way of meeting special conditions—how much was accomplished by that outshining of Christ's glory on poor Saul; it prostrated him, it blinded him, it subdued him like a little child (Matt. 18. 3); the great binder of men and women is led into Damascus by the hand.

PAUL DIVINELY DIRECTED. The visit of Ananias, a pious man according to the law and a Christian, was in direct obedience to a divine call, and brought the convicted and darkened man into the light and into contact with Christians. The miraculous restoration of Paul's sight was accompanied with a revelation of the purpose of God's choice of Saul of Tarsus. Notice three things that is set before Saul, as well as all converts—(1) to know God's will—this is revealed in the Scriptures, and reading these we get to know God's will; (2) see the just One, not necessarily with physical eyes, but with eyes of faith (Heb. 2. 9), and see Him as the perfectly righteous One (Matt. 27. 19-24; Luke 23. 47; Acts 3. 14; 7. 52); (3) hear His voice, privilege of all Christ's sheep (John 10. 3-6). All this is needful equipment for witnessing (verse 15).

PAUL'S EXTENDED COMMISSION. Like a Jew, the apostle clung to the Jews and Jerusalem; after he had returned to Jerusalem a special vision was given him commanding him to leave the place and go into the Gentile world (Mark 16. 15). Thus Paul's testimony and defence was simply this: That he was but a servant, Jesus was his Lord, who had commandeered him on the Damascus road, and obey Him he must (Acts 4. 19, 20).

THE TESTIMONY REJECTED. God's grace, reaching out to the nations and outside the confines of their own people, the Jews never could bear to hear of, so whenever Paul spoke of his mission to the Gentiles the crowd rent the air with cries against him, "Away with such a fellow from the earth!" This is like a former scene and a previous cry (John 19. 15), and again shows how foreign to man's heart are God's will and gracious purposes (Isa. 55. 8, 9).

Subjects for Sunday.

Lesson 42
Oct. 20

BEFORE THE SANHEDRIN.

READ Acts 23. 1-11. LEARN John 11. 25. HINTS, Isaiah 53. 7; Matthew 27. 14; Mark 15. 5; Luke 23. 9; 1 Peter 2. 23.

AFTER a night spent in the castle prison, whither Paul had been conveyed by Lysias, the chief captain, where he narrowly escaped scourging by claiming to be a Roman free-born citizen, and entitled to the consideration connected therewith, the apostle was brought down to the council-room to appear before them to explain his share in the riot of the previous day; there we now see him.

PAUL'S GOOD CONSCIENCE. "I have lived in all good conscience" (verse 1). Before God and with a good conscience, even when *wrong* in action he was sincere and consistent though ignorant. Conscience is not a rule of life, but that sense of response to what is known to be God's will and rule, therefore the need of an enlightened conscience (see 2 Cor. 1. 12; 1 Tim. 1. 19, &c.). These were Paul's bold opening words in the presence of the Sanhedrin: "What I have done, I have done sincerely before God," man rightly occupying a minor place (Gal. 1. 10).

THE HIGH-PRIEST'S INJUSTICE. "Ananias commanded them to smite him on the mouth" (verse 2). This was a gross injustice and brutal assault on a defenceless prisoner, and we are reminded of Paul's Master in a like case (John 18. 22; Luke 22. 63, 64), and yet there is a contrast between Paul and Jesus; the One, silent, patient; the other, indignant and speaking scathing rebuke. Paul had this excuse for breach of Exodus 22. 28, that he did not know it was the high-priest that presided, and he promptly apologised for his hasty language, true though it was.

THE MIXED COMPANY. "Paul perceived that the one part were Sadducees, and the other Pharisees" (verse 6). We see here a pitiful combination of opposites, the Pharisee and the Sadducee in one gathering, with so little in common except hatred to Jesus and His truth and people, as Herod and Pilate, old enemies, found a common occupation in judging and condemning our Lord (Luke 23. 12). In our day the same may yet be seen, two classes of men in one combination equally setting at naught the truth of God.

THE DIVIDING TRUTH. "There arose a dissension between the Pharisees and the Sadducees" (verse 7). Paul could see the composition of his bench of judges, and quickly and skilfully turned them from judging him to judging and opposing one another. Compare with Matthew 22, where we see Pharisee and Sadducee both confuted by the wisdom of our Lord.

THE HOPE AND RESURRECTION OF THE DEAD. Paul said to his judges in effect that it was not he, but in reality truth, that was being judged, and especially this truth of "the hope" and "the resurrection of the dead." This roused the Pharisees in favour of their doctrines and belief in opposition to that of the Sadducees. Notice the two things referred to by the apostle, viz., "The Hope," which is Jesus, the Messiah to the Jews (Acts 28. 20), and Jesus the Saviour to the Church (Titus 2. 13); and "The Resurrection of the dead," firstly Christ from among the dead, and they that are His at His coming (1 Cor. 15. 23) — a blessed hope, a glorious resurrection.

PAUL DELIVERED AND COMFORTED. "Be of good cheer" (verses 10, 11). Doubtless Paul's wisdom was from above and a fulfilment of the promise (Matt. 10. 18-20), and in the strife which arose about the doctrine the captain withdrew his prisoner. It is beautiful to notice at this critical time that the Lord came in Person to cheer and strengthen His servant.

*Subjects for Sunday.*Lesson 43
Oct. 27**GIDEON, VALIANT FOR GOD.**READ Judges 6. 11-24. LEARN 1 Corinthians 1. 27. HINTS, Acts 7. 34;
2 Chronicles 36. 16; Judges 10. 16; Hosea 11. 8; Luke 19. 41.

ISRRAEL, was suffering because of their sin. Gideon shared with his people the misery of their oppression. His name means one who "cuts down," a "feller," and such a work is needed (2 Cor. 10. 5). He dwelt in Ophrah (the dust), the low place out of which God raises the poor (Psalm 113. 7); his family was poor, and he was least of them all (Judges 6. 15); so God takes up the base and weak to do His work (1 Cor. 1. 27, 28).

ISRAEL'S GRIEVOUS SIN. "And the children of Israel did evil in the sight of the Lord" (verse 1). They disobeyed God in failing to drive out the inhabitants of the land; they forsook the Lord (chap. 2. 12) and became idolaters like the people (verse 25). Disobedience brings its own punishment, and "the Lord delivered them into the hand of Midian seven years" (verse 1). It is worthy of note that the Midianites suffered severely from the Israelites in the days of Moses (Num. 31. 1-18), and the memory of that defeat doubtless inflamed them against the Israelites.

GIDEON CALLED OF GOD. "And the angel of the Lord appeared unto Gideon" (verse 12). He was threshing wheat in the winepress when the angel visited him. Winepresses are often excavated in the earth for coolness—such a place was selected to keep out of view of the Midianites. Gideon was doing his duty in a quiet way, all unseen; yet one eye saw him approvingly (Psalm 33. 8; 94. 9; Ezra 5. 5), and needing an instrument for the deliverance of His people, God selected Gideon. Labour is never in vain "in the Lord" (1 Cor. 15. 58). The greeting, "The Lord is with thee, thou mighty man of valour" (verse 12), sounds strange for such a quiet man doing a secret work, yet the Lord seeth not as man seeth (1 Sam. 16. 7; Matt. 6. 4).

GIDEON'S FITNESS FOR THE WORK. He was right before God. He was evidently instructed in the necessity of sacrifice, and believed in the doctrine of substitution; hence his offering of the kid and unleavened cakes (verse 19). Gideon was also right before men. When he threw down during the night the altar of Baal that his father had (verses 25, 26), and the people inquired the following morning, "Who hath done this?" (verse 28); at once they said, "Gideon!" He was evidently known amongst his fellows as a man of God (Dan. 6. 5), who had no respect for idols. Further, he was humble-minded. When told of the great honour conferred upon him, Gideon said, "My family is poor, . . . and I am the least in my father's house" (verse 15). God's great men are those who are made great by His use of them. Witness Moses, David, Samuel, John the Baptist, Paul, &c. "I will be with thee" (verse 16) made all the difference between weakness and strength. The believer to-day has a like promise, "I am with thee" (Matt. 28. 19, 20). With Him we are able for anything; without Him we can do nothing (John 15. 10).

HIS WORK AT HOME. Gideon began first to work for God at home. He pulled down the false (verse 25) and built up the true (verse 26). The Lord's Word to the man of Gadara after the devil was cast out was, "Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5. 19). Confession of Christ should begin at home amongst our own people. We will meet with opposition, but as Gideon overcame by faith (Heb. 11. 32), so may we through faith in the Son of God (1 John 5. 5).

NOTES AND SUGGESTIONS.

Short notes of special seaside work, blessing in tents, or other movements amongst young folks, will be welcomed for this page. Address, Mr. Hy. Pickering, Bothwell Circus, Glasgow, and send by the 15th of each month.

INTIMATIONS. Conference of Sunday School Teachers in Scotch St. Hall, Carlisle, Sept. 14, at 3. Subject, "Spiritual Covetousness," to be taken up by T. Baird, Birmingham, and A. Luke, Newcastle... Half-Yearly Conference of Sunday School Workers in Albany Hall, Sauchiehall St., Glasgow, Sept. 21, at 4.30. John Ritchie will introduce subject, "Gospel Husbandry: Sower, Seed, Soil, and Sequences." Collection for Dr. Case's new work in China... Conference in Bloomsbury Chapel, London, in Oct. Details in next number.

SUMMER SERVICES in tents, with caravans, and Bible Carriages, are nearing a close for another season. Many young folks have thus heard "words whereby they may be saved," which will doubtless bear fruit in days to come... Amongst others, James Stephen. Kirkcudbright; James Hamilton, Beith; John Ferguson and M. M'Kinnon, Glasgow; William M'Kenzie, near Inverness; G. T. Veitch, Bridge; A. W. M'Phie, Swindon, Wilts; W. Macfarlane, Exeter; G. H. Cooke, Ashbury, Berks; M'Nab and Kennedy in Stirlingshire; Percy Beard, Aberdour, have had considerable blessing and conversions amongst the young.

SEASIDE SERVICES, another favourite with young folks, will soon be past for 1912. Thomas Cupples and friends had good times on shore at Girvan... Alex. Marshall, J. Gray, Robert Fyfe and others have had gatherings for children at Largs... Open-air meetings on Low Green, Ayr. Many took part; good attendances... Benjamin Mudditt and helper reached many young hearts at Skegness.

AROUND THE WORLD. The opening of a new school at Narsapur, India, has aroused strong opposition. Threats to injure the teacher and destroy the premises tell of the fight between darkness and light... Mr. Lamb, of Anyi, China, is encouraged by applications for gospels for schoolboys, indicating a change in the form of education in the ancient land of "Sinim"... Richard Hill reports that some Greek brethren living on the shores of the Black Sea have started a school which is greatly resented by the orthodox priests... W. H. Lester, Kiu-Kiang, China, reports that mid all the revolutionary troubles the day school is encouraging... Mary Frame, Singapore, had meeting with forty women and thirty children eager to hear the Gospel story... Mr. and Mrs. Langran are pioneering in Cordoba, Argentina, with Bible carriage... Mr. R. R. Rowdon baptised a young Bolivian on March 30... Hall is filled for children's services in Grenada, West Indies... Work in Lisbon is more encouraging... Sunday and day school work at Kiu-Kiang, China, is prosperous.



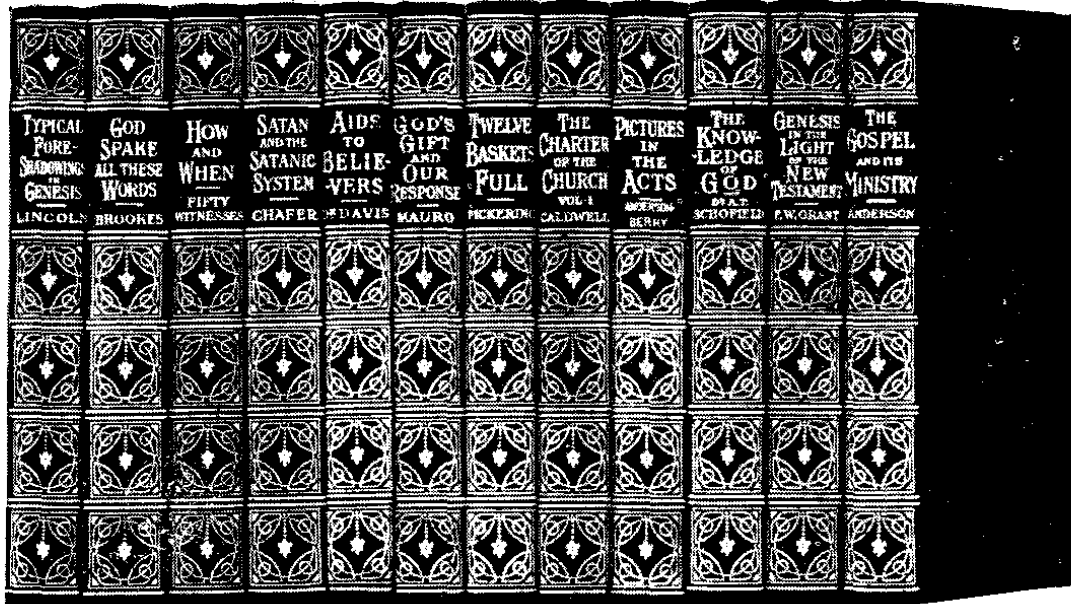
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JOHN MORLEY, OF CLAPTON HALL, LONDON.

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JOHN MORLEY, OF CLAPTON.

JOHN MORLEY was born at Homerton, Hackney, London, 4th June, 1807, and resided in the same parish until his home-call when close on ninety. He was the eldest of three brothers, the others being Samuel Morley, M.P. for Bristol, whose biography has been written by Edwin Hodder; and Wm. Morley, of Bow, all of whom are now reunited. The gracious love and courteous demeanour of his mother and the unblemished character and cultivated mind of his father had great weight in moulding the early life of their son.

Well known Christian preachers and workers ever found a welcome in the parental home, thus the sons were privileged to enjoy the personal friendship of Dr. Binney, Dr. John Pye Smith, John Clayton, James Parsons, and many others.

On leaving school in 1823 he joined his father's business—the world-renowned firm of I. & R. Morley.

On 28th May, 1846, he was united in marriage to Lydia Ann Patrick, of Clapton, who long continued to interest herself in the work dear to her husband, and still survives.

Integrity and assiduity marked the thirty-two years which he devoted to the upbuilding of the "House of Morley," which, through the exertions of the parents, John and Robert Morley, and their sons, became one of the most prosperous and highly respected in the world's metropolis. His influence over the young men of the house was always very great, and throughout the establishment he was regarded with the greatest respect and affection. On his retiral in 1855 he sent a unique letter to each of the employees, gave £100 to increase the volumes in the library, a family Bible to the porters, &c., in the establishment, in addition to monetary and other tokens of interest in the temporal and spiritual welfare of the various members of the establishment.

Freed from business, Mr. Morley devoted his time to the furtherance of the Lord's work, visiting many parts of Britain and Europe. During one of these tours, in the eventful year of 1859, he paid a visit to Ireland. Met at Kingstown by J. Denham Smith, who had been a guest at their hospitable home in London, who remarked, "You will surely go to the North and see something of the revival," which at that time was spreading like wildfire through many parts of the Emerald Isle. Mr. and Mrs. Morley promised to consider the matter, and next day they set out on what proved an eventful visit. In the midst of the manifestation of the power of the Holy Spirit, they saw the foundation truths of Scripture in a new

John Morley, of Clapton Hall, London.

only be known in Eternity. For many years he kept the roll-light, learned much of the Word and will of God, and returned home with purpose of heart to devote more fully time, talents, and all to the service of such a Master.

These remarkable years, '59 to '63, were seasons of gathering in of many men to be afterwards used mightily in the Lord's service, including R. J. Mahoney of Dromore Castle, W. T. Crosbie of Tralee, F. C. Bland of Derryquin, Geo. F. Trench, Alfred Trench, Tounsend Trench, and T. Shulldham Henry, several of whom were afterwards associated with Mr. Morley in work in London.

Mr. Denham Smith was soon invited to London, and had many fruitful drawing-room meetings in the homes of John and Samuel Morley. Freemasons' Hall was next taken for larger gatherings, and rooms in Wood's Hotel for more private readings. These readings were published under the title of "Life Truths," and have been helpful to thousands, including D. L. Moody and others well known.

Special meetings were also arranged in Brighton, Bath, Croydon, St. Leonards, Liverpool, Shrewsbury, and other large towns in England, as well as Paris and other centres on the Continent. The "Times of Refreshing" Hymn Book owed its birth to the spirit abroad at this time.

In the outreaching to others Mr. Morley remembered the Saviour's injunction, "Go home," so had the Iron Room erected in Upper Clapton. Opened in 1867, it became the birthplace of very many souls. Many men whose names are well known—Denham Smith, Shulldham Henry, C. Russell Hurditch, Howard Johnston, Herbert Taylor, J. G. M'Vicar, Wm. Lincoln, Rice T. Hopkins, H. W. Soltau, Henry Heath, Trevor Francis, and several others—gave help at the services, which continued to be crowded for several years. Then Mr. Morley erected the substantial and more centrally situated CLAPTON HALL, in Alkham Road, Cazenove Road, near Stoke-Newington Station. Messrs. Denham Smith, Lincoln, Dyer, Morley, and others took part in the opening services in February, 1880. Mr. George Müller, of the Ashley Down Orphan Homes, visited the hall, and helped in ministry.

Though not a great speaker, Mr. Morley's intense devotion to the Lord's work, especially in the Iron Room and Clapton Hall, where his genial smile, friendly handshake, kindly inquiry after body and soul, words of counsel and cheer, and little Gospel booklet have borne fruit, the real harvest of which will

John Morley, of Clapton Hall, London.

book, which in the early Iron Room days had 300 names on its pages, running up at one time to 800 in Clapton Hall. Two or three friendly hives-off and other circumstances have reduced the number, but a large company still hold the fort and abide loyal to "God and the Word of His grace."

Strange to say, for a number of years the question of baptism had not much exercised the mind of Mr. Morley. A remark by Mr. Theodore Jones so impressed him that he searched the Scriptures, and saw it to be the will of God. Along with his beloved life-partner he was immersed at Tottenham, receiving John 12. 26 as his text. Needless to say, a baptistery formed part of the new Clapton Hall, and many have more fully realised the truths of death, burial, and resurrection (Col. 2. 12) through being immersed therein.

Regularly found in his place "upon the first day of the week, when the disciples came together to break bread" (Acts 20. 8), he realised the true centre. One Lord's day morning in the Old Iron Room he remarked to Mr. A. M. Kyd, "We don't come here to remember one another, or to remember our work, but to remember HIM."

In addition to encouraging oral ministry of gifted brethren and heralding forth the Gospel message, Mr. Morley loved to scatter the printed page. Enormous quantities of books, leaflets, monthly papers for saved and unsaved were sent forth. Millions of the *Herald of Salvation* must have been scattered over close on forty years, during which the monthly numbers have been regularly supplied. Such plentiful sowing must produce a rich harvest. Nor did he leave the scattering to others. Personal testimony and dealing with souls were classed amongst his greatest joys. He used to quote his favourite text—JOHN 3. 16—and then say, "God loved—God gave—I believe, and I have."

Years continued to fly past. The death of Mr. Samuel Morley in 1886, Denham Smith in 1889, Shulldham Henry in 1893, Dr. Lazon in 1894, followed by F. C. Bland and other veterans, left a deep impress upon our brother. For two or three years his health gradually failed until the opening moment of the year 1896, when he "slept in Jesus," his last words being, "My Saviour, my Saviour!"

On 8th January the mortal remains were laid beside those of his brother and other members of the Morley family in Abney Park Cemetery, awaiting the Victor's "shout" and resurrection "re-union" to be "for ever with the Lord." HYP.

THE CAPTURE OF THE SUNDAY SCHOOLS.

BY PHILIP MAURO.—PART I.

THIS is the day of great organisations. In order the better to carry out their purposes, men are combining their resources and acting together for a common end—that is to say, to secure their own advantage at the expense of the mass of humanity. On every side we see the operation of the modern spirit of federation. Enterprises once hostile and competing are united into one organisation, with many advantages to themselves. This world-wide tendency towards consolidation or unification in various fields of human activity is attracting the attention of all observers and students of social conditions. The movement is hailed by many as evidence of rapid progress towards an era of universal peace, harmony, and good will. We are told that the power which is thus drawing together men and interests that were at one time antagonistic is due to a growing recognition of the essential oneness of all human beings. Much is heard at this time of the brotherhood of man, and many suppose that we are now at the dawning of a day in which men of every race will dwell happily together as a family of loving brothers. We are confidently assured that the triumph of the ideals of love, justice, and fraternity is at hand.

This spirit of federation, which the modern man venerates, has brought into existence those gigantic business organisations, most inappropriately called trusts, which now virtually control the commercial enterprises of the world. The trusts undoubtedly reduce greatly the cost of making and distributing goods, and effect large economies by eliminating the waste and extravagances of competition. Therefore they ought to be regarded by the people of the world as the benefactors of mankind. But, strange to say, as their influence increases the people are coming to regard them with suspicion and fear. The community has been seized with the well-founded apprehension that the enormous power of those monstrous organisations is not to be expended in distributing blessings among men, but that those gigantic companies are being operated for the enrichment of their owners, without the slightest regard for the welfare of society in general. Hence, at the present time, an effort is being made by the representatives of the people, through the clumsy and slow-working machinery of the law, to check the progress of the trusts, and to effect,

The Capture of the Sunday Schools.

if possible, their dissolution. What will be the outcome of this struggle between the money-powers and the people is a matter of little concern to the children of God, who are strangers and pilgrims on the earth. We have called attention to the foregoing facts merely to show that the spirit of federation that is now so busy in human affairs has *no love for the common people*, but, on the contrary, is planning to add to their burdens and sufferings. That spirit does not confine its operations to the field of trade and commerce. It is working with great activity in the field of religion. Almost daily we hear not only of movements for uniting small religious bodies in the interest of economy and increased usefulness, but also of broader plans for consolidating various sects or denominations, and of still broader schemes looking to the unification of all the great religions of the world, Christian (so-called), Mohammedan, Buddhist, &c.

In the light of Scripture there can be no doubt that the restless and powerful spirit which is back of all these movements, supplying both the energy that impels them and the intelligence that directs their course, is none other than "the spirit that now works [lit., energises] in the children of the disobedience" (Eph. 2. 2). The plan of Satan apparently is to bring into existence a single, world-wide, all-embracing organisation that shall control the affairs, both secular and religious, of all mankind, and then to put at its head that great leader for whom the world is now looking—the superman or world teacher of current literature, the antichrist of the Bible.

And this brings us to the topic to which we wish to call the special attention of our readers.

The Sunday schools of the United States are so widely scattered, and are, moreover, so separated by denominational lines that it would not seem possible to unite them into one organisation. Yet that has been practically effected by means of the system of international Sunday school lessons, which, for many years, have been used by the Sunday schools of practically all denominations, except the Episcopal Church. Up to the present time those lessons have been taken entirely from the Holy Scriptures, but a radical change is being now attempted, as will appear later on. We would at this point direct the attention of the Lord's

The Capture of the Sunday Schools.

people to the grave danger of resorting to, and depending upon, *organisation* for carrying on the Lord's work. Organisation is always the resort and dependence of those who have not the Spirit of God, through whom alone any real work for God can be accomplished. It is the method by which the natural man achieves his great ends, and it is certain that spiritual loss always results from adopting the methods of the world. But the grave peril that attends the adoption of business organisation in carrying on any spiritual work is that the enemy may get control of the machinery of the organisation. That is precisely the peril that now menaces the federated Sunday schools, for we learn of the existence of a well made plan now being carried out, and which has for its avowed object the capture of the Sunday schools.

The plan contemplates placing the Sunday schools under a lesson system so contrived that the children shall be wholly cut off from all true Christian teaching—that is to say, from the knowledge of the crucified and risen Son of God as the Saviour of perishing sinners—and shall be confined to the study of social conditions and other things that pertain solely to this present evil world. It would be impossible to exaggerate the gravity of the situation. The immanent danger that menaces helpless, unsuspecting children in Sunday schools is such that only divine power can avert it. The radical and sweeping changes now in contemplation are brought forward with the professed purpose of benefiting the children by instructing them more effectively in the essentials of real Christianity. Yet the changes are precisely of the nature to serve the interests of the prince of this world, and to leave his intended victims in utter spiritual darkness.

MORE PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

NATURE places circumstances between itself and God, but faith places God between itself and circumstances.

Disobedience was the mother of sin, and Satan was its father.

Christians are most *divided* where they should be most *united*, and *united* where they should be most *divided*. They divide from *Christians* and unite with *sinners*, whereas God desires them to divide from sinners and unite with Christians.

THE GLORY OF GOD.

DECLARED in the handiwork of creation (Psa. 19. 1); manifested in the proclamation of the law (Deut. 5. 24); revealed in the Person of the Son (John 1. 14); magnified in the Gospel of grace (2 Cor. 4. 4); finally filling the whole earth (Num. 14. 21). Such is the character and scope of the revelation God gives of Himself.

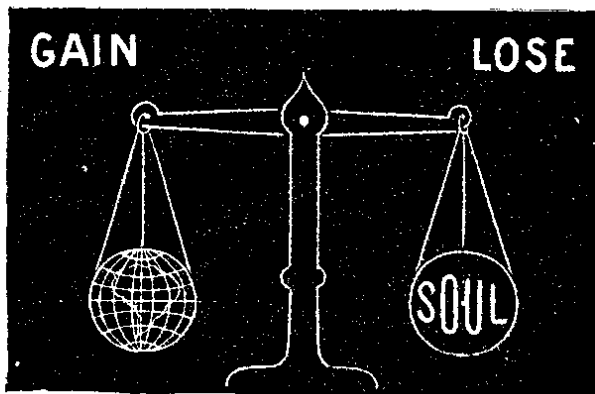
An Attribute (Psa. 19. 1-14). God the Father of Glory (Eph. 1. 17); the God of glory (Acts 1. 2); the King of Glory (Psa. 24. 8). Whether we think of creative power, unfailing wisdom, legal authority, or condescending mercy, His glory excels; every act of His is in keeping with that intrinsic character. "With whom is no variableness, neither shadow of turning" (Jas. 1. 17), but it is the "glory of His grace" which illumines the pages of the New Testament, showing the victory of the cross, the triumph of divine love (Eph. 1. 6).

Honoured (John 12. 20-36). "Father, glorify Thy name." The Son's acknowledgment of the Father's claim. The obedience of perfect love to the will of God. God's grace providing all which His holiness demands. "By the which will we are sanctified through the offering of the body of Christ" (Heb. 10. 10). "I restored that which I took not away" (Psa. 69. 4). The measure in which His glory has been honoured by the work of the Son is the measure in which the God of all grace lavishes blessing on the believer.

Obedied (John 13. 18-38). "Now is the Son of Man glorified." These words of Christ, spoken at the moment of betrayal and defeat, with the cross already imminent, set the glory of man in its proper light. "Obedience rather than sacrifice;" submission to God better than earthly power and authority. "My meat is to do the will of Him that sent Me, and to finish His work" (John 4. 34). "God . . . glorified in Him." The cross reveals the final triumph of His service, and the crown of thorns becomes in very truth a diadem of glory. "Thou art worthy; . . . Thou wast slain" (Rev. 5. 9).

Reconciled (John 17. 1-26). "I have glorified Thee on the earth." The reason and the ground of the prayer that follows; the work completed therefrom flows out (1) to "them whom Thou gavest Me;" (2) "them which shall believe through their word" these blessings, "I am glorified in them;" "the glory thou gavest Me I have given them," and "that they may behold My glory," emphasising "the glory of grace" in our salvation, in our preservation, and final transformation into His likeness (Phil. 3. 21). J. H.

HOW TO GAIN AND HOW TO LOSE.



a lamp, a pillar. Well, it might be any of them ; but we'll see by-and-bye. Meanwhile, how many divisions does that make on the board? **2.** Quite right. *This side and that side.* Now to our Bibles. Will any little boy read Matthew 16. 26 ; and any little girl read Mark 8. 36 ; and any big boy or girl read Luke 9. 25 ? Three times spoken. That means it's very particular ; and so it is, for it divides us all into **2** classes of a four-letter word each. Watch, and I will draw the words, **Gain** and **Lose**. If Johnny has one bag of marbles on Monday, and three bags on Wednesday, what is he? A GAINER. But if he has three bags on Monday, and none on Wednesday, what is he? A LOSER. So every boy or girl will be either a gainer or a loser for Eternity.

Look again while we draw more (drawing right bar only). What is that? Scales (and many smiles). Just fancy, if mother sent Lizzie to the shop with a shilling to get a pound of butter, and the shopkeeper began to weigh it with a *one-sided scale*, what would she do? Skip out of the shop and tell mother a story about the queer grocer with his queer scales ! But there are boys and girls *weighing themselves* with one-sided scales, thinking only about Time and forgetting Eternity.

Now, let us draw our scales complete (adding left bar, and showing the **World** in scale). Think of the *gain* scale. The man about whom we read might have gained a city like London, a country like England, a continent like America ; but "if he should gain *the whole world*," what a gain ! Adam had it all, and was not content ; Noah got it all after the Flood, yet he forgot the Giver ; Solomon had a lump of it, yet he said, "*all is vanity* ;" Jesus had it offered, and refused it (Matt. 4. 9). No, no ; pile the gold, the wealth, the glory, the lands, the seas of *the whole world* into the gain side, and I'll put something on the *lose* side of more value than all. Here it is, "his own **Soul**" (I draw a circle because it is ENDLESS).

Eyegate Lesson, No. 81.

How to Gain and How to Lose.

This little child has something of more value than the whole world, "his own soul!" Jesus thought so much of my soul that "He poured out His soul unto death" on the Cross for it; and shall I lose it carelessly? Remember, the world passes away, but the soul endures for ever; therefore, make sure that your soul is in the safe keeping of Jesus, commit it by faith to Him at once. Do it NOW! HYP.

This lesson is from the new volume, "How to Instruct and Win." 1/3 post free.

PITHY POINTS FOR PROGRESSIVES.



IN A FEW WEEKS' TIME the question will be raised in many schools, Where can I get Gospel Gift Books, attractive in appearance, interesting to young folks, and good value for the money? This question is readily answered by a glance at the last two pages of this month's *Witness*, containing a list of a series of books ranging from 4d. to 2/. Above is a typical photo of one of the series. Complete list free to any address on application. Our new list giving

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ARGUMENT FROM DETAIL, No. 9.

When Dr. Alexander lay a-dying a friend repeated the words, "I know *in whom* I have believed." The dying saint exclaimed, "No, no, don't put even a preposition between me and my Lord. 'I know *whom* I have believed'" (2 Tim. 1. 12). What a difference the addition of "in" makes.

TWO MONTHS MORE and our thirty-third volume is complete. What years of privilege and mercy! What shall we do for 1913? Continue as at present (D.V.), adding one or two new features. "Twice Told Tales" will give place to "ACTS AND FACTS relating to Remarkable Persons," a collection which we have been accumulating for some time. The *personal* touch is always interesting to young and old.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE GLORY OF GOD.	Nov. 3,	His Attribute,	- Psa. 19. 1-14,	- Eph. 1. 17
	" 10,	Honoured,	- John 12. 20-36,	- Zeph. 3. 17
	" 17,	Obedied,	- John 13. 18-38,	- Col 1. 15
	" 24,	Reconciled,	- John 17. 1-26,	- John 10. 30

CHOICE PORTION.—"Shine in such a way that Christ shall have all the glory. They shine brightest who feel their own darkness, and are most clothed in Christ's brightness."—R. M. M'Cheyne.

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 3. The blood of Christ, - - - - - " I. 19
 4. The name of Christ, - - - - - " 4. 14
- W. J. M.

What Young Converts Have.

- A new position, "Now are we the sons of God," I John 3. 2
 A new path, - "This is the way; walk ye in it," Isa. 30. 21
 A new purpose, "He hath put a new song in my
 mouth," - - - - - Psal. 40. 3
 A new prospect, "Looking for that blessed hope," Titus 2. 13
- W. T. R.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 44
 Nov. 3

THE PLOT AGAINST PAUL.

READ Acts 23. 12-24. LEARN Isaiah 43. 2. HINTS, Conspirators, Psalm 2. 1-3; Isaiah 8. 9, 10; Matthew 26. 4; evil oath, Mark 6. 23-26.

IN our present lesson we see Paul visited in prison by his Lord, who speaks needed words of comfort and cheer. Paul had yet much work to do, and notwithstanding the hatred of the Jews he must bear the news of the Gospel to Rome.

THE LORD'S TENDER CARE. "Be of good cheer, Paul" (verse 11). Numerous instances of this can be cited: Abraham, Jacob, Joseph, Moses, Samuel, David, Elijah, Daniel, the three Hebrew children, and others afford various examples of our Lord's gracious fulfilment of such promises as Isaiah 43. 1, 2; Psalm 121. 5, 6; Hebrews 13. 5, &c. In one sense, and that very true, it can always be said "the Lord stood by," though sometimes the realisation of it may be more vivid than others.

THE EVIL CONSPIRACY. "Certain of the Jews . . . bound themselves under a curse" (verse 12). They had a bitter hatred to Paul and the Gospel he preached. They had crucified Paul's Master, and now they will endeavour to kill His servant, and to make his death certain, forty of them conspire together to accomplish it. They were ready to kill Paul or die in the attempt. Further, the chief priests were quite ready to take part in the plot. All this opposition to the Lord's servant is carried out under the name of religion. The heart of man is truly "*desperately* wicked" (Jer. 17. 9).

THE PLOT DETECTED. The Lord's purpose was that Paul should preach the Gospel at Rome, but Satan and his servants would, if possible, frustrate that purpose. A secret in the hands of forty men, however, is difficult to keep, and in some way it leaked out, and the plot failed. None of God's purposes will fail. Satan is mighty, but Jehovah is almighty. Greater is He that is for us than all that can be against us.

THE PROTECTION OF PAUL. God has many and diverse ways and agents to carry out His will and work, and usually chooses to use the most natural and simple. In this case it is Paul's own nephew, probably a young lad and possibly not a Christian, who overheard the plotters, and warned his uncle and, in turn, the chief captain. We know of no other action of this nephew of Paul's; but the saving of the life of the apostle is worth living for, and is a good record. We are reminded

The Plot Against Paul.

of other little servants of God used in a simple way to do little deeds of great importance, such as Naaman's maid (2 Kings 5), the lad with the five loaves and two small fishes (John 6), &c.

THE CHIEF CAPTAIN'S PROMPT ACTION. Before the morning broke quite a little army of 470 men had set out with Paul to carry him over the first stage of his journey to Rome. We see here how "all things" can be made to "work together for good" (Rom. 8. 28), and that God can make the "wrath of man to praise Him" (Psa. 76. 10). The Gospel in this way was brought into prominence and under the notice of the world-rulers of the day, and the transfer of Paul from Lysia's fortress at Jerusalem to Herod's palace at Cesarea was an important step in the diffusion of the truth.

Lesson 45
Nov. 10

FELIX, OR PROCRASTINATION.

READ Acts 24. 10-27. LEARN 2 Corinthians 6. 2. HINTS, Luke 13. 24, 25;
Heb. 3. 7, 8, 13; James 4. 13, 14; Acts 17. 32.

IN order to give his accusers an opportunity of stating their case, Paul was detained in the stronghold of Herod's palace until the arrival of the high-priest and his party. Our lesson deals with the trial of Paul before Felix, the Roman governor.

FULSOME FLATTERY. "A certain orator, named Tertullus, . . . informed the governor against Paul" (verse 1). To gain their ends the Jews had employed Tertullus, who commenced his speech by flattering Felix. Felix was a base, vile man, believed by many to have been one of the most corrupt and oppressive rulers ever sent by the Romans into Judea. Tertullus credited Felix with doing worthy deeds, and represented the people as being very thankful under his rule, whereas two years later the Jews followed Felix to Rome to accuse him of misgovernment. Tertullus' speech was gross misrepresentation from beginning to end; and yet this was the method adopted by the high-priest's party to convict Paul. (See Psa. 12. 2, 3, and Prov. 20. 19).

MALICIOUS ACCUSATIONS. Tertullus could not find expressions too vile to use in condemning Paul. (1) He was "a pestilent fellow," that is, a pest and a plague; (2) "A mover of sedition," dangerous to government; (3) "A ringleader of a sect," and "a profaner of the temple." Like his Master before him, Paul was described as troublesome, dangerous, and vile, and therefore unfit to live. The accusations were as false as they were vile (Luke 23. 2; John 19. 12).

PAUL'S DEFENCE. Paul's reply was manly and courteous, yet free from flattery and fear. He simply and plainly declared his belief and manner of life. He was sound in doctrine: (1) "I do worship the God of my fathers;" he worshipped no new god, but the God of Abraham, Isaac, and Jacob; (2) "I believe the prophets," all of whom pointed forward to the coming of the Messiah; (3) "I hope for resurrection," as they profess to do. As to his manner of life, he had "a conscience void of offence towards God and man" (verses 14-16). His relations were right with God and man, and this was proved by the fact that the Jews could not prove a single charge made against him. The case broke down, and Felix should have set Paul free, but he *deferred* the matter in the meanwhile, allowing considerable liberty.

FELIX AND HIS WIFE. Felix sent for Paul, probably at the suggestion of his wife, perhaps out of curiosity. Paul took full advantage of the opportunity, and "reasoned of righteousness, temperance, and judgment to come" (verse 25). Although Felix was a wicked man, and living in sin, yet he had sufficient conscience left to recognise that what Paul said was true, and "he trembled" or "was terrified" (verse 25). We do not read that Druscilla trembled; she may have been too hardened.

Felix, or Procrastination.

FELIX'S FATAL DECISION. "A convenient season." Alas! salvation is treated as a "convenience." It is not a convenience, it is a dire necessity. Moreover, it is not at any man's call. Man, even the highest and best, should be at God's call in this matter (Heb. 2. 3). Felix hoped to be bribed by Paul, and often sent for him, and listened to him; but while that evil ruled in the heart of Felix there could be no room for Christ's Gospel.

Lesson 46
Nov. 17

FESTUS, OR MAN-PLEASING.

READ Acts 25. 9-22. LEARN Galatians 1. 10. HINTS, Matthew 22. 16; Romans 15. 1, 2; 1 Thess. 2. 4; Eph. 6. 6.

FELIX, having been deposed for his misgovernment, was succeeded by Porcius Festus. Although a much better man than Felix, Festus did not extend justice to Paul. Immediately after his arrival at Cesarea Festus visited Jerusalem. Here the new governor was approached by the high-priest, who asked as a favour that Paul should be sent to Jerusalem, hoping thus to get him into his power. Festus refused to comply with his request, but explained that he was returning soon to Cesarea and would try the case himself.

JEWISH HATRED. Paul had been two long years in prison. Having failed in their former attempts to bring about Paul's death, surely after two years time they will have given up the idea of persecuting him further. Their hatred was as intense as ever, and they resort to the most inhuman methods to carry out their hellish purpose. It was all done under colour of zeal for Moses and his law. Truly John 8. 44 applies to those of this spirit. See Matthew 23. 29-32. They hated the Lord, and His servant need expect no better (John 15. 20).

ROMAN PROTECTION. The powers that be are ordained of God (Rom. 13. 1), and are used as His servants for the good of His people (Rom. 13. 4; Psa. 105. 14). Thus Roman justice (see verse 16) prevented Jewish crime; a sad example of the condition to which the people of God may fall.

FELIX'S PROPOSAL. "Wilt thou go up to Jerusalem and there be judged?" (verse 9). Felix was anxious to be friendly with these influential Jews, and proposed to send Paul to Jerusalem to be tried there. Paul protested, and as a freeborn Roman citizen (Acts 22. 25) claimed his right to be tried at Cæsar's judgment bar. It was this desire to please man and fear of man's enmity that made Pilate unjustly deliver Jesus to the Jews to be crucified (John 19), and the same often hinders a soul's salvation, as well as mars a Christian's service (John 5. 44; Gal. 1. 10). As far as Festus was concerned he would have delivered Paul to his enemies had not a higher law prevented.

GOD'S PURPOSE. "To Cæsar thou shalt go." See Acts 23. 11, where the Lord in vision said, "So must thou bear witness also at Rome." And in this way the Lord's plan is fulfilled. A heathen governor is the agent, the Lord the overruler of it all. God is Sovereign, and sometimes uses unconverted men as His agents for the carrying out of His purposes.

AGRIPPA'S REQUEST. "Agrippa said, . . . I would also hear the man myself" (verse 22). Herod Agrippa II., the last of the Herods, and Bernice, his sister, visited the Roman governor, and he knowing Agrippa to be a Jew sought his judgment in the case. It is worthy of notice that Festus had this on his mind, that it was all about "one Jesus, who was dead, whom Paul affirmed to be alive." The death and resurrection of Jesus is the very heart of the matter. That is the great thing to be kept to the front: "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures" (1 Cor. 15. 3, 4).

*Subjects for Sunday.*Lesson 47
Nov. 24**SAMSON STRONG FOR GOD.**READ Judges 13. 1-25; LEARN Isaiah 63. 1; HINTS, Isaiah 40. 29; 45. 24;
2 Cor. 12. 10; Mark 3. 27.

“**T**HE children of Israel did evil again, and for forty years the Philistines spoiled them.” To do His work God would raise up an agent fitted and prepared to contend with Israel’s foes. In sovereign grace He chooses to use Manoah and his wife in His own way.

THE PEOPLE’S CRY. In Gideon’s day the people in their distress cried unto the Lord (Judges 6. 6), but here, although doubtless suffering much at the hands of the Philistines (verse 1) we read of no appeal for deliverance. Unsolicited, God not only pities, but plans their release. How like the case of the sinner to-day! Bound by sin, we have neither ability nor inclination to free ourselves (Rom. 5. 6), but God, in sovereign grace, by the gift of His only Son, effects our deliverance (John 3. 16). “And the angel of the Lord appears unto the woman” (verse 3). To carry out His purpose God requires an instrument, and He **INTIMATES** to Manoah’s wife the birth of a deliverer. Samson was the child of promise, and in this respect he is a type of the Lord Jesus (Luke 1. 35). He is not only a type, but a *contrast* to the Lord. Verse 5 tells us that Samson only *began* to deliver, whereas Jesus Christ *completed* the work He began (John 19. 30), so that to-day a full and complete salvation is freely offered to all (Rev. 22. 17).

THE CONSECRATED CHILD. “Beware . . . and drink not wine, . . . the child shall be a Nazarite unto God” (verses 4, 5). He who would deliver *from the bondage of sin must himself be free from sin.* The law of Nazariteship is given in Numbers 6. The Nazarite was one who, in a special manner, separated himself unto God. So long as Samson remained true to his Nazarite vow his path was one of strength and victory. There has been but one true Nazarite in this world, the Lord Jesus Christ. No one came so near sinners as Jesus (Matt. 11. 19), and yet no one remained so separate from sin as He did (Heb. 7. 26).

THE PURPOSE OF GOD. “Then Manoah entreated of the Lord” (verse 8). Not that he doubted the word of his wife, but being a devout man he was anxious that the purpose of God concerning the child should not be hindered by any neglect on the part of the parents, and so he requests that the instructions be repeated. Manoah and his wife believed the messenger, and were prepared to accept the gift-child, yet they felt their need of instruction as to how to use the grace. God’s gift to man to-day is His Son (John 3. 16), and with Him He freely giveth all things (Rom. 8. 32). There is also the warning not to neglect the gift (Heb. 2. 3).

THE WORSHIPPING HEART. “And God hearkened unto the voice of Manoah” (verse 9). God hears and answers prayer (Heb. 11. 6), and the result of revelation is adoration or worship. Manoah, like Gideon, believed in the doctrine of substitution. “Manoah took a kid with a meat offering” (verse 19). At first his offering had too low an aim, for the visitant appeared to him to be merely a “man of God.” So he is directed to offer *to the Lord.*

THE ACCEPTED SACRIFICE. “The angel of the Lord ascended.” The flame rose acceptably to the sky—the sacrifice was accepted, and the Person went up. (See Acts 1. 9.) “We shall surely die.” So said Manoah, but his wife knew better. She said “*Our sacrifice is accepted. That is our acceptance.*” (See Gen. 4. 4 and Heb. 11. 4.) So it is now: we know that Jesus was “delivered for our offences, and raised again for justification” (Rom. 4. 25), and believers have “peace with God.”

NOTES FROM MANY LANDS.

☞ Teachers might draw special attention of their friends to the very important article on "THE CAPTURE OF THE SUNDAY SCHOOLS" in this number.

EVENTS TO BOOK. United Teachers' Conference in Bloomsbury Chapel, London, W.C., Oct. 26, at 3.30 and 5.45. L. W. G. Alexander, Edinburgh, will introduce the subject, "Four Infallible Tests of Divine Relationship," and C. E. Oldham the subject of "Helps and Hindrances." ...Bethany Hall Tract Band Conference, Paisley, Oct. 26, at 3.30 and 6.15. Alex. Stewart, J. Gray, Glasgow; W. Stephen and A. Hamilton, Paisley, are to take part...Conference of Teachers in Muir Street Hall, Larkhall, Nov. 9, from 4 to 7.30...Teachers in Hope Hall, Manchester, Nov. 9. Hy. Pickering, Editor of *Boys and Girls*, will introduce the subject.

WORKERS TOGETHER. The first gathering of teachers in Carlisle, Sept. 14, was a great success. T. Baird introduced the subject of "Spiritual Covetousness," and was helpfully followed by A. Luke, G. Greenwood, and W. H. Browning. It will likely become an annual event...Large numbers also gathered at a Conference, which has been carried on for some thirty years in Glasgow, on Sept. 22, when J. Ritchie introduced the subject of "Spiritual Husbandry," and was followed by local brethren.

A GOOD IDEA. A Young Men's Rally is to be held in Clydebank, Oct. 12, from 3 to 8. Meet first in Gospel Hall, Chalmers Street. Enthusiastic young workers from neighbouring assemblies welcomed.

SUMMER SERVICES in Britain are once more past. Most places have been fruitful, a few difficult. Wm. Hamilton in Shrewsbury tent at Ruyton-Eleven-Towns and Dobaston had quite an interesting time with the young. Nearly two hundred text cards were coloured by the boys and girls; several professed...J. A. M'Cullagh in tent at Darlington... W. H. Browning in villages in Cumberland and Westmoreland...Wm. Rouse in Drotwich...G. H. Cooke in Longcot and Ashbury, Berks...J. and F. M'Kenna in Pioneer Tent, Glasgow...And many others.

PILGRIMS AND PROGRESS. The veteran Hy. Payne, Barcelona, Spain, reports conversion and baptism of four young people...F. Rowat, Mihijam, India, is finding fruit from his many years of orphan work... Orphanage school at Karmatar is attended by thirty-eight boys from surrounding villages...E. Eagger, whose visit to many schools will be remembered, had recently a number of highway robbers as Bible learners at Kwai-pang-Ku, China...The school at Valladolid, Spain, was removed to new premises on July 1; fifty-four scholars are on the register.

MULLER'S HOMES. Mr. G. F. Bergin, who has carried on the work for some years, is lying seriously ill, and might be remembered by teachers and scholars. Dr. Wm. Bergin, his son, has been appointed Associate-Director.

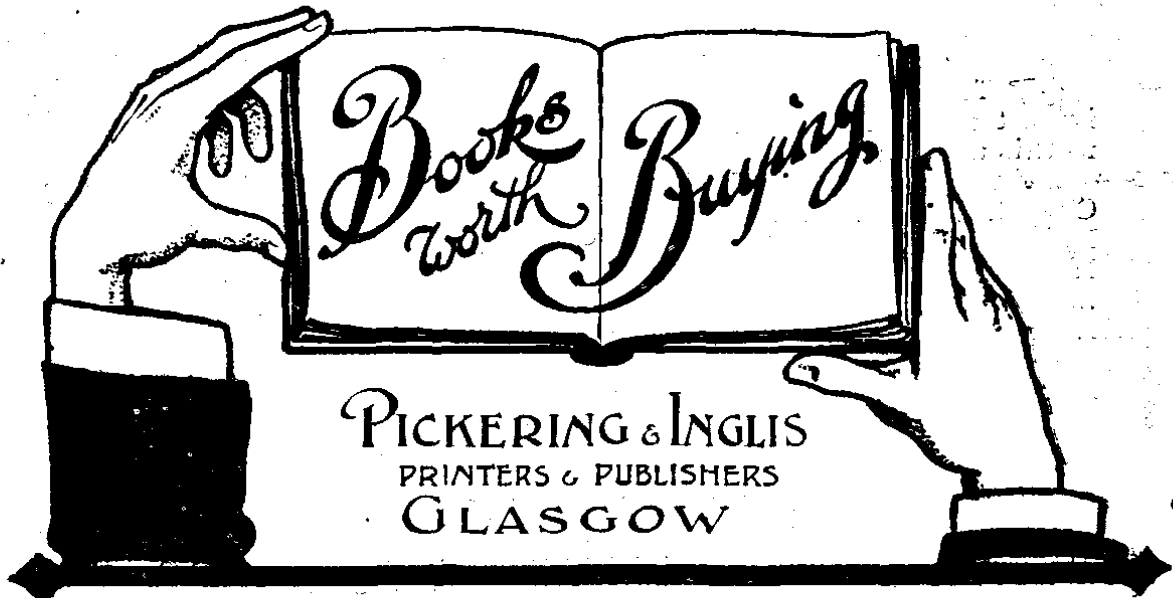
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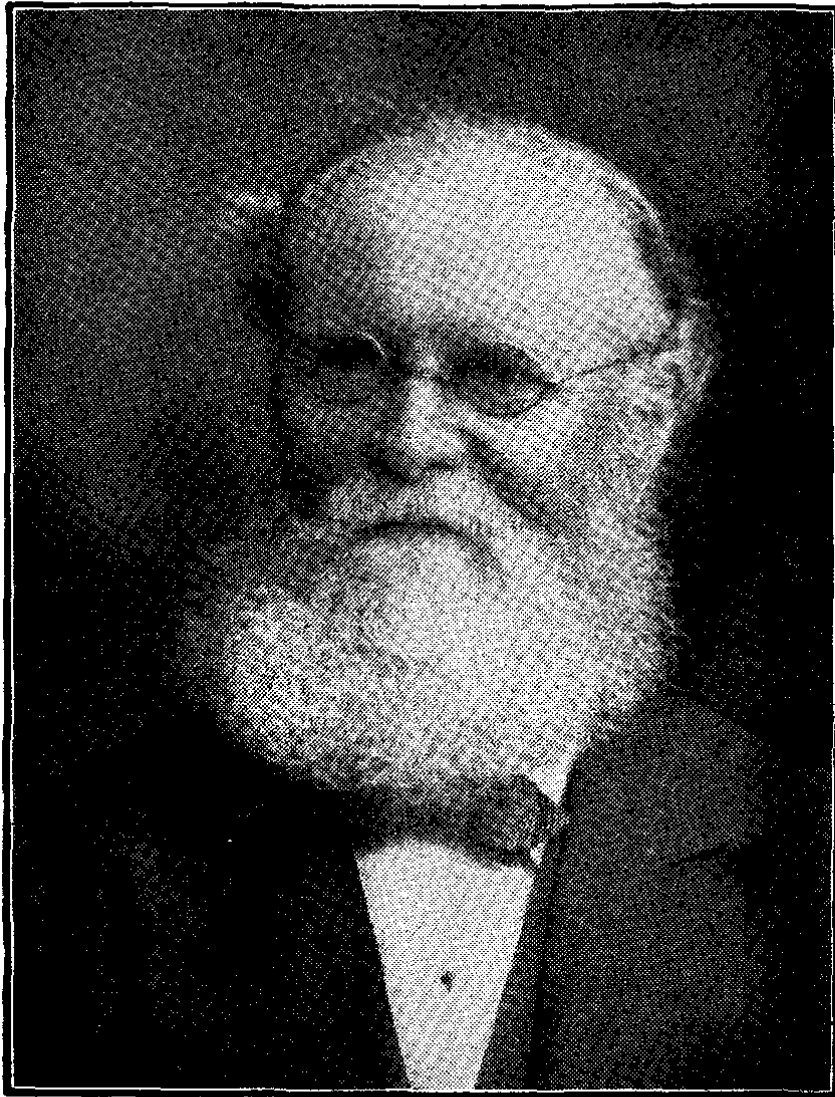
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G. F. BERGIN of Orphan Homes, Bristol.

GEORGE FREDERIC BERGIN, the third director of the New Orphan Houses, Ashley Down, Bristol, was born in Cork, 25th April, 1843. He was religiously disposed,



GEORGE MULLER.
Founder of the Homes.

but his definite conversion took place at the age of sixteen years, as the result of words spoken by his father on his death-bed. The conversion appears to have been very thorough, as a clean cut was made with the world and its attractions. From this attitude he never swerved. Worldly entertainments were given up, and sometimes when parties were going on in the family he would be in his bedroom having Bible readings with young men. In early life he was apprenticed to

an ironmonger, but when about eighteen years of age, he was conscious of a call to the ministry, and was accepted as a candidate for the Baptist College in Stokes Croft, Bristol. But his own study of Scripture convinced him that the position taken by the Christian community known as "Open Brethren" was a right one, and he consequently abandoned the intention of entering the Baptist ministry.

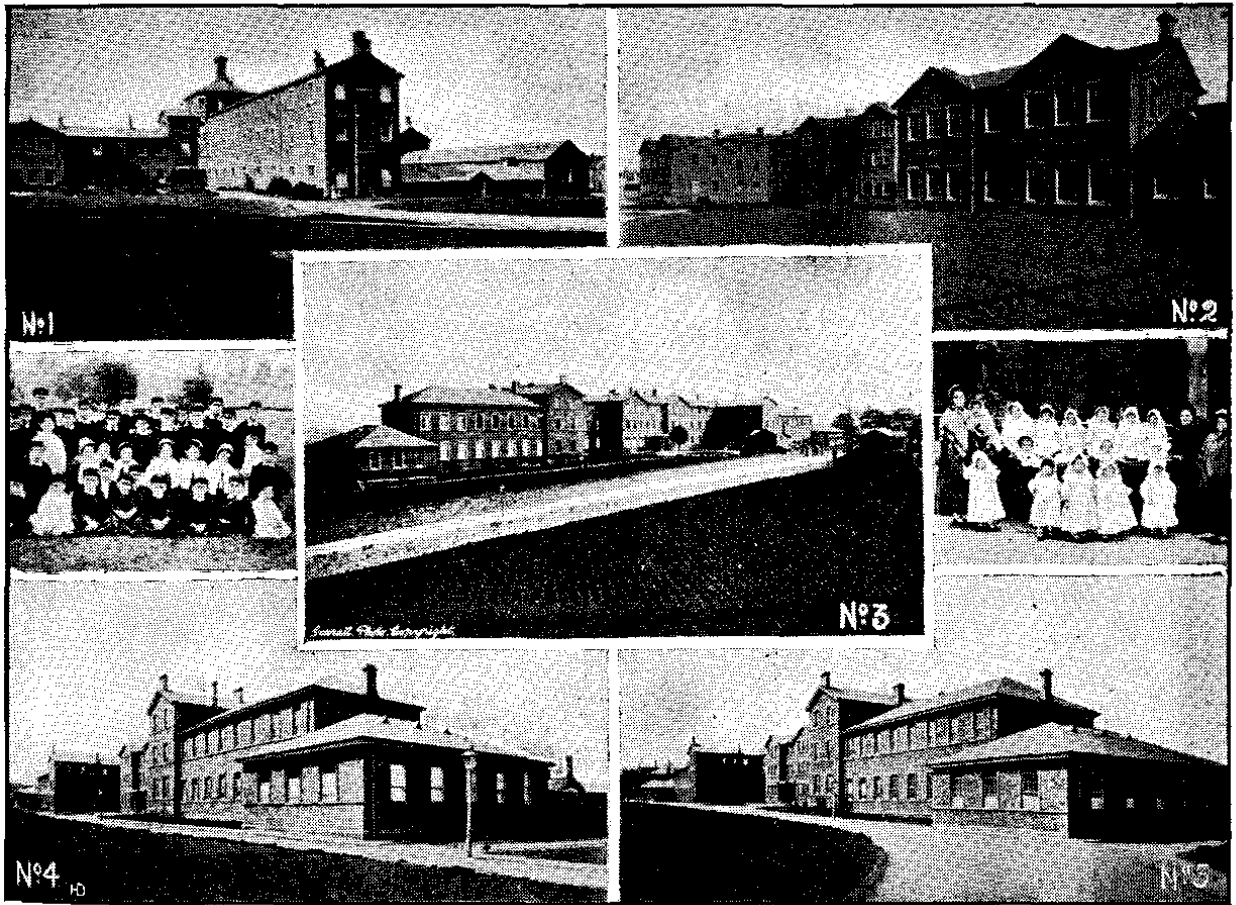
At the age of twenty-one he married Ellen Maria Gower, of Cork, and went to live at Youghal. Both at Cork and Youghal he was most active in Gospel work. Within twelve months of their marriage Mr. and Mrs. Bergin removed to Cardiff, where Mr. Bergin had a good business position. In the year 1873 they moved to Bristol, and after a short time spent in business life in this city, Mr. Bergin devoted himself entirely to pastoral work in connection with the Church at Bethesda, trusting to the Lord alone for his temporal supplies, and those of his wife and five young children. Into this work Mr. Bergin threw himself most heartily. The church was a large one, with a membership of about twelve hundred, meeting in four chapels in different parts of the city. In addition to regular ministry in these various places, systematic pastoral visitation was diligently carried on, nothing being left undone that could be done to guide, strengthen, and comfort the flock of God. Many can testify to the value of this service.

Mr. Bergin had a warm interest in foreign missions, and was ever ready to encourage any whose thoughts led them in the direction of such service. Two members of his own family, a son and daughter, became missionaries in China,

Orphan Homes, Ashley Down, Bristol.

the former being invalided home after four years' service. In the year 1897, in company with Mrs. Bergin, he paid a visit to Demerara and Barbados in connection with missionary affairs in those countries, and spent some time in ministering among the native churches. At a later period he also visited Italy, where mission schools are carried on in connection with the Scriptural Knowledge Institution.

In March, 1898, Mr. George Müller died, and the burden



SEVEN VIEWS OF THE ASHLEY DOWN ORPHAN HOMES, BRISTOL.

No. 1, Orphan Home.	No. 3, Orphan Home.	No. 2, Orphan Home.
Orphan Boys and Girls.	(Central Home).	Little Orphan Girls.
No. 4, Orphan Home.	<i>Photos by Garrat, Bristol.</i>	No. 5, Orphan Home.

of the directorate fell on his beloved son-in-law, Mr. James Wright. Mr. Wright felt that he would not be left to sustain the burden of being a director alone, and he was presently assured that it was the will of God that he should ask Mr. Bergin to join him in the work. He had known him well for a quarter of a century, he had worked by his side in the Church; and though they were diverse in temperament, there had never been a break in unity or sympathy. Mr. Bergin

G. F. Bergin, of Bristol.

was seventeen years his junior, and so likely to survive and succeed him. He was very fond of children, and had been much blessed in training his own in the fear of the Lord, and hence was fitted to take charge of this larger family of orphans. He put the matter before Mr. Bergin, and was delighted, but not surprised, to find that God had moved on his mind also, and in the same direction, for not only was he ready to respond to Mr. Wright's appeal, but he had been led to feel that he should after a certain time go to Mr. Wright and offer himself. The perfect sympathy and union of heart between the two friends rendered this association mutually pleasant and helpful during the brief years it lasted. After an illness lasting several weeks Mr. Wright died on 29th January, 1905, aged 79.

From this time Mr. Bergin became sole director of the institution, for some years receiving valuable help from his son, the late Dr. George Bergin, after the return of the latter from China through ill-health, as above mentioned. He was not a co-director, but was of great service to his father, and particularly during the last three and a half years of his life, devoting himself to the work with scarcely a day's interruption through illness till he expired, on 7th December, 1909. A few months later his second son, Dr. Wm. M. Bergin, relinquished his practice in London as a specialist in eye diseases to come to the assistance of his father, and recently has been appointed associate-director, becoming now, upon his father's death, director.

From the first Mr. Bergin adhered unswervingly to the great principles upon which the work at Ashley Down was originally based, especially the two great principles of "prayer and faith," and those familiar with the working of the establishments know that the noble traditions associated with the name of the founder, Mr. George Müller, have been preserved. But while doing this he has found it possible to introduce many helpful changes which the lapse of time and other circumstances have rendered necessary, and these improvements will always be identified with his name and the period of his directorate. He also found time to edit two or three books relating to the institution, which have proved very valuable, one particularly being a summary of the "Autobiography of Mr. George Müller."* The plates of the original four-volume work were unfortunately destroyed by a fire at the printers, and as the resetting of such a work would be

*5/3, post free. Pickering & Inglis, Glasgow.

Orphan Homes, Ashley Down, Bristol.

costly, and the demand probably small, Mr. Bergin prepared the abridged edition, with excellent illustrations. This has already had a wide circulation. Another book, entitled "Ten Years After,"* gives an account of the progress of the work since the death of Mr. Müller.

For some twelve months Mr. Bergin had been ailing, for eight weeks he had been unable to attend to his duties, passing away at his residence in Clifton on 8th October, 1912, in his sixty-ninth year. Altogether the life of Mr. Bergin has been a strenuous one, and he has surely succeeded in obeying the apostolic injunction to be "Always abounding in the work of the Lord" (1 Cor. 15. 58).

The funeral service was held at Bethesda Chapel on Friday, 11th October, the interment taking place at Arnos Vale Cemetery, Bristol.

Dr. William Bergin will carry on the management of the important institution upon the existing lines, depending only upon the living God for the supply of every need, and making no appeals for help to any other than the Lord God the Almighty, who keepest covenant with them that trust in Him with their whole heart. We very earnestly commend Dr. Bergin to the constant prayers of all who rejoice in this great institution as a convincing testimony to the truth that "God is, and is the Rewarder of them that seek Him." And very especially should prayer be made that the Lord will Himself point out the one who shall be called to share in the heavy labour and responsibility of this blessed work, and that in the meantime the present director may be granted all the vigour of body and mind, with every spiritual quality, needed for conducting so large an enterprise. Formerly each applicant had to be bereft of both parents, since 1901 orphans who have lost one parent have been eligible for admission. The Orphanages shelter between eighteen and nineteen hundreds of children, with some scores of helpers, in addition to the supporting of schools, the circulating of Bibles, portions, and other literature, and the ministering to the financial needs of labourers in the Gospel who have gone forth without guarantee of funds.

It is for us who mourn his loss to show that we have learned the lesson of faith, by now having confidence that that same God will yet continue His goodness and faithfulness, and will further reveal Himself to be the El Shaddai, the God Who is Enough.

G. H. L.

*3/6, post free. Pickering & Inglis, Glasgow.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Bethany and its Lessons.

1. Death and resurrection, - - - - John 11
2. Service and instruction, - - - - Luke 10. 38
3. Worship and communion, - - - - John 12. 1
4. Blessing and ascension, - - - - Luke 24. 50 H.K.D.

Four Points in Psalms 25 and 61.

- | | |
|------------------------------|----------------------------|
| 1. A Friend, - Psa. 25.2 | 1. Prayer, - - - Psa. 61.1 |
| 2. A Guide, - ,, 25.5 | 2. Protection, - ,, 61.3,4 |
| 3. A Teacher, - ,, 25.8,9,12 | 3. Preservation, ,, 61.6 |
| 4. A Preserver, ,, 25.15,21 | 4. Praise, - - ,, 61.8 |
- W. J. M.

Lot's Seven Wrong Steps.

1. Lot looks toward Jordan, - - - - Gen. 13. 10
2. Lot chooses Jordan's plains, - - - - Gen. 13. 11
3. Lot journeys East, - - - - Gen. 13. 11
4. Lot dwells in cities of the plain, - - - - Gen. 13. 12
5. Lot pitches his tent toward Sodom, - - - - Gen. 13. 12
6. Lot dwells in Sodom, - - - - Gen. 14. 12
7. Lot sits in Sodom's gate, - - - - Gen. 19. 1 Js. Fs.

What Sin Has Done.

1. Made man a transgressor, - - - - Rom. 5. 14
2. Made Satan a tyrant, - - - - Heb. 2. 14
3. Made God a worker, - - - - Isa. 5. 17
4. Made Christ a sufferer, - - - - 1 Peter 3. 18
5. Made earth a wilderness, - - - - Rom. 8. 22
6. Made punishment a necessity, - - - - Matt. 25. 46
7. Made hell a reality, - - - - Luke 16. 23 T.B.

David's Mighty Men

had seven characteristics. They were:

1. *Attracted* by David, - - - - 1 Sam. 16. 12, 13
2. Separated unto David, - - - - 1 Chron. 12. 8
3. Loyal servants of David. "To turn the kingdom of Saul to him," - - - - 1 Chron. 12. 23
4. Wholly devoted to David. "They were not of double heart," - - - - 1 Chron. 12. 33

These are *moral*. There were also three characteristics of their *service*.

5. *United* in service. "They could keep rank," 1 Chron. 12. 33
6. *Expert* in service. "They could use *both* hands," - - - - 1 Chron. 12. 2
7. *Intelligent* in service. "They had understanding," - - - - 1 Chron. 12. 32 W.B.

OUR GATHERING UNTO HIM.

TO be with Christ (Phil. 1); to be like Him; to see Him as He is (1 John 3. 2); and to be manifested with Him in glory (Col. 3. 1) is the prospect and hope of the saints.

Promised (John 14. 1-26). "To gather together in one" (John 11. 52), "Head of all things in Christ" (Eph. 1. 10), to reconcile all things (Col. 1. 20) describe the purpose of His death, and the ultimate triumph of His work. The promise to His disciples during this age is that of His personal return, and of our gathering unto Him (John 14. 3; 2 Thess. 2. 1). The trump of God shall raise the dead, and change the living to be caught up in clouds to meet the Lord (1 Thess. 4. 17).

Anticipated (Acts 1. 1-11). We look for the Saviour (Phil. 3. 30). Leading His few followers from the city and the scene of His rejection and death, He lifted up His hands and blessed them, then He was parted from them. The parting brought the promise of His return, "This same Jesus," "In like manner." The feeble company in the place of reproach and separation. The mighty Saviour. Conquering and to conquer. The uplifted hands. The eternal blessing (Phil. 3. 21).

Practised (1 Cor. 11. 17-24). "Till He come" (verse 26) describes the true attitude of heart to the absent Saviour. Meanwhile we gather in His name (Matt. 18. 20), remember Him (verse 24), and prove His power and presence with us. To wait for His Son from heaven (1 Thess. 1. 10) should characterise all true service. Carried on in this light, faithfulness to Christ, love to His people, and devotion in His service will be the manifest result.

Accomplished (1 Cor. 15. 1-28). "Every eye shall see Him" (Rev. 1. 7), but every man in his own order. They that are Christ's at His coming (verse 23). Called from suffering, sorrow, and defeat, they who have been made partakers of the divine nature, of His sufferings, and of His holiness, shall then also be made partakers of His glory. The body of humiliation shall be fashioned like the body of His glory.

Eternal (1 Cor. 15. 29-58). So shall we ever be with the Lord (1 Thess. 4. 17). Separation and loneliness, darkness and shadow belong to earth. "In part" is true alike of our knowledge, our experience, and accomplishments. Then the Lamb shall lead and feed them (Rev. 7. 17). J. H.

FOR FRIENDS OLD AND NEW.

33 YEARS AGO a little paper was commenced by WILLIAM SHAW, of Maybole, with a view of helping the young believers of that day. Many, now grown up, remember the welcome which the magazine received as its sappy and pointed articles were eagerly perused month by month. Who shall tell how far *The Pathway* of thirty years ago had to do with moulding the men who are the stalwarts of to-day, scattered in almost every part of the world? That it has held on its course for all these years, and to-day has a circulation greater than at any period of its issue, tells that like one of old "its eye is not dimmed, nor its moisture fled," and gives hope of continued progress in the year soon to dawn.

THE LEADING FEATURES, which have proved acceptable and useful, will be continued, including (1) BRIEF RECORDS. J. Elliott Howard, Richard Weaver, and one or two more are ready. The insertion of Mr. G. F. Bergin this month indicates a readiness to keep readers informed concerning esteemed brethren whose days of fight are over. (2) EYEGATE LESSONS are being more and more used in connection with junior and other classes. New workers are being introduced in this department, as current numbers show. (3) GOSPEL SCHEME, as list below, continues to be used by thousands in many parts. The Notes are simple, evangelistic, and readily adapted to any class. (4) BIBLE CLASS SUBJECTS. The theme of "Christian Life and Character" should be helpful for 1913. (5) SUBJECTS FOR SPEAKERS and STUDENTS, as well as other points known to most readers.

NEW FEATURES, we hope, will include (1) TOPICS FOR TO-DAY, for thoughtful readers. "The Capture of the Sunday Schools," by Philip Mauro, will be concluded next month. (2) PAPERS BY THE FOUNDER, whom we are pleased to have as a valued helper to-day. (3) Instead of the "Tales Worth Telling," which have had a good run, we hope to give a series entitled, "ACTS AND FACTS Relating to Remarkable Persons," collected during a number of years by HyP. The *personal* touch ever has a charm all its own.

FREE COPIES for handing round in schools, teachers' conferences, meetings, &c., will be cheerfully posted by the Editor. Prayer for writers and readers will be valued, and suggestions from friends are ever welcome.

ARGUMENTS FROM DETAIL, No. 10. "My God shall supply all your need *out of* His riches in glory." So many read Philippians 4. 19, whereas it says, "*according to* His riches in glory." Rothschild might give a beggar a penny *out of* his riches, but if he gave him *according to* his riches the beggar would be wealthy for aye. God's supplies are "according to His riches in glory by Christ Jesus."

SCRIPTURE STUDIES FROM THE EARLIEST STORIES will be the interesting course of lessons for the "Gospel Scheme," 1913. They will be simple, evangelistic, and suitable for scholars of all ages. Complete scheme, 3d. dozen; 1/6 100. post free. Notes on following pages.

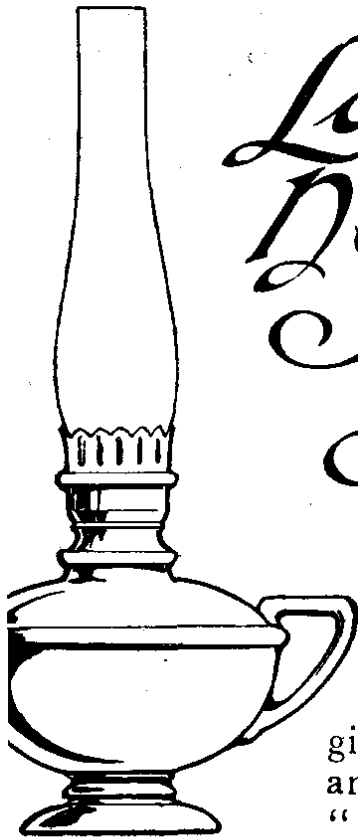
CONCISE COURSE OF BIBLE STUDIES for Bible Classes, Senior Scholars, and Home Studies will deal with "CHRISTIAN LIFE AND CHARACTER," taking up the "additions" of 1 Peter and other vital themes connected with the daily life and walk of the believer. Neat folding card for Bible or vest pocket. 12, 2d.; 25, 4d.; 50, 6d.; 100, 1/, post free. Notes on same on former page.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
OUR GATHERING UNTO HIM.	Dec. 1,	Promised, -	- John 14. 1-26,	- Joel 3. 16
	" 8,	Anticipated, -	- Acts 1. 1-11,	- Phil. 3. 20
	" 15,	Practised, -	- 1 Cor. 11. 17-24,-	Eph. 1. 10
	" 22,	Accomplished,	- 1 Cor. 15. 1-28. -	Rev. 1. 7
	" 29,	Eternal, -	- 1 Cor. 15. 29-58, -	1 Thess. 4. 17

CHOICE PORTION.—"Are you simply watching and waiting the Master's orders what to do with this great talent of Time, ever dwindling as to quantity, ever growing in indestructible results and responsibility?"—Moule.

Class Text-Book.—"Abundant Grace," by Dr. W. P. M'Kay. 1/, post free.

"ONE THING."



*Lacking
Needful
I know
I do*

A LAMP, four cards with words as in picture, begin by saying I have brought with me to-day **A Lamp**. Not a parlour lamp, but a common kitchen one. It is so small, it is only useful for **one thing**, and keeping these two words in remembrance we will listen atten-

tively to its story: Bright and burnished my master got me from the shop, dusted me, and put me on a shelf. The light faded and the room became dark. I remembered I was a lamp, and should give light. I tried to do so, but could not, and I spent the night in darkness—(1)

"One thing thou **lackest**" (Mark 10. 21).

I had no oil. My master came along (John 11. 28) with a flask, and poured the oil into this glass bowl. It wet the wick tongue, and prepared it for the flame. That oil reminds us of the Holy Spirit, which God has given to enlighten all. The Spirit waits to come into our hearts to tell us of the Saviour who died for sinners, whether old or young, large or small, and who is risen from the dead (1 Cor. 15. 1-4), and waiting to receive all who come to Him. This brings me to my next: (2) "One thing is **Needful**" (Luke 10. 42). I did not shine until my master touched me with a lighted match (here light lamp). Many of my young friends have never done the one thing needful. They have never, as poor sinners, confessed their sin, and in simple trust taken their place as sinners before God (1 Tim. 1. 15). (3) "One thing **I know**" (John 9. 25). The room that was dark soon became light when the match touched me. There was no mistake. The darkness was past, the true light was shining. The blind man knew. In fact you may safely put down that if you do not *know* it is because you are lost (Luke 19. 10), because you have never believed God. (4) "One thing **I do**" (Phil. 3. 13). I give light. Somebody put it in, I give it out. This should be true of all the saved. "Ye shine as lights in the world" (Phil. 2. 15). Are you shining in your small corner? J. H.

From "How to Instruct and Win the Young." 110 Original Lessons. 1/3, post free.

TALES WORTH TELLING.

What is Character?—D. L. Moody was once asked, "What is character?" With his usual genius, Moody said, "Character is what a man is in the dark." Was Paul aiming at this when he said to Timothy, "Consider what I say;" and "Study to show?" (2 Tim. 2. 7, 15).

Was the Bible "Bosh?"—The wife of a sceptic became interested in the question of personal salvation. When he found her regularly reading the Bible, he said, "Bosh! I will give you enough of that. I will read the Bible to you every day till you are sick of it." And he began. Day by day when he came home he read the Bible, chapter after chapter, having his wife sit and listen. At last one day, when he had finished the third chapter of John, he said to his wife, "Won't you pray for me? I am a poor lost sinner." They knelt and prayed together, read the Word together (John 6. 63), and God came in and saved them both.

SUBJECTS FOR SUNDAY.

FOR BIBLE CLASSES, SUNDAY SCHOOLS, AND HOME USE.

Lesson 48
Dec. 1

AGRIPPA, OR ALMOST PERSUADED.

READ Acts 26. 9-29; LEARN Acts 26. 29; HINTS, Ezek. 33. 31; Mark 6. 20; Mark 10. 17-22; James 1. 23, 24.

IN our present lesson we have Paul being examined before King Agrippa. Failing to get justice from Festus, Paul had appealed to Cæsar; and really there was no necessity for the trial before Agrippa. Agrippa had paid Festus a complimentary visit on his appointment to the Governorship, and, having heard a good deal about Paul, he expressed a desire to see and hear him for himself. Agrippa, being a Jew, was better acquainted with Jewish customs than Festus, who was a Roman. So that now we are to consider Paul's manner in the royal presence.

AGRIPPA'S UNBELIEF. Paul had declared to Agrippa that the Jews could not take exception either to his character or his religion. (1) As to his character, he belonged to the strictest sect of the Pharisees, and he was not a Pharisee in name merely, for he "*lived a Pharisee*" (verse 5). (2) Regarding his religion, his hope was the same as the Jews. Like them, he had looked for the coming of the Messiah. The only difference between the Jews and Paul was this: he believed the Messiah had come, and that every promise of the fathers found their fulfilment in Jesus of Nazareth. He was the Messiah. And God had proved this by raising Him from the dead. Paul asked Agrippa why he should discredit the resurrection? To discredit the resurrection of Christ is to deny every fundamental truth of Christianity.

PAUL'S MISTAKE. "I verily thought... I ought to do many things contrary to the name of Jesus" (verse 9). Paul was quite sincere in persecuting the disciples, believing he was doing God's service, but he was sincerely mistaken. He had a good conscience, but his conscience was misinformed. Conscience is not always a safe guide; it is only a safe guide when kept right by the Word of God. A person may be

Agrippa, or Almost Persuaded.

sincere in a wrong course. There are those to-day who are sincerely doing "the best they can" to get to heaven, whereas nothing but faith in the atoning sacrifice of Christ can save (Acts 16. 31).

THE HEAVENLY VISION. "I saw in the way a light from heaven" (verse 13). Paul saw a light and heard a voice, and so by the eye and the ear the knowledge of Christ reached the heart of Paul. Thus was Paul converted from being a persecutor to a preacher.

THE PREACHER'S THEME. Himself reconciled (2 Cor. 5. 18), Paul tells how Jesus gave him instruction as to his ministry. To "open eyes," "turn" from darkness and Satan to God, so that "forgiveness of sins" and "an inheritance" might be had by poor Gentile sinners. This, declared Paul to Agrippa, is the purpose of Jesus. That Christ should suffer, and rise from the dead and enlighten the people, said Paul, is my theme, and in this I am only obeying Heaven's commands.

FESTUS'S OPINION. "Much learning doth make thee mad" (verse 24). Speaking thus of visions and heavenly things, and raising of the dead, was foreign to the mind of the Roman. So it often seems to the man of the world as if the Gospel were the outcome of an excited brain; but, thank God, we can say it is God's truth, plain and steady. Festus blamed Paul for being mad, but Paul was the saner man of the two. Festus was living for time, Paul for eternity, and this is true sanity.

AGRIPPA'S MISTAKE. "Almost thou persuadest me to be a Christian." A tribute to the matter put before him, and the manner in which it was put. When this voluptuous child of the Herods was moved to say this, the power of the truth is evident. Agrippa's conscience was reached, but he did not go far enough. Many a ship has been wrecked within sight of the harbour.

Lesson 49
Dec. 8.

PAUL'S VOYAGE AND SHIPWRECK.

READ Acts 27. 21-44. LEARN Acts 27. 23. HINTS, Storms, Psalm 107; Mark 4. 36; John 6. 15; safety, Psalm 46. 1; Matthew 10. 30; Isaiah 43. 2.

PAUL had appealed to Cæsar, and to Cæsar he must go. He must reach Rome by sea. The present lesson deals with his voyage and shipwreck. A few points only can be indicated.

REJECTED ADVICE. "Sirs, ye should have hearkened unto me" (verse 21). Paul had warned the mariners of the ship against making the voyage, but his advice was rejected. They thought they knew better than Paul. Noah's warnings were treated in the same way (2 Peter 2. 5). The Lord had the same complaint against the people in His day (Matt. 23. 37); and the warnings of the Gospel preacher are being rejected in our day. God, however, says that "he that is often reproved shall suddenly be destroyed" (Prov. 29. 1).

PREVAILING INTERCESSION. "I exhort you to be of good cheer" (verse 22). They were not far out to sea when Paul's prediction came true. A furious storm arose, lasting some fourteen days and nights. The sailors did everything they could to save the ship, but it looked as if the ship and all on board were doomed to a watery grave. Meanwhile Paul, the man of God, was engaged in earnest prayer for the lives of the passengers. Paul actually prayed for men who later would have killed him if they had got their way (verse 42). In this he resembles his Lord, who prayed for His murderers (Luke 23. 34).

SURE PROMISE. "There shall be no loss of any man's life" (verse 22). The 276 passengers were saved because of Paul's intercession. They owed their lives to Paul. Men and women are saved to-day on the

Paul's Voyage and Shipwreck.

same basis. We owe our eternal salvation to Jesus Christ and His atoning work.

DIVINE ASSURANCE. "God hath given thee all them that sail with thee" (verse 24). We are reminded that every believer is the gift of God to the Son (John 17. 9), and as such He has promised to save them to the uttermost (Heb. 7. 25), and present them to His Father with exceeding joy (Jude 24). There is no room here for the falling away doctrine.

HUMAN SELFISHNESS. The depravity of the human heart is seen (1) in the mariners endeavouring to leave the ship without any consideration for the passengers who were left on board (verse 30), and (2) in the recommendation of the soldiers to kill Paul and the prisoners (verses 42 and 43). They would have killed the man to whom they owed their lives. How like the treatment given by man to the Friend of sinners. They crucified Him.

COMPLETE SALVATION. "They escaped all safe to land" (verse 44). They had a stormy passage, but according to Paul's promise every one safely reached the shore. So is it with every child of God. We are not promised a smooth passage through life, but we are guaranteed a safe landing. Such a Saviour is surely worthy of our trust.

Lesson 50
Dec. 15

PAUL AT MELITA AND ROME.

READ Acts 28. 1-16. LEARN 2 Cor. 1. 9, 10. HINTS, 2 Cor. 11. 23-30; 2 Peter 2. 9; Psalm 34. 19; Rev. 7. 14.

THE island on which Paul and his companions were cast is called Melita, and our present lesson deals with certain events that took place there. It is beautiful to notice how everything turns out for the furtherance of the Gospel. We also follow Paul to Rome.

SYMPATHETIC ISLANDERS. "The barbarous people showed us no little kindness" (verse 2). God's work is always perfect. Having promised that no man's life would be lost, He not only saves them from a watery grave, but He also puts it into the hearts of the islanders to show them kindness, otherwise they might have perished of cold and wet. God's salvation is also perfect, for His gracious provision extends until He gets His redeemed people at home with Himself.

SUPPOSED JUDGMENT. "They said, . . . No doubt this man is a murderer" (verse 4). The people were superstitious, and believed that the viper fastening on Paul's hand was a judgment because of sin. We are reminded that the Jews thought the same about Jesus Christ. They said He was "stricken, smitten of God, and afflicted" (Isa. 53. 4). They were entirely wrong, however, for "He was wounded for *our* iniquities," &c. (Isa. 53. 5). Seeing no harm come to Paul by the viper's bite, the opinion of the natives swung to the other extreme. They said, "He is a god!" They had said he was a murderer, now he is a god. So is the mind of man if not controlled by truth (Eph. 4. 14; Acts 14. 13, 19).

GENEROSITY REWARDED. "The chief man . . . lodged us courteously" (verse 7). Publius set the islanders a good example, entertaining Paul and his companions. This brought blessing to him in the cure of his father. The Lord will be no man's debtor, and those who give to His servants will be amply rewarded. A cup of cold water given shall in no wise lose its reward (Matt. 10. 42).

GOSPEL TRIUMPH. The effect of Paul's three months' stay in the island was very gratifying. On leaving they were laden with honours, and such things as were necessary. Doubtless these honours

Paul at Melita and Rome.

and gifts were from those who were, many of them, won for Christ. This ministering to God's servants is a mark of true grace (Phil. 4. 17; Heb. 13. 16; Gal. 4. 15).

CHRISTIAN FELLOWSHIP. As the apostle steps on shore at Puteoli on his journey Romewards he is greeted by brethren in the Lord, and as he pressed on his journey over the Appian Way still more came to meet him. Paul "thanked God and took courage." Even an apostle is not above being helped by the sympathy of his lesser brethren (Prov. 27. 9, 17).

ROME AT LAST. "All things work together for good." Angry Jews, vacillating rulers, rash shipmaster, stormy winds and waves, as well as favourable tides and kind barbarians, all operated in bringing Paul to Rome, and doing the best that could be done on the way (Rom. 8. 28; Deut. 8. 2-5). Thus we see Paul brought on his way and lodged in the place he had so desired to visit (Rom. 1. 11).

Lesson 51
Dec. 22

PAUL AT ROME.

READ Acts 28. 17-31. LEARN 2 Timothy 4. 6-8. HINTS, Contrast the persecutor, Acts 9. 1; the prisoner, Eph. 3. 1; 4. 1; 6. 18-20; Phil. 1. 7.

HAVING now arrived at Rome, the apostle is not slow to proceed with his life work. Though a prisoner, it was so ordered that much liberty was his, as he dwelt in his "own hired house" (verse 30), though continually chained to his keeper.

PAUL'S LOVE FOR THE JEWS. "To the Jew first" (Rom. 1. 16). Within three days he had them together in his lodging, making known to them the reason for his present position. The Jews in Rome had no information about Paul, the Jews of Jerusalem having evidently abandoned the prosecution as hopeless in Roman territory. The Jews themselves were only tolerated in Rome, and the Christians were not then numerous enough to cause alarm to their pagan governors.

HIS LAST ADDRESS TO THE JEWS. On an appointed day, and for a whole day, did the apostle "expound," "testify," and "persuade." Note the order: Scripture opened out (John 5. 39; Luke 24. 27), personal witness (Acts 4. 20; Acts 26. 16), and tender pleading (2 Cor. 5. 11-20). With all his power and in every way did Christ's faithful servant seek the conversion of these Jews to Christ.

THE TWO-FOLD RESULT. "Some believed, . . . some believed not." Thus the truth is a savour of life or of death (2 Cor. 2. 14-16); and that day when it closed found some saved by the Word spoken, and some unsaved, and less likely to be saved than before. It is the same to-day (John 3. 36).

A FAITHFUL WARNING. The words of Isaiah, so appropriate, were then addressed to the unbelieving portion of the meeting. The words spoken to the fathers suited the children; generation after generation has come and gone, and the same gross heart, dull ears, and closed eyes to God's saving way and saving Christ (2 Cor. 4. 4; Eph. 5. 8).

A MORE HOPEFUL PEOPLE. The day of Israel's rejection of Christ, and God's setting aside for a season of Israel, is the day of the "times of the Gentiles," the gathering out of a people for His Name (Acts 15. 14): a people who were not a people (1 Peter 2. 10) become a people of God (Deut. 32. 21). "They will hear it," having no righteousness of their own; poor Gentile sinners are glad to have a righteousness which is by faith of Jesus Christ (Phil. 3. 9; Rom. 3. 22).

THE LAST GLIMPSE OF PAUL. (Verses 30 and 31). A beautiful close to an active life. So far as the New Testament narrative is concerned the last record is most interesting. In his own hired house,

Paul at Rome.

a prisoner, receiving all who came to him. Preaching and teaching, and with all confidence to the end. Confident and not ashamed (2 Tim. 1. 12); ready to depart, and looking for the crown (2 Tim. 4. 8).

Lesson 52
Dec. 29

SAMUEL DEDICATED TO GOD.

READ 1 Sam. 1. 9-28. LEARN 2 Timothy 3. 15. HINTS, All for God, Luke 2. 49; John 8. 29; given to God, Eph. 5. 2; accepted, Eph. 1. 6; Rom. 12. 1.

THE story of the devout and praying mother of Israel's great prophet forms the theme of our present lesson, and sheds light on God's tender mercy toward the desire of the poor and afflicted individual, as well as the woes of the many (Exod. 7. 7). The same God who measured the sorrows of a Hebrew nation took note of the heart-pangs of a woman

HANNAH'S PRAYER. "She was in bitterness of soul, and prayed unto the Lord" (verse 10). The Lord had wrought this in Hannah that He might bring her to Himself (2 Cor. 1. 9, 10). Hannah had a burden on her heart, and she did what every Christian ought to do with their troubles, she "took it to the Lord in prayer." With tears of sorrow and definite petition, Hannah presented that voiceless prayer. God hears such prayer and answers it (James 5. 17, 18).

HER VOW. This showed the intensity of Hannah's desire to have the prayer answered. A solemn thing to do, and sinful if not faithfully kept (Exod. 5. 5). It would be wrong to put a vow in the place of Jesus' name (John 15. 16). "I will give him to the Lord." What can we give to God but what we have received from Him (1 Cor. 4. 7), yet He graciously accepts as if it were our own. "No razor." See Numbers 6, the Nazarite's vow—voluntary dedication to God.

THE HIGH-PRIEST'S MISTAKE. Eli, the high-priest, is so far out of communion with God that he misconstrues the prayer of sorrowing Hannah and pronounces a judgment upon her, which he has quickly to recall. "Eli thought she had been drunken" (verse 13). Man looks on the outward, and hastily judges and speaks. The same mistake was made on the day of Pentecost when the servants of God were blamed with being "full of new wine" (Acts 2. 13). God's human high-priests err and fail, but Jesus, the Great High-Priest, never makes a mistake (Heb. 7. 26).

ANSWERED PRAYER. "Go in peace." Eli is now better informed; he blesses the woman, and joins in praying that God would grant her petition. When Jesus says "Amen" to our petitions we may rest assured of the blessing (Heb. 4. 14, 15). Hannah was "no more sad." That was faith—the Lord was rested on, the burden was gone, peace was possessed, and worship followed. In due time the promised child was born, and Hannah called her son's name Samuel, *i. e.*, "heard of God"—another testimony to the power of believing prayer. Hannah probably never knew the far-reaching effect of her prayer, for Samuel became the deliverer of Israel. Eternity alone will reveal the mighty issues of prayer.

LIFE-LONG SERVICE. After lovingly, tenderly, and joyfully nursing the child for God, he was weaned and presented to the Lord with a bullock for a burnt offering (verse 25)—type of whole-hearted consecration in service. "As long as he liveth he shall be lent to the Lord" (verse 28). Samuel was young, but he was accepted none the less. God will accept little servants yet—born out of sorrows, Jesus' sorrows. How Jesus prayed and wept and suffered, that God might have men brought to Him (1 Peter 2. 24). May this be true of many. May many be like Him, like Hannah, praying and wrestling for souls till with joy these precious ones can be presented to God who gave them; His, yet ours, and His for ever and ever (Heb. 2. 13; 1 Thess. 2. 19, 20).

NOTES FROM MANY LANDS.

WORKERS IN COUNCIL. Annual S.S. Teachers' Conference in Muir Street Hall, Larkhall, Nov. 9, from 4 to 7.30. John Hawthorn will introduce the subject of "The Training of the Teacher," and Alex. Bayne, M.A., "The Treatment of a Lesson"...Hope Hall, Manchester, Nov. 9, at 3 and 6, with interval for tea. Hy. Pickering, editor of *Boys and Girls*, will introduce the subject of "The Sunday School: its Present Perils and Future Prospects," to be followed by Handley Bird, India.

YOUNG MEN'S RALLY. Young Men from Stevenston, Port-Glasgow, Paisley, Partick, Dumbarton, and Whiteinch, to the number of about fifty, came together in Clydebank, where a large number of iron-workers and shipbuilders reside. After meeting for prayer in Gospel Hall, they sang through the streets, conducting open-air meetings at various corners, short, bright, pointed messages being given by many young men. Other centres might well make an attempt.

YOUNG FOLKS AT HOME. Workers amongst the young are beginning in right earnest for the winter season. A. Gardner is having happy gatherings of children in Hereford...Geo. H. Cooke is having blessing amongst young folks in Glenboig, near Glasgow...Jas. Forbes had a fruitful time amongst young folks in Pollokshaws, Glasgow, during Oct....A few young men from Galston and Newmilns are conducting meetings for children and adults, on Sundays, in Tarbolton, Ayrshire. Manifest interest...Quite a number of young folks professed in the special meetings conducted by Alex. Marshall in Howard Hall, Belfast. About forty young converts assembled at the special gathering for instruction...John Ferguson and Jas. M. Hamilton are having large meetings in Cory Hall, Cardiff. Young folks sharing in the blessing.

YOUNG FOLKS ABROAD. Workers in Saskatoon, Sask., are arranging special meetings for young folks during the winter, in the hope of increasing the Sunday school and leading some to Christ...Conversion of a Portuguese related in *Boys and Girls* indicates how the missionary's life affects the young mind....A. E. C. Brooks continues to post marked New Testaments to country school teachers, of whom there are 90,900 in France...Old and young recently gathered in large numbers, and rejoiced at the opening of new hall in Carreira, Spain, opening services lasting till eleven o'clock.

AMONG THE ORPHANS. Reference should be made in schools and classes to the home-call of G. F. Bergin on former page. Since the commencement of the Homes by George Muller, £1,884,845 has been received by faith and prayer alone, and 13,735 orphans have been rescued.



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WILLIAM M'LEAN, VETERAN EVANGELIST.

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WILLIAM M'LEAN, VETERAN EVANGELIST.

WILLIAM M'LEAN was born at Peterhead on 13th October, 1835, the fourth and youngest son of his parents. His father, a godly man after the old strict Covenanting school, was for many years manager of the Ropeworks Company, afterwards proprietor, in partnership with his second son, Alexander. Converted on the 1st January, 1854, at the age of eighteen, he began at once that long life service of the proclamation of the Gospel, in company with the late James Turner and other earnest men of the time. Not a close or alley of his native town or street of surrounding villages but knew his voice. About the year 1868 Mr. M'Lean, with the late Mr. James Napier, of Aberdeen, then a young man, and several others, through studying their Bibles, began to break bread in Mr. M'Lean's house. Being a new departure, it naturally caused a great stir in the local religious world; and among others who came to dispute with Mr. M'Lean was the late Mr. Donald Ross, then in the East Coast Mission.

Several years of being diligent in business, "fervent in spirit, serving the Lord" (Rom. 12. 11), have passed, and God in these quiet days was fitting His servant for a larger sphere of service. In the autumn of 1871 he and the late Mr. Robert Scott, of Dundee, were spending their holidays at the Moffat Hydro. On the last day, Saturday, when they were to part, Mr. Scott suggested to his friend that he should accompany him to the North of Ireland, where he had arranged to go, crossing that night. After some persuasion, and believing it of the Lord, he consented. Arriving in Ballymena next day, Sunday, in time for breaking of bread, he for the first time met that honoured servant of the Lord, Mr. John G. M'Vicker, and a life-long friendship was begun. In the afternoon Mr. Scott and he drove to the late Roger Luke's at Grogan, about seven miles, and there two most remarkable incidents happened that had a great influence in deciding Mr. M'Lean's after-course. Arriving rather late, the meeting had begun, and Mr. M'Lean had not an opportunity of knowing his host till its close, Mr. Scott merely announcing a stranger would speak. When the meeting was over, Roger came up, with the tears streaming down his cheeks, and greeted him. "You are the man I have been praying God to send to this country for twenty-three years. The Lord last night gave me a vision of you, and when you stepped on the platform there was the man of my dream. The Lord is going

William M'Lean, Veteran Evangelist.

to do a mighty work, and save many in this place through you." Several were saved that night, and for three weeks the meetings were continued, numbers professing. He returned to Peterhead to attend to necessary business, and came back for three more months, the Lord saving many. In these meetings began the wave of blessing which has passed over the North of Ireland amongst assemblies in latter years. It now became a necessity to decide whether to go back to business or continue in the Lord's work, and the latter course was chosen, believing God could supply every need, and so it proved. The other incident was equally remarkable, and was taken as a clear guiding from God. When calling on a Mrs. Vance she met him as he approached the farm-house door with, "Come into my house, thou blessed of the Lord. The Lord has shown me that you are to be the means of the conversion of all my children." There were eight. Some grown-up, and converted during the meetings, and others quite small, and, though years intervened, *every one* of them professed through Mr. M'Lean.

In the fall of 1872 Mr. M'Lean removed to Ballymena. In the year, 1874, commenced the revival in the Braid Valley near there. Many in the glory, many in foreign lands and at home remember with praise and gratitude the wonderful scenes then witnessed, God moving a country-side. In 1877 began the partnership with Mr. David Rea, which lasted for years, and extended over the counties of Armagh, Monaghan, Down, Antrim, &c., large numbers being saved, and meetings formed. Also about this time Mr. James Campbell and others began to labour in the North of Ireland. Mr. M'Lean finding Belfast a better centre, moved there in 1879. In the intervals he visited conferences and places in England, Scotland, and South of Ireland, the Lord enabling him to give practical, helpful ministry.

In 1890 a number of the Braid converts, now grown older in the faith and settled at Timaru, New Zealand, wrote pressing: "Come over and help us. We should so like to see your face in the flesh again." After waiting on the Lord, the way was opened up in 1892. A farewell meeting was held in Victoria Hall, Belfast, at which many of the North of Ireland brethren were present, and, after commendation to the Lord by Mr. W. H. M'Laughlin and others, Mr. M'Lean bade all farewell, and sailed on the "Ionic." He had several letters from South Africa asking him to break his journey

William M'Lean, Veteran Evangelist.

there, but he had replied that he was pressing on to New Zealand. However, the Lord ordered it that he should, the steamer's shaft breaking when about a thousand miles from Cape Town, to which they were towed, and three months were spent visiting and helping the saints there, and meeting some old friends.

Concerning his work in New Zealand, we give a few extracts from biography by Mr. Franklin Ferguson in *The Treasury* for March, 1906: "Many in New Zealand will ever remember his first visit, and the power of the Lord that was with him, causing his ministry to be very profitable. After remaining in New Zealand about five years, including a visit to Australia, he went home again and visited the scenes of many of his labours in Scotland, Ireland, and England; then crossed over to Canada, and spent the most part of two years there, finding special joy in visiting the places where years before Mr. Alex. Marshall had laboured successfully in the Gospel. He next crossed the border into the United States, and it was after leaving Chicago on his way to Brandon that he was seized by a stroke, and broke down. It was deemed advisable to return to New Zealand, which was done, arriving in New Plymouth in September, 1902. Here he made his home until he fell asleep in Jesus on 2nd February, 1906, in his seventy-first year."

In past years in the home country Mr. M'Lean was much blessed in Gospel labours, but in his later years his ministry was mainly to the Lord's people. He ran well and long, and in the day when "every man's work will be manifested" (1 Cor. 3. 13) it will be seen he has not run or sown in vain.

W. H. M'L.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Christian in Four Aspects.

1. As a child to the Father, - - - - Rom. 8. 15
2. As a servant to Christ, - - - - 1 Cor. 7. 22
3. As a temple of the Spirit, - - - - 1 Cor. 6. 19
4. As a member of Christ's body, - - Rom. 12. 5 Js. 18.

Three Weighty Questions in Jonah 1. 8.

1. What is thine occupation? or, - What doest thou?
2. Whence comest thou? or, - Whence is thine origin?
3. What is thy country? or, To whom belondest thou, or ownership?

G. H.

THE CAPTURE OF THE SUNDAY SCHOOLS.

BY PHILIP MAURO.—PART II.

THE point to which this movement against the Sunday schools has progressed is shown by an article in a recent issue of one of the popular monthly magazines, to which my attention has been directed. The article appears in *Everybody's Magazine* for October, 1911, under the title, "The Insurgent Sunday School." The writer of the article says: "Is it at this most critical moment that there comes news of a *great movement*? . . . Insurgents of even keener vision than those that strive in purely secular fields have CAPTURED THE SUNDAY SCHOOL."

We learn from this article that for about twenty years past there has been in progress a continuous and persistent effort on the part of a certain element, small at first, but steadily gaining in numbers and influence, to make a radical change in the character of the Sunday school lessons, which heretofore have been taken from the Bible, and have been the same for pupils of all ages. The writer of the above-mentioned article heartily approves of the aims of these insurgents, and exults in their success in gaining control of the lesson scheme of the Sunday school. He rightly says that thereby "they have taken charge of its machinery." In so saying, however, the writer exults prematurely; for, according to the latest information that has reached the writer, the international committee has not yet capitulated to the insurgents, though the ideas advocated by the latter have made considerable headway. The writer of the magazine article speaks contemptuously and coarsely of the old method of teaching the children, saying: "Instead of being *taught*, the helpless little ones were *stuffed*. The Bible was hurled at them in one large incomprehensible lump, and they were forced to memorise chapter after chapter, until they sweated Jeremiah and coughed Ezekiel."

But all this is now to be changed through the activities of the insurgents, for we are told that "the Bible will not be mechanically and arbitrarily forced into every lesson and recitation, *nor will it be the sole text-book*. All truth is to be regarded as part and parcel of religious instruction, *no matter from what source it may be derived*. . . . The aim of the school will be *the production of sound character*; consequently men and things able to *build character* will be used *without reference to their inclusion in the Bible*." (Italics ours.)

The Capture of the Sunday Schools.

We know but too well what this means. To remove the Bible abruptly from the Sunday school would be too radical a move. The enemy of souls is too crafty to commit the blunder of exciting alarm by discarding the Bible all at once. But the object in view is plain enough, and it becomes the plainer as the plans of the insurgents are the more closely studied.

Few persons are capable of realising what a profound and far-reaching change is contemplated by the above-mentioned action. But the insurgents are now sufficiently confident of success to throw off all disguises and to speak out clearly as to their purposes. As our writer says, "There is nothing pussy-footed about this movement. Its leaders are speaking out with a boldness that would have invited heresy trials ten years ago." And he quotes the radical sayings of some of those leaders. We are plainly told that the doors of the new Sunday school "will be shut against the evangelism that is so foreign and antagonistic to the normal religious development of the child." In other words, the Gospel of the salvation of sinners through the sacrifice of the incarnate Son of God on the cross is to be shut out of the new Sunday school, and in its place the helpless little ones are to be instructed concerning "social conditions, the needs and agencies for betterment, the obligations of citizenship, political, industrial, and social duties and responsibilities," and the like. The definite aim of those who hope now to succeed after a struggle of twenty years in getting control of the Sunday schools of the country is stated concisely thus: "Speaking out of well-grounded hopefulness it is safe to say that the Sunday school of the future will make Christianity and good citizenship interchangeable terms." In other words, what is hereafter to be known as Christianity in Sunday schools is a system that concerns itself solely with the politics of this present world.

The article from which we have quoted contains a survey of certain movements, such as the Missionary Education Movement, which are also striving with energy, intelligence, and *success* to thrust aside the doctrine of Christ and to substitute schemes of instruction which place emphasis upon character building and attempt to relate Christianity to everyday living. Thus we read that "Christian

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character, Christian conduct, life's problems, social duties, justice, fraternity, the social and ethical teachings of Jesus—these are the things that stand out large in every course. Each one officially recognises *the urgency of the social question*, and expresses God as Love and Truth and Service."

The series of lessons recently issued by the Missionary Education Movement, which is said to include every Protestant denomination, and whose mission boards (whereof it is a federation) include in their educational activities *every pupil in the Sunday school*, are hailed with rapturous enthusiasm. It is said of those lessons: "They mean that *every Sunday school* in the country may now become a *social science centre*, and every pupil a first-hand investigator of modern, social, industrial, economic, and political conditions."

Some of the topics for study are: "The problems of organised labour, Socialism, child-labour, women in industry, class-consciousness, social and economic problems, industrial education, housing, sanitation, unemployment," &c.

A sample of the questions contained in this series of studies is given. They include such as the following: "What is the chief cause of poverty in your community?" "Is the modern Church doing her duty in teaching justice in the distribution of the wealth of the world?" These questions are to be put to young people who nominally are disciples of Him who, when asked to interfere in the distribution of wealth, indignantly asked, "Who made Me a judge and divider over you?"

"What is your church doing to promote recreation as a field of ethical training?"

Other questions relate to "the Saloon," "Emigration," "Christian Leadership in Public Life" (Politics), &c. The entire scheme of the lessons relates solely to the things of this present life. Salvation, the world to come, the kingdom of God, sin, judgment, eternity, have no place in the scheme.

The movement in question is not confined to the Sunday school. Even infants in their cradles are included in its aims, as appears from the following: "This great insurgent movement does not content itself with interest in the Sunday school alone. It is taking cognisance of the cradle roll and home department."

The figures given are very impressive. The total

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membership of the Sunday schools, teachers and pupils, is given at more than nineteen millions. Our writer says: "A grand total of 19,457,308 souls! All *in the grip* of a great reform that is putting its emphasis on character-building, man-making, and social service *as a means to soul saving*, Christianity, and happiness. Twenty millions—the vital, growing, doing ones of the race—released from the bondage of dogma and the burden of tradition, and sent forth as 'soldiers of the Common Good.'"

In reality it would mean, if successful, twenty millions—*practically the rising generation in its entirety*—all in the grip of the destroyer of men, effectually shut up to the things of this life and cut off from learning the way of life eternal.

What then is to be done by those who are capable of understanding the real significance of this great insurgent movement? It must not be treated merely as a news item, or even as merely a sign of the perilous times of the end. Every one who realises what is involved in this movement is charged with responsibility to influence all the parents of children that he can reach to guard their little ones from such deadly peril. Many Sunday schools, heretofore supposed to be safe folds for the lambs of the flock, are in process of transformation into dens of ravening wolves.

But there is something far more effective to be done. The Lord Jesus when on earth rebuked those who sought to deter the little children from coming to Him. "Of such," He declared, "is the kingdom of heaven." He has assuredly taken note of this movement, which has for its object to prevent the little children from coming to Him, to shut them out of the kingdom of heaven, and to sell them into bondage to the prince of this world. We know, moreover, that the risen Christ of God is now "far above all principality and power," and that "*all power* is given unto Him in heaven and on earth" (Eph. 1. 21; Matt. 27. 18). Let us, therefore, *cry out to Him* to put forth His mighty power for the deliverance of the innocent and helpless little ones from the trap that has been prepared for them.

Surely He will hear such a cry. And what can completely avert this awful danger and defeat the purpose of the enemy but the personal coming of the Lord to take out of the world those for whom His redeeming blood was shed? Even so come, Lord Jesus!

LIFE.

IN its fullest and scriptural sense life means much more than existence. It entails "Knowledge of God" (John 17. 3); relationship to God (1 John 3. 1); indwelling by God (Rom. 8. 14); reproduction of the likeness of God (Rom. 8. 17).

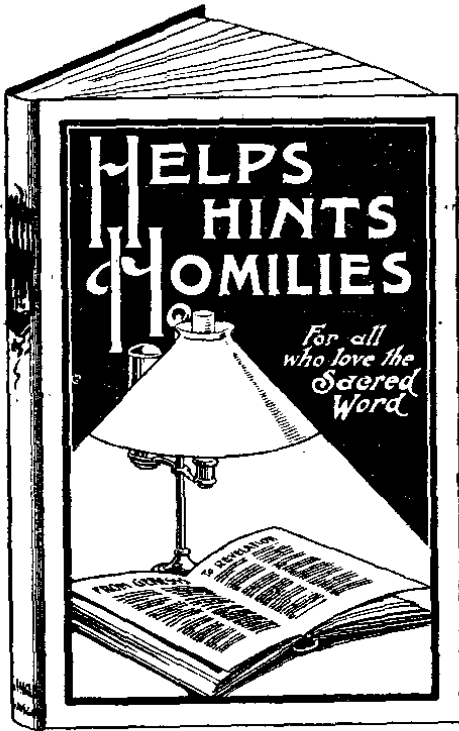
The Motive (1 John 1. 1-10). "For to me to live is Christ" (Phil. 1. 21). Having received life in Christ (Col. 3. 3), and through Him made partakers of the divine nature (2 Peter 1. 4), if there is to be continuance there must necessarily be the adjustment of our affections and will to God's great purpose for us (Rom. 8. 29) in order that His likeness should be wrought out in us (Phil. 2. 13). A life withheld is lost, and only in the fullest renunciation of self is found in any measure the apprehension of Christ. To learn of Christ means also the bearing of His yoke (Matt. 11. 29). To know Him, the fellowship of His sufferings (Phil. 3. 10).

The Strength (1 John 2. 1-17). "I live by faith of the Son of God" (Gal. 2. 20). Judicially our self-life ended at the cross. Experimentally through the quickening of the Spirit by the Word we were born from above; death gave place to life (Rom. 6. 11; Eph. 2. 1). The hearty acceptance of these two facts is the secret of progress. To turn to the world means the satisfying of that which God has judged. To fail to learn of and live in communion with Christ the stultifying of that which is from God, and unites us to Him. The fact of a living union with the Father and the daily experience of its power, is the strength of spiritual life (Heb. 3. 14).

The Promise (1 John 3. 1-10). "Because I live, ye shall live also" (John 14. 19). The promise of the present and the future, Christ its source as well as its Author, self-will, attainment, strength, and sufficiency are put aside, and we are found dependent on God who gave, to maintain that life. This suggests dependence, submission, and communion. Only by abiding in Him (John 15. 4), by obedience to His will (John 15. 10), and by walking in the light with Him (1 John 1. 7) can this life be maintained and increase.

The Manifestation (1 John 3. 11-24). "We also should walk in newness of life" (Rom. 6. 4). Emancipation from the power of indwelling sin should be as real in our experience as the assurance of pardon (Rom. 6. 14). The proof of regeneration is the practice of righteousness (1 John 3. 7); the evidence of new creation is the manifestation of good works (Eph. 2. 10). Love, compassion, forbearance marked His life on earth, and those things will also mark His life in us (1 John 3. 10).

A CLOSING MESSAGE FROM THE EDITOR.



IN sending forth this issue we close **THIRTY-THREE YEARS OF THE PATHWAY**, not a bad record of loyal testimony to "God and the Word of His Grace" (Acts 20. 32). Sincere gratitude is rendered to our God for enabling grace to a host of His own who have so freely and patiently helped with articles, suggestions, studies, lessons, &c., and to a larger host who have subscribed for our little magazine, all or part, of these thirty-three years.

THE WELL-KNOWN LINES, which have proved acceptable and useful, will be continued, including (1) **BRIEF RECORDS**. J. Elliott Howard, Richard Weaver, and one or two more are ready. Last month we had Mr. G. F. BERGIN, this month Mr. WM. M'LEAN, a veteran of Ireland and New Zealand; next month, or shortly, we will have Mr. THOS. YOUNG, of New York, a brother beloved. (2) **EYE-GATE LESSONS** are being more and more used in connection with junior

and other classes. New workers are being introduced in this department, and new lessons are ready. (3) **GOSPEL SCHEME**, as list below, continues to be used by thousands in many parts. The Notes are simple, evangelistic, and readily adapted to any class. (4) **BIBLE CLASS SUBJECTS**. The theme of "Christian Life and Character" should be helpful for 1913. (5) **SUBJECTS FOR SPEAKERS** and **STUDENTS**, as well as other points known to most readers.

NEW FEATURES, we hope, will include (1) **TOPICS FOR TO-DAY**, for thoughtful readers. (2) **PAPERS BY THE FOUNDER**, whom we are pleased to have as a valued helper to-day. (3) Instead of the "Tales Worth Telling," which have had a good run, we hope to give a series entitled, "ACTS AND FACTS relating to Remarkable Persons," collected during a number of years by HyP.

FREE COPIES for handing round in schools, teachers' conferences, meetings, &c., will be cheerfully posted by the Editor. Prayer for writers and readers will be valued, and suggestions from friends are welcome. *Guide to Season's Specialities*, 32 pages, post free to anyone.

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THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
LIFE.	Jan. 5,	The Motive, -	- 1 John 1. 1-10,	- Phil. 1. 21
	" 12,	The Strength,	- 1 John 2. 1-17,	- Gal. 2. 20
	" 19,	The Source, -	- 1 John 3. 18-29,	- John 14. 19
	" 26,	The Manifestation,	1 John 3. 1-18,	- Rom. 6. 4

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By Diver T. BAIRD.

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Gospel Scheme of Lessons.

Scripture Studies from Earth's Earliest Stories

WITH LESSONS FROM THE LIFE OF OUR LORD.

THE FIRST MAN.

Lesson 1
Jan. 5

READ Genesis 1. 26; 2. 3. LEARN Eccles. 12. 1. HINTS, New Creation, 2 Cor. 5. 17; renewed image, Col. 1. 15; renewed dominion, Psalm 8. 6.

IN the first chapter of Genesis we have an account of creation. "God *created* the heaven and the earth" (verse 1). Man is very clever and can make wonderful things, but only God can create. He brought something into existence that was not in being before. Man was the crown of creation, and was invested by God with authority over His earth. The great Creator and His wonderful creature is our theme now.

THE GREAT CREATOR. "In the beginning God" (verse 1). The Hebrew title "Elohim," a plural word is used thirty-two times, and implies that the three persons in the Trinity had to do with creation—the Father (Acts 17. 24), Son (John 1. 3; Col. 1. 16), and Holy Spirit (Job 26. 13). In redemption the three persons of the Godhead are seen to be in active fellowship.

CREATION'S CROWNING ACT. "Let us make MAN in Our image after Our likeness" (verse 26). Man's *material* body was made out of the earth; his *spiritual* nature was imparted by the Spirit of God (Gen. 2. 7). "Image" represents personality, and "likeness" represents character. As the "image" of God, Adam foreshadowed the incarnation of God's Son (Heb. 1. 3), as the likeness of God he exhibited the moral qualities of his Creator (John 14. 9).

THE GREATNESS OF THE WORK. The psalmist said, "I am fearfully and wonderfully made" (Psalm 139. 14). It is computed there are ten million nerves in a human body, twenty thousand square inches of air cells in the lungs, and thirty million pores on the skin of a well developed human body. Think of the quickness of thought, sight, hearing, and feeling, and of the storehouse of memory, besides countless other faculties, and the making even of the body magnifies the power and wisdom of the Creator. Surely our God is a great God.

GOD'S PURPOSE IN MAN. "Let them have dominion" (verse 26). God's purpose in the creation of man was to make him head over all things. Wherever man gets power, however, he abuses it. We have

The First Man.

examples of this in Adam, Noah, and Nebuchadnezzar, all of whom abused the authority given them by God. "Now we see not yet all things put under man" is the testimony of God's Word (Heb. 2. 8). We see to-day men and women the victims of besetting sins. Instead of being rulers they are slaves. In the new creation we will see the Second Adam on the throne; for He is worthy to reign (Heb. 2. 9).

EVE IN GOD'S PURPOSE. "God created man . . . male and female created He them" (verse 27). Although not yet formed, Eve was included in God's purpose. In the purpose of God Eve was made with Adam. Eve is doubtless a type of the bride of Christ which was chosen in Christ before the foundation of the world (Eph. 1. 4). It was in Adam's deep sleep that Eve was born. Surely we have here an indication of the origin of the bride of Christ—born in His deep humiliation and death (Eph. 5. 32).

GOD'S PERFECT REST. "God rested on the seventh day" (verse 2). The first day of Adam's life was a day of rest; he stepped into a finished work and a furnished world. All done by God, all given by God—such is salvation; it is a finished work (John 19. 30), and the rest is the gift of Jesus to all comers (Matt. 11. 28).

Lesson 2
Jan. 12

MAN'S PORTION IN EDEN.

READ Gen. 2. 8-25. LEARN 1 Cor. 2. 9. HINTS, Better home, John 14. 2; eternal, 2 Cor. 5. 1; happy and pure, Rev. 21. 4-27.

WE have seen creation finished, man made and introduced into God's rest; we have now to consider Adam in possession of the place, privileges, work, and responsibility in the scene into which he has been brought—the home now his by God's gracious gift.

A PERFECT MAN. All God's works are perfect, and so was man when he came from the hand of God. He had a sound mind in a perfect body; in every faculty free from taint of sin, or burden of weakness. This condition, alas, has been marred by sin, yet through Christ's redeeming work we are looking for restoration of perfect bodies (Phil. 3. 21; 1 John 3. 2; Rev. 21. 4).

A PERFECT PLACE. "The Lord God planted a garden; . . . and there He put the man" (verse 8). A perfect God puts His creature man into a perfect place—a garden filled with fruit that was pleasant to the sight, and good for food. There are things to-day pleasant to the sight that are not good. But sin at this time had not entered to blight God's fair creation. It is comforting to know that Jesus is preparing a still better place for His people (John 14. 2), where there will be no more sin, and consequently no more sorrow.

A PLENTEOUS BLESSING. "A river went out of Eden to water the garden" (verse 10). After watering the garden the river parted into four heads. The river of God's grace flows to-day in every direction, and is for every kindred, tongue, people, and nation (Rev. 5. 9). The mercy of the Lord is so wide and deep that it can save the vilest sinner outside of hell.

A PLEASANT OCCUPATION. The Lord put Adam into the garden to dress it and to keep it (verse 15). Adam's life was not to be one of idleness; but of service. God was the first great Worker (Psa. 104. 24). The Lord Jesus was the perfect Workman (John 5. 17), and His people are saved to serve. True happiness is found in giving to and serving others, and God's purpose in giving Adam the pleasing occupation of keeping a garden in which there were no weeds was to make him truly happy.

A FIT PARTNER. "I will make him an help meet" (verse 18).

Man's Portion in Eden.

Eve of like nature was formed to share the man's glories—a fair and loving and loved one, subject to her lord, and the object of his truest love—a happy pair, in happy surroundings. “Note that woman was taken out of man: not out of his head to top him, nor out of his feet to be trampled under foot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved.” The woman is a well known type of the Church (2 Cor. 11. 2; Eph. 5. 32).

A SINGLE RESTRICTION. “Of the tree of the knowledge of good and evil, thou shalt not eat” (verse 17). While he was lord, he was also a subject—to his Creator he owed grateful obedience. Obedience can only be known or learned in trial (Heb. 5. 8), and the tree of good and evil was the test. It falls to a future lesson to show how in the midst of all this great goodness of God man failed and fell.

Lesson 3
Jan. 19

MAN'S FALL AND GOD'S PROMISE.

READ Genesis 3. 1-15. LEARN Romans 5. 19. HINTS, Result, Romans 5. 12; remedy, 1 John 1. 9; restoration, Hebrews 9. 28.

MAN'S happy condition did not continue long. God puts him under a test of obedience, and Satan, taking advantage of the occasion, uses the serpent to beguile Eve. Adam follows her example, and disaster and death ensue.

THE EVIL ONE. “The serpent was more subtle than any beast of the field” (verse 1). Satan, the adversary, is called by many names in Scripture: a “liar” and a “murderer” (John 8. 44); a “roaring lion” (1 Peter 5. 8); a “beguiler” (2 Cor. 11. 3); and sometimes appearing as an “angel of light” (2 Cor. 11. 14). Thus Satan uses the serpent, the most subtle (a form of wisdom) of created animals. Debased wisdom is a great agency for evil, and is constantly used by Satan to ruin the souls of men.

THE PERSON TEMPTED. “He said unto the woman” (verse 1). Satan very skilfully attacks the weaker of the two, and evidently, apart from Adam. Satan always attacks the weakest part, as Amalek did (Deut. 25. 17, 19). Eve should not have listened to nor reasoned with the serpent without the aid of Adam. Like Eve we are also sure to fall a victim to the wiles of the enemy unless we call in the aid of the Second Adam, the Lord Jesus. With Him on our side, however, we will be “more than conquerors” (Rom. 8. 37).

THE DOWNWARD PATH. The temptation was from without, as there was no evil principle within (Matt. 4. 3). Eve listened, then looked, then desired; through ear and eye Satan reached the heart. Satan is using eargate and eyegate to-day to reach the minds and hearts of men to bring about their ruin.

THE SERPENT'S LIE. “Ye shall not surely die” (verse 4). Satan's purpose was to shake Eve's confidence in the goodness of God. Satan said, “God doth know,” insinuating that God had kept from them that which would benefit them. “Your eyes shall be opened,” and ye shall as gods know “good and evil.” True, terribly true; their eyes were “opened” (verse 7), and they “knew”—good they had known, now it is good and evil.

THE SINFUL ACT. “She took of the fruit, . . . and gave also to her husband” (verse 6). Listening, the ear captured; looking, the eye ensnared; loving, the heart yielded; and taking, the hand engaged. “She gave;” not alone do we sin, it affects others.

THE AWFUL PENALTY. Sin entered (Rom. 5. 12), and death by sin came into the world. Man came to have a guilty conscience and a

Man's Fall and God's Promise.

dying body, was separated from God, driven out into a cursed earth, bearing thorns and briars, to sweat and toil and groan and die. One bright star of hope is displayed, "the Seed of the woman"—He shall crush the enemy; He shall conquer and redeem."

Lesson 4
Jan. 26

JESUS, THE PROMISED DELIVERER.

READ Luke 2. 8-32. LEARN Isaiah 9. 6. HINTS, Fulfilled promise, Gal. 4. 4; purpose, Hebrews 2. 14; final victory, Rev. 20. 10.

IN the garden of Eden immediately after the fall, God, in pronouncing the serpent's doom, said, "The Seed of the woman, it shall bruise thy head" (Gen. 3. 15). This is usually called a promise—properly speaking, it is not so, but a prediction of God's purpose that this should be the case. Our lesson purposes to view the happy advent on earth of this One so long before spoken of.

THE LOWLY SHEPHERDS. "There were in the same country shepherds . . . keeping watch over their flock" (verse 8). Lowly men at lowly work are selected as the first to hear the glad news of the advent (James 2. 5). God thus sets aside man's way of thinking and doing. It was night time, dark and chill, when the light of heaven shone on the shepherds—typical of the shining of the light of Jesus on the darkness of the world (John 1. 5).

THE GLORY OF THE LORD. "The glory of the Lord shone round about them" (verse 9). A bright scene that was: a heavenly visitor with heavenly glory parallel to the heavenly (veiled) Visitor in the manger, with heavenly glory veiled in babe-form. The shepherds were sore afraid of the Master's servants. When they saw the Master Himself they did not need to fear.

THE ANGEL'S MESSAGE. "I bring to you, to all people, good tidings of great joy" (verse 10). First to themselves personally, but not to them only, nor to a favoured class only, but to all people, as broad as John 3. 16, "God so loved the world." That good tidings is a Saviour born, a Christ come, a Lord arrived. A Saviour to save by sin-bearing on the Cross, a Messiah to bless by bringing God and man into harmony and peace, a Lord to reign over and protect His own.

THE HEAVENLY SONG. "There was with the angel a multitude of the heavenly host praising God" (verse 13). Heaven was astir that night; a multitude of the heavenly host gave expression to celestial joy in beautiful words of glorious meaning. In the highest heavens God's glory is being wrought out by the lowly birth of Jesus; on earth, dark and sin-stained, peace and good will to men come and manifested.

THE EARTHLY LIGHT AND WONDER. "Let us now go," said the shepherds, "even unto Bethlehem, and see this thing which is come to pass" (verse 15). Promptly and believingly they went, and were rewarded. There in the manger lay the Babe, and concerning Him they told the message they had received, causing all who heard to wonder, and they themselves, full of praise, giving glory to God that they had heard wondrous things about Jesus and had seen Him for themselves. If it was so marvellous to see God's Son in a manger, how much more wonderful to see him on a cross between two thieves.

THE WAITING SAINT. "Lord, now lettest Thou Thy servant depart in peace . . . mine eyes have seen Thy salvation" (verses 29 and 30). Simeon had waited long for the consolation of Israel, but on seeing the Saviour he was satisfied. Such is the case with all who accept Christ. He not only saves, He satisfies. In Christ we receive every blessing that God can bestow.

NOTES FROM MANY LANDS.

INTIMATIONS. Second Annual Gathering of Young Men and Young Women's Bible Classes in Townhead Hall, 45 Rottenrow, Glasgow, Dec. 13, at 7.30. Hy. Pickering and Thos. Kelly expected...Thirty-sixth Annual Conference in Willard Hall, Boston, closing with children's meeting, Dec. 28...S.S. Teachers' Conference in Bewick Hall, Gateshead, Jan. 2. Subject, "The Possession of the Child," to be taken up by T. Baird, Dr. Bishop, and others...Bible Class Conference in Muir Street Hall, Larkhall, Jan. 4, at 4...At the close of the Aberdeen New Year Conference a Special Meeting for S.S. and Bible Class Workers will be held in Hebron Hall, Jan. 4, at 10. Hy. Pickering, Editor of *Boys and Girls*, will introduce the subject, "The Increasing Importance of Work Amongst the Young."

TEACHERS IN COUNCIL. Quarterly Teachers' Conference in Victoria, Melbourne, Oct. 12. Fair number attended. Very helpful address was given by David Angus (from Glasgow)...Conference in Bloomsbury Chapel, London, Oct. 26, was a very encouraging time. Notwithstanding heavy rain, about 500 turned out to afternoon prayer meeting. About 1000 present in the evening, when George Goodman (who kindly took the place of L. W. G. Alexander, of Edinburgh, detained through illness) gave an interesting address on "The Unruly Members of the School," followed by C. E. Oldham on "Helps and Hindrances," which greatly encouraged the teachers. Concise notes of both addresses will appear in *Pathway*...Ninth Annual Conference of young men and young women in Elim Hall, Glasgow, Nov. 2. Large attendance. Encouraging words from Messrs. A. Stewart, A. Marshall, and W. J. Meneely...About 220 Lanarkshire teachers assembled in Larkhall, Nov. 9. Helpful messages on "Training for Teaching" and "Drawing up a Lesson" by J. Hawthorn and A. Bayne...Hope Hall, Manchester, was filled with young men and women (the hope of the future) on Nov. 9, when Hy. Pickering took up the subject of "The Perils and Prospects of the Sunday School," and showed several object lessons. Handley Bird, India, followed suitably with a searching message from the Epistle of Jude.

HOMELAND—Jas. Forbes, whose initials are often seen in *Pathway*, had special children's meetings in Pollokshaws, Dalmarnock, and Shawlands districts of Glasgow with some fruit...G. T. Veitch is having special meetings for young people during Nov. in Littlebourne, Canterbury...W. F. Logan is having encouraging children's meetings in Bridge of Weir...42nd Anniversary Services in Cambridge Hall, London, were held Nov. 3. W. E. Willy and others took part. Several young people professed.

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