

THE

Sunday School Worker's Magazine

AND

BIBLE STUDENT'S HELPER.

“This work goeth fast on, and prospereth.—Ezra v. 8.

“Thou Lord hast made me glad through Thy work.”—Psa. xcii. 4.

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JOHN RITCHIE, “THE YOUNG WATCHMAN” OFFICE.

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A Worker's New-Year Watchword.

"The Lord hath chosen you to *stand* before Him, to *serve* Him"
(2 Chron. xxix. 11).

"Ye *cannot* serve God and Mammon" (Matt. vi. 24).

ANOTHER year of service for the Lord has passed away, and with it, some of the beloved servants of the Lord, whose sphere of labour was amongst the young. Their toils are ended now, and they are at rest in the presence of their Lord. Of some it may be truly said, that "their works do follow them." They have left behind them a goodly seed, to follow their faith and holy footsteps. But, again and again, the thought forces itself upon us, that compared with those who are passing away from us, we are a weak and a feeble band. We do not seem to partake of the spiritual strength, the unflagging zeal, and the fearless decision of our predecessors. The age does not seem to beget many giants in spiritual stature, notwithstanding its boasted progress; on the contrary, the race seems sadly to decline: the bone and sinew of the Lord's warriors and workmen, seem to waste and decay. There are few to handle the sword and trowel; few to stand firmly, fearlessly, and wholly for God; to hold fast, through good and bad report His faithful Word; to sound with clear and certain note, the trumpet of the Lord. The bulk of God's people, and of Christ's servants, are virtually asleep: there is no getting over the fact: there is no use shirking it. The world has robbed them of their power, and sapped their spiritual strength. It has gradually lured them Delilah-like into its lap, and quietly shorn their locks while they slept their guilty sleep. Young men with ability, and in former days, with hearts for God, are sacrificing their strength on the altar of "business." "Business" claims their earliest thoughts, and demands their latest hours; "business" is

no longer their servant, but their master. Where are the hallowed hours in the closet now? *Gone*. Where are the seasons spent in meditation on the Sacred page? *Gone, as well*. Both sacrificed for business, and with what result? Spiritual strength is gone; the once-fervent desire to serve the Lord has perished, and whatever is now done professedly for Him, is but dull and cheerless drudgery, yielding no joy to him that does it, and little profit to those to whom it is rendered. This may appear a severe indictment; nevertheless, it is sadly true, and the half hath not been told. The wreckage floats on every side, of young men and women, whose testimony for God once so bright, has completely broken down, through gradual, decent declension into worldliness. There they are, stranded and ruined, not for eternity, thank God, but for time. Lost to the service of God, and losers themselves, both now and for ever. Our soul burns within us as we think on these things, and mourn over them, and we would fain avenge ourselves on the enemy, by exposing his craft. Brother, beware of the charm of the world in luring you into its embrace. It can plead with siren voice the righteous claim of business and of home, to draw you from the service of the Lord. It can give you full hands with your "own things," to make you neglect the "things of God." The "world" is the open and avowed enemy of God, and all that it does is against Him. Would to God, we but always remembered this, and acted as if we believed it. Then we would walk through its mazes as those that tread enchanted ground, and its sights would fall upon dull eyes, its sounds on heavy ears. The energies that God has given, and redeemed to be His weapons, would be under His control, and we would be as servants that wait at their Master's gate. Thus may it be with you, beloved worker, now, and throughout the coming year.

The True Servant.

“Serving the Lord with all humility of mind, and with many tears” (Acts xx. 19).

PATIENTLY bearing a heavy cross ;
 Counting the world as empty dross ;
 Waiting in faith as the seed is sown,
 That the Lord of the harvest His work might own.

Serving the Lord in the holiest place,
 Pleading for power and showers of grace,
 Praying backsliding souls to restore,
 That in God's own light, they might walk once more.

Seeking by lip and by life to bring
 Others to serve his heavenly King ;
 Not heeding the worldling's sneer or slight,
 Living becoming a child of light.

Caring for nought but his Master's smile ;
 Knowing and shunning the serpent's wile ;
 Working the Lord's "well done" to gain,
 When He cometh the talents bestowed to claim.

Longing yet more of his God to see,
 That growing in grace his soul may be ;
 Trusting the love of his heavenly Lord ;
 Wielding with might the Spirit's sword.

Not asking for some great thing to do,
 Or seeking for something rare and new ;
 Guarding a part of the King's estate
 From foes, who his Lord disown and hate.

Such is the servant our Lord will own,
 When His saints are gathered around His throne ;
 Not those who strove for the higher place,
 But those who were serving before His face.

What is the precious secret of this—
 This life of glory and future bliss ?
 If you would such glorious service gain,
 The Lord *alone* in your heart must reign.

Written by A YOUNG BELIEVER,
 A Member of "The Bible Students' Class."

The Bible Students' Class.

WE have received such a long list of new names of those desiring to join "The Bible Students' Class" conducted in these pages, that we think it wise to defer the subject chosen for January until next month. This will give ample time for all to share the study of the deeply interesting truth, "SANCTIFICATION: WHAT IS IT? HOW IS IT EFFECTED?" We are delighted to learn that the greater number of these new members are *young believers*—some only a few months converted. May they find "much spoil" in thus early beginning to dig deep into the mines of Holy Scripture, and grow up "good soldiers of Jesus Christ," fully equipped and furnished for "active service" in a dark and evil day. Papers (however brief) on the subject, should be sent to the Editor, not later than 10th January, accompanied by the name and address of the writers. The initials and Class numbers of new members, will be given next month.

Conversions Expected.

"IT'S no use going any more to that low filthy place, preaching the Gospel," said a young worker to a servant of Christ. "I have been going for weeks and have not seen a single soul converted: I think they must be all Gospel hardened." "You don't *expect* people to be converted *every* time you preach, do you?" said the Lord's servant smiling. "Well no," said the youth, "I cannot say I do, but—", "Ah then," interrupted the other, "that's why you don't get them." You know the Master says, "according to your faith, be it unto you."

It is to be feared that labour is often fruitless, because conversions are not *expected*. Preach the word, and look to God for the increase.

Hints on Bible-Marking.

HERE are few sights so interesting and beautiful to us, as a well-marked, well-worn Bible. We do not mean a *soiled* Bible, or a *neglected* Bible, but a Bible that bears the unmistakable marks of being the constant companion of its owner. Unfortunately, the Bibles of many believers present too good an appearance after being years in use, or rather in possession, for they have not *used* them. They are taken out of their "nests" on the Lord's-day, and perhaps on special occasions during the week, but, their *usual* resting-place is in the drawer, or on the shelf. We would fain encourage our fellow-saints to make more free use of their Bibles, by offering a few fragmentary hints on Bible-marking. We do not think this habit is at all so common as it once was, among the people of God, yet, we confess, there are few things that have helped us more in the study of the Word of God, than a simple system of Bible-marking with pen and ink. Like every other good thing, it may be abused, and made a mere form or pastime, or it may be done so badly, as to make the Bible look a mass of blotches, but the thing itself is good, notwithstanding.

The Lord Jesus said, "Search the Scriptures" (John v. 39), and the word translated "search," in this passage, signifies—"to trace, to follow, to scent, as a dog does his prey"—hence to trace a subject through the whole of Scripture, such as, LOVE, GRACE, GLORY. The simple underlining of these words, thus — at once catches the eye, and greatly assists the memory in tracing out for ourselves or others, the subjects marked.

A marginal jotting in pen and ink opposite the word marked, where the next text on the subject is to be found, at once leads on the mind to that, which might otherwise be forgotten. The "railway" system is another mode,

and very helpful, when a word or subject is to be traced through a single chapter, or epistle ; the lines leading up / or down \ to the following reference on the subject.

MARGINAL JOTTINGS AND GROUPINGS are another help. By this means, the various subjects of a book or epistle may be connected, and kept constantly before the eye. For example, the epistle to the Ephesians with its "seven together," "seven unities," "seven aspects of walk," and "seven things Christ does for His Church." Or, again, in chapter i—the work of the Godhead towards the believer; "chosen" by the Father (verse 3); "redeemed" by the Son (verse 7); "sealed" by the Spirit (verse 13). The five mentions of the term, "heavenly places," or the various pieces of "the armour of God," with their connections throughout Scripture. New or amended readings or translations of words, and readings from the Revised Version, may, in the same manner, be jotted on the margin, and thus be within easy reach for reference, both in private and public Bible-readings. The emphasizing of words, by inking them more heavily than the rest, is another method, and, if done with care, very effective. Jottings taken in pencil, and preserved in the note book, may thus become of permanent value, not for huckstering or preaching to others, but as helps in private meditation on the Scriptures.

The following specimen page is reduced in size from an old Bible. It may be said to include all the "hints" as given above, although, "by reason of use" and consequent dimness, the fac-simile is rather defective in some parts.

May the saints of God be stirred up to search His Word, and to dig therein, as for hid treasure, meditating on what they gather, and thus have bread to eat, and seed to sow.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

JANUARY 1st.—**The Elder Son.**—Luke xv. 25-32.

The Elder Son — His Character — Conduct — End.

THE elder son in this parable represents nationally the Jew, under law, rejecting grace; more generally, it shows the character and conduct of a self-righteous sinner—a Pharisee. His place—"in the field," place of a servant—contrast to "the house," place of a son. The grace of the father in receiving the prodigal tests him, and brings out the enmity of his heart, as God's grace in saving publicans and sinners enraged the Pharisees, and as it does religious unconverted people now. He was "angry and would not go in;" calls the prodigal "thy son," not "my brother;" justifies himself—"Lo these many years do I serve thee, neither transgressed I thy commandment at any time," although at that moment he was refusing his father's entreaty to go in, and blaming his father for showing grace. The scene closes with this self-righteous, grace-rejecting sinner *outside*, while the younger son—the convicted sinner—who owns his guilt and accepts grace, is within feasting in joy. Thus the self-righteous sinner refuses Christ, His gospel, His grace; clings to works, and is shut out of heaven.

OUTLINES FOR INFANT CLASSES.—One who thinks he is a good boy—despises others—thinks he will get to heaven for being "good," saying his prayers, obeying his parents, etc. Must be saved as a sinner or not at all.

A SELF-RIGHTEOUS SINNER SERVING FOR SALVATION. JUDGES HIS FATHER. JEERS AT HIS BROTHER. JUSTIFIES HIMSELF.

JANUARY 8th.—**The Rich Man and Lazarus.**—Luke xvi. 10-31.

Two Men—Life—Death—Eternity.

THE rich man represents the worldling; selfish, hard-hearted, with everything for the present, nothing for the future, his name not worth recording by God. Lazarus--which means "help of God"—

a beggar, with nothing here, "desiring" only crumbs, not ambitious, but linked with God. Such in *life* are the saved and the lost (see Psa. xvii. 14, 15). Both men die, then a scene opens beyond the grave—Lazarus in Abraham's bosom—a Jew's highest conception of blessedness—comforted, attended by angels; the rich man dies, is buried—his last on earth, possibly a scene of splendour, but the veil drawn aside shows his soul in hell—in torment—with memory awakened—need felt, but not satisfied. Here we have a view of the *present* state of the departed dead—the saved and the lost—the former in *conscious* bliss, the latter in hopeless torment.

Outlines for Infant Classes.—A SAINT AND A SINNER.

TWO MEN—Rich and Poor.
LIVES—Christless and Christian.
DEATHS—in Sins and in Faith.

TWO DESTINIES, **H** HEAVEN
 AND
HELL.

JANUARY 15th.—The Ten Lepers.—Luke xvii. 11-19.

The Lepers—Their State—Their Faith—Their Cleansing—Worship.

TEN lepers standing "afar off" (see Lev. xiii. 45, 46), picture of the sinner—"unclean" (Isa. lxiv. 6), and "afar off" from God (Eph. ii. 13). Jesus passing through the "midst of Samaria and Galilee" (v. 11); the despised and unclean places of Palestine; shows how grace reaches the sinner: how the Gospel is for the lost (Luke xix. 10; 1 Tim. i. 15). Their cry for "mercy," expressive of their felt need. "Go show yourselves to the priest"—grace reigning through righteousness—Christ owning the law and showing mercy. "As they went they were cleansed." They went *feeling* nothing: this shows their faith—"As they went the Lord healed them—they felt it then: *faith* first, *feeling* next. One returned to own Christ his Lord; confess Him and give Him thanks. Many saved: few worship and serve.

Outlines for Infant Classes.—A LEPER AND A SINNER.

A LEPER
 FAR OFF
 AMONG THE UNCLEAN.

S O IS A
 INNER BY **C** HRIST
 LEANSED
 ONSECRATED.

JAN. 22nd.—The Coming of the Son of Man.—Luke xvii. 20-37.

The Two Aspects of Christ's Coming—Shadows—Warnings.

THIS is not Christ coming *for* His people, but with them (for the difference see 1 Thess. iv. 16, with 2 Thess. i. 7, 8). His coming as

Son of God for His saints, will be before His coming as Son of Man to judge the ungodly (see Jude 14, 15). The living and dead in Christ will both be caught away before the judgment comes, as Enoch was "translated" (see Heb. xi.) before the flood in the days of Noah. The world of the ungodly will be found, when He comes in judgment, as it was before the flood. In "the days of Noah" all outside the ark, even those who helped to make it, were drowned; so all out of Christ will be damned in that day. In the days of Lot some were *mocking*, like the men of Sodom, some *procrastinating*, like "Lot's wife," others *saved*, like Lot, on the mountain. A warning to mockers and triflers to "escape" while yet they may.

Outlines for Infant Classes.—WHAT CHRIST'S COMING BRINGS.

CHRIST'S COMING TO SINNERS BRINGS ETERNAL GLORY.
VERLASTING DESTRUCTION.

JANUARY 29th.—**The Pharisee and Publican.**—Luke xviii. 9-14.

Two Men—Two Prayers—Two Meeting-Places.

THE pharisee and publican, or tax-gatherer: representatives of the religious and profane sinner—or, of the self-righteous hypocrite, and the honest sinner owning his state to God. Both went to the temple—the right place. The pharisee prayed "with himself," told God all his virtues and good deeds, thanked God he was not "as the rest of men" (R. V.), "or even as *this* publican." His religion was all self-righteousness and self-esteem—I, I, I. This is the religion of many; it is an abomination to God (see Prov. xv. 8), and will take them to hell. The publican—whose calling and moral character were disrespectful—was an honest sinner; took his true place "afar off" (see Eph. ii. 13), and *said*, not *prayed*, as his words are often called, "God be merciful (or propitiated, see R. V.) to me, THE sinner." He claimed mercy on the ground of propitiation—that is, of blood-shedding. Christ is our propitiation (1 John ii. 2). He took his place at the "mercy-seat," on which the blood was sprinkled, owned his sins, and was "justified." Thus God now justifies the "ungodly" who believe on Jesus (Acts xiii. 39; Rom. iv. 5).

Outlines for Infant Classes.—TWO KINDS OF SINNERS.

THE PHARISEE PRAYED TELLING GOOD DEEDS. THE PUBLICAN SAID HE WAS A SINNER, AND SOUGHT MERCY.

Questions and Answers.

Q. Do you consider it wise for a Sunday School Superintendent to invite believers who are not in fellowship with the Assembly of Saints to become teachers, without consulting with other teachers about it?

A. Where the Sunday School is reckoned as part of the Assembly's work, it would certainly be wrong for any individual to introduce, on his own responsibility, an unknown person as a teacher, without the fellowship of others—just as it would be to bring that person to the Lord's Supper in the same way. If the Sunday School is carried on by this individual himself, on his own responsibility to the Lord, the case would be different; but where the testimony of others is affected, their fellowship should be sought in everything in which it is possible to have it.

Q. How would you conduct a singing class in connection with a Sunday School?

A. Get some godly brother, who has a knowledge of music, and ability to sing, and one "in touch" with the young folks, to take charge of it. It need not be a "Singing Class" after the world's fashion at all, but a well-conducted meeting, the hymns interspersed with short addresses and words to profit. If a person of this description cannot be found, it would be better not to have such a class at all.

Correspondence.

STAGES OF THE WORK.—We had a very marked interest amongst the children in the early part of the year, in connection with the Bible-Searching in "The Children's Almanac." Not only were the children interested, but, in many cases, the parents also; indeed, one wonders how it could be otherwise, when Bible-Searching was the cry almost every night at home, until the Text Books were completed. Later on a little, the interest deepened into real anxiety of soul in the case of many of the children, and now we have had the joy of reaping not a few genuine cases of conversion to God. Thus stage after stage the work has gone on, and we rejoice in all that the Lord hath done.

IRREGULAR TEACHERS.—"We are terribly annoyed here by some of the teachers being irregular in their attendance. One Sunday present and another absent, all the year round, in consequence of which, we have lost our class of eldest boys, and several

from the other classes. The irregular teachers are chiefly brethren, and they excuse themselves by saying, they were away at other places preaching the Gospel. Do you think such brethren ought to have classes at all?"

[Certainly not. If God has called them to preach the Gospel at the hour in which the Sunday School meets, it is perfectly clear that He has not called them to be teachers there. If they have not sufficient discernment to see this themselves, it would be an act of kindness to them, and a work of necessity for the welfare of their classes, for those who have the oversight of the School to tell them so, and to insist that they either attend to their classes, or give them up to others.] Ed.

VISITATION.—“Since we began to visit our absent scholars, as was suggested in a recent number of the ‘Magazine,’ we have not lost a single child, whereas before, they were coming and going so irregularly, that we scarcely knew whether to consider them in our classes or not.”

Work and Workers amongst the Young.

A SERIES of successful Children's Meetings have been held in Creetown, Wigtonshire, at which there were several conversions.

Prayer is asked for a Sunday School lately begun in Glenluce.

New Sunday Schools have been opened at St. Andrew's and Newton-Mearns.

At the half-yearly Conference of Sunday School Workers recently held in Hamilton, there were cheering reports of conversion work amongst the children in Springburn, Dumbarton, Wolseley Street, Glasgow, and several other places, and as a result, Young Believers' Classes have been formed, where these lambs of the flock *may* be fed with food convenient for them, and led on in the ways of the Lord.

A blessed work of God has been going on for weeks among the young in Jarrow. Twenty-six of the young converts have sent their names, desiring to join the “Bible-Student's Class” conducted in these pages, and there are many others. Will the Lord's people pray that “The work begun may be carried on, by power from heaven above.”

An African boy with dear Fred. Arnot in Central Africa has been converted and baptized. His companion is evidently impressed and seeking after God. Pray that he, too, may be quickly converted, and a rich harvest from dark Africa gathered unto Christ.

In New Washington, Co. Durham, God is working among the children, and quite a number have been saved.

The Young Believers' Class.

IT is to be expected, that in Sunday Schools where the Gospel of God's grace is being constantly and earnestly pressed home by a staff of godly workers, there will be a constant and steady ingathering of souls to Christ. Not always in large numbers, being awakened and converted within a few days, but more generally in the ordinary week by week plodding of the earnest watcher for souls. While we rejoice over their birth, and share with them their new-found joy, it is our privilege and responsibility to see that they are cared for, and fed as new-born babes in the family of God. It occurs to us, that in many cases this care is sadly alacking. Many who are ready enough to rejoice when sinners are being saved, do not seem to shew the same activity in becoming "nursing mothers" (1 Thess. ii. 7, Greek), to those "new-born babes," or in setting themselves to "shepherd" (John xxi. 16) these lambs of Christ. For this very reason, God may not entrust us with the care of many of His little ones. He will honour those in being the instruments of leading them to Christ, who will addict themselves to minister to their needs afterwards. A young mother must be prepared to deny herself many indulgences, and give her attention to the infant that God has given her to nurse and tend. When a sinner is born again, and opens his eyes as a new-born babe in the family of God, his needs in one sense, have been all supplied, but in another sense, they have only begun. At such a time the Lord would say to those to whom He has given the ability, and in whom there is the heart, "take this child away and nurse it for me" (Ex. ii. 9), and He would have us carry the lambs in our bosoms, as He does Himself (Isa. xl. 11).

In every Sunday School there should be a form of instruction suited to the requirements of such; in other words— a “Young Believers’ Class,” where truths such as they require should be expounded and taught, as they are able to hear them. They should have the Gospel in its fulness unfolded to them: such as we have it in the Epistle to the Romans; the believer’s heavenly calling and position in Christ, as taught in the Epistle to the Ephesians; the sacrifice, priesthood, and example of Christ as presented in the Epistle to the Hebrews; and the constitution, fellowship, worship, and ministry of the Church as in the Epistles to the Corinthians;—in short, the whole range and scope of the faith as it was once delivered unto the saints, including the practical portions of the Word, giving the commandments of the Lord concerning domestic, ecclesiastical, and personal godliness. It is a great mistake to keep young believers always and for ever at the Gospel, as if God had provided nothing else for them. Begin there, undoubtedly, and establish them well in the grace of God, but do not end there. Do not leave them to “find out” the footsteps of the flock for themselves. It is the work of a shepherd to lead his flock to the pastures, and to see that they get at them. The “Young Believers’ Class” in the Sunday School should partake of this character; it should be the “nursery” of the Assembly, out from which, in due time, young saints would naturally be led into fellowship with the people of God gathered unto His Name, and where they would receive their “training” as Sunday School teachers. We know such classes where every young believer, after having a few months’ instruction in the things of God, has gone forth to teach others, and to win them for Christ. It is needful, however, to have a fit and proper person to take the care of such a class. Everybody is not qualified, indeed, so far as our

observation goes, very few seem to be. It requires one with a truly large and loving heart, thoroughly devoted to the work; a person "in touch" with the young believer, who, while retaining his place as teacher, will be as one of themselves in simplicity, and have their confidence. One who knows the Bible well and who is able to bring forth things new and old from its pages, and to minister the truth line upon line as they seem able to receive it. The walk and life of such a teacher will be an important part of his teaching, and naturally his example will have a powerful effect. A flippant, unsteady, or carnal believer, would do infinite damage to a class like this, and should on no account be entrusted with it; indeed, it is a work of such infinite importance, that the most mature and godly saint, whose acquaintance with the Word and experience in the Christian life are the most extensive, might well begin such a work, exclaiming, "Who is sufficient for these things?" But "our sufficiency is of God," and there is no sphere of labour in which we may more fully count on the help of the Great Shepherd, than in that which lay so near His heart when He stood on the shore of Galilee's lake on His way to the throne of God, and said to the restored and tender-hearted Peter—"Feed My lambs." Let it be the aim of all who have the care of such a class, and who otherwise minister to the lambs of the flock, to see that they have something fresh from God to give them; truth in season that has been made a blessing to themselves, and that is dwelling richly within them. Only thus will their ministry be as the stream that carrieth life and health wherever it flows. Under the care and ministry of such, the Lord's little ones will go on "going and growing." They will go "from strength to strength," until in their day, they become "labourers for God," and "men of war fit for the battle," able to "handle shield and buckler" (1 Chron. xii. 8).

The Jealous Angler.

WHEN I was a boy, I remember spending a Saturday afternoon along with several companions fishing in a small mountain stream. Very few went there, and so the fish were plentiful. Our tackle was not of the best description, nor of the newest style. We had each a birch rod, with a piece of common cord and a hook at the end: a common kettle served as a basket, and before an hour it was well filled with fine large trout. Just then a "gentleman" angler, appeared on the other side of the stream. He had boots, rod, basket, and everything else in splendid style: but his basket appeared exceedingly light-looking. He stood watching our efforts for a few minutes, and then condescended to ask, "have you got any fish." "Lots sir," shouted one of the company holding up the old kettle. "Ah!" said he rather angrily, "I see now why I have not been getting trout, (and thus unwittingly he let out the secret), you young urchins have been muddling the stream; you'll better clear out of that, else I'll kick your old kettle into the water, fish and all." We were not inclined to plead guilty to the charge, and so we reminded him that the stream was "public property," and went on with our fishing. I think I have seen that fishing scene enacted over again among those who go forth to "catch men," Some are successful fishers, and they get souls for Christ in every place, They have no great gift perhaps, yet their baskets are always full. The Lord uses them to do His work because their heart and soul are in it, and what they have, they use for Him. There are others like the "gentleman angler," talented, educated, and well-furnished with languages and lexicons, yet they get no souls. They do not of course blame themselves for this. O, no! somebody else must be the cause, most likely the successful fishers;

but God knows better, and so do they. It's no use blaming fellow-labourers for our barrenness, or the coldness of the Church for our want of success. God will always use and bless the labour of a godly earnest servant, no matter who or what is wrong around him.

A Bad Example.

WHEN I was a youth in "The Minister's Bible Class," I received from him a prize for writing a "Bible Biography." I was invited to go to the "manse" one night and get it. Imagine my surprise, when the minister handed me a copy of one of "Sir Walter Scott's Novels," and laughingly said—"that will afford you a winter's amusement." Up to that time I had my doubts about reading novels, and only did so on the sly. But after receiving from "the minister" that book, which did me more injury than any other book I ever read, I thought there could not be so much harm in reading novels after all. I had my license, and I used it freely. Be careful, fellow-workers, what you give to your children, and how you act before them, lest your example may strengthen their hands to sin, and give them a license for evil-doing.

A Hint for Teachers.

WE are delighted to have the following testimony from one who takes an active interest in work amongst the young. Speaking of his class of boys and their interest in the reading of the "Daily Portion," he says—"One boy made up his mind at the beginning of the year that he would not miss a day; next he succeeded in getting other three boys to promise to do the same, and they in turn set to work to induce others. Out of 105 boys, between 80 and 90 now read the "Daily Portion." Here is something worth trying by teachers. Begin yourself and ask your class to do so also.

The Bible Students' Class.

WE are glad to welcome the following, who desire to share the studies of "The Bible Students' Class." Most of them we believe, are comparatively young believers; we trust that they may profit by their studies, and become skilled and ready handlers of "the Sword of the Spirit, which is the Word of God." The figures opposite the names are the class numbers by which they will be known. Need we remind those young students and all others, that it is *very* desirable that a paper on each subject should be regularly sent, however short, in order that the interest of all the members of the Class may be sustained, and that we may not miss a crumb however small, that the Lord may have to send us. It was a "lad" in the crowd, with a little wallet, in which there were "five barley loaves," that the Lord used and blessed, to feed the hungry multitude of old, and He very often uses the "five words" (1 Cor. xiv.), of some "lad" to the feeding of His people now. The following are the names and the numbers. The latter should be jotted down on the fly-leaf of the owner's Bible for remembrance.

	No.		No.
J. D., Jarrow, - -	39	J. M., Eastbourne, -	50
W. R., Seacombe, -	40	M. H., Sunderland, -	51
W. T. H., Cheltenham, -	41	Jas. M., Jarrow, - -	52
C. A., Biggleswade, -	42	M. S., " - -	53
Geo. L., Jarrow, - -	43	S. E. P., Southport, -	54
T. M'K., " - -	44	K. M., Jarrow, - -	55
Andw. A., " - -	45	Reb. A., " - -	56
Jas. K., " - -	46	W. C. D., Wimbledon, -	57
W. H. S., London, -	47	J. M., Glasgow, - -	58
N. L., Jarrow, - -	48	Mary L., Jarrow, - -	59
John P., " - -	49	W. C., Wimbledon, -	60

The subject for consideration this month, as intimated in the December number of the "Magazine" is—

SANCTIFICATION: What is it? How is it affected?

The following is a compilation of Scriptures, from the papers sent.

There are various aspects of Sanctification mentioned in the Scriptures.

1.—The Sanctification of Christ (John x. 36; John xvii. 19).

2.—The Sanctification of believers, which is three-fold. *First*, that which is done, once and for ever (see 1 Cor. i. 2; vi. 11, Acts xx. 32; xxvi. 18, R.V.) The work of God, the Father (Jude 2); and of Christ (Heb. ii. 11; Eph. v. 26); “*In the Spirit of our God*” (1 Cor. vi. 11, R.V.) This may be called the *positional* side of Sanctification: it pertains to all believers, and being the work of God, is perfect. *Second*, that which is *continuous* and *progressive*; effected *in* the believer by the Word (John xvii. 17); (compare Exod. xxx. 18-21, with Eph. v. 26, R.V.) *Third*, that which shall be at the coming of the Lord (1 Thess. v. 23; 2 Thess. iii. 12-13; 1 John iii. 2, with Rev. xxii. 11).

NOTES.

Sanctification (or Holiness) is one of the truths that tradition and theology have obscured and contraverted. The popular thought in connection with Sanctification is, that it is a process by which a bad person is made good, and a vile person made holy; that inch by inch, that which is evil in him is changed into that which is good, until at length the whole man is only good, the evil being either absorbed or eradicated. This is not what the Word of God teaches about Sanctification at all. The flesh is bad, only bad, always bad. It cannot be converted into holiness: “the new man” in the believer does not expel it, nor absorb it: the two remain distinct.

To “sanctify” means simply “to set apart.” It is used in the Old Testament in connection with the Sabbath, which God “sanctified” (Gen. ii. 3), that is, He set it

apart. It remained a day, the same in duration as other days, but, it was set apart by God for a special purpose. The "first-born" of men and beasts were sanctified (Exod. xiii. 2): so was the "altar" of the tabernacle (Exod. xxix. 44), and the garments of the priests (xxviii. 2). The gold put into the temple, and the "gift" put on the altar were "sanctified," yet they were exactly the same intrinsically as they were before; the gold was not more refined, but it had become God's property. Once it was the giver's own, now it was God's, set apart for Him. So it is written concerning the Lord Jesus, "the Father" sanctified "the Son" (John x. 36); and the Son Himself says, "I sanctify Myself" (John xvii. 10). Clearly this cannot mean that *He* was made holier or better, but that He was "set apart" to be the sacrifice for, and the Saviour of sinners.

There are *three* distinct aspects of Sanctification presented in the Scriptures, of which, all believers *have been, are, and will be* the subjects. 1st.—That which is *past* and *perfect*, being the work of God. Of this aspect of Sanctification, the following Scriptures speak.—"To them that *are* (or have been) sanctified" (1 Cor. i. 2). "Ye *were* sanctified" (1 Cor. vi. 11, R.V.); (also Acts xx. 32; xxvi. 18). This is said to be done by "God the Father" (Jude 2), and "whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it" (Eccl. iii. 14). By the "blood" of Christ (Heb. xiii. 12). By union with Christ the "Sanctifier," the "sanctified" are "all of one" (Heb. ii. 11). "I ascend to MY Father, and YOUR Father; to MY God, and YOUR God" (John xx. 17). The word "saint" means "sanctified one," and this term is applied to *all* believers: they are "called saints," or "saints by calling" (Rom. i. 7), not by attainment. "Saint Mary Magdalene." and "Saint Dorcas," as truly as "Saint Peter" or "Saint Paul."

To be continued.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

FEB. 5th.—Types of Christ—The Burnt Offering.—Lev. i. 1-17.

The Offering—The Offerer—The Meaning.

THE offerings of the book of Leviticus are types of Christ: foreshadowings of the Sacrifice of Calvary. The four offerings—*i.e.*, the burnt offering, meat offering, peace offering, and sin offering, present a fourfold view of His One Sacrifice, as the four Gospels in the New Testament present the One Christ in His life and death.

The burnt offering is the first. It was *all* burnt on the altar; it was a "sweet savour" offering; it was Jehovah's portion. Here we have the sacrifice of Christ as that which pleased and glorified God, a "sweet-smelling savour" (Eph. v. 2). It was to be unblemished: "He gave Himself without spot to God" (Heb. ix. 14). Head, legs, and inwards were all given to God. Jesus loved God with "*all* his heart, soul, strength, and mind"—the only One who ever did.

When the offerer laid his hand on the head of the offering, *all* its worth was counted his; so when a sinner believes on the Lord Jesus, he is "accepted in the Beloved" (Eph. i. 6). "Complete in Him" (Col. ii. 10), "and as He is" (1 John iv. 17).

OUTLINE LESSON FOR INFANT CLASSES. See also "*Our Little Ones' Treasury for February*" for "Blackboard Lesson."

THE OFFERING.

THE OFFERER.

CHRIST CONSECRATED	D	YING OING THE WILL OF GOD.		ACCEPTED IN HIS ACCOUNTED	O	FFERING. NE WITH IT.
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FEB. 12th.—Types of Christ—The Meat Offering.—Lev. ii. 1-16.

The Materials—the Use—The Antitype.

In this offering there is no blood-shedding. It is the type of the perfect life of Jesus here on earth. It was "fine flour"—flour that had no roughness or unevenness, such was our Lord. He was meek and lowly, and always so. "Oil," emblem of the Holy Spirit

(I John ii. 27; Acts x. 38). "Frankincense"—His purity and fragrance to God. "No leaven"—the corruption of nature. "No honey"—its sweetness. "Salt"—His faithfulness (Col. iv. 6). The life of Jesus was a contrast to ours: by it man learns his unworthiness and unfitness for heaven. How strange that unsaved people should think to copy it, or to get to heaven by following His "example," as they say. The sinner must be "born again," before he can do that.

CHRIST THE PERFECT THE LIFE EAT (Isa. iv. 1).
 PATTERN THE LIVING BREAD ACCEPT (John i. 12).
 TASTE (Psa. xxxiv.

FEB. 19th.—Types of Christ—The Peace Offering.—Lev. iii. 1-17.

Rebellion—Enmity—Peace made, preached, received.

THE peace offering was shared by God, the offerer, and the priest. It was therefore a type of the believer's communion with God, and of that which brings him who was a rebel and "afar off," into peace and friendship with God.

The sinner is at war with God—his "mind is enmity against God" (Rom. viii. 8); he has "no peace" (Isa. xlvi. 22); "the way of peace he knows not" (Rom. iii. 17). He cannot "make his peace with God." Christ has "made peace by the *blood* of His cross" (Col. i. 20). "*He* is our peace" (Eph. ii. 14). "God preaches peace" (Acts x. 36). When the sinner trusts Him, he is justified, and at *peace* with God (Rom. v. 1). Then he feeds on Christ. The "breast" (vii. 31), emblem of His *love*; the "shoulder" (verse 32), of His *strength*, are our portion.

PEACE MADE BY CHRIST (Col. i. 20). P EACE WITH G OD (Rom. v. 1)
 REACHED BY GOD (Acts x. 36). E ACE OF (Phil. iv. 7)
 POSSESSED BY ME (Rom. v. 1). G OD OF PEACE G (Phil. iv. 9)

FEB. 26th.—Types of Christ—The Sin Offering.—Lev. ix. 10-12.

The Victim—The Death—The Burning—The Result..

THE sin offering is the type of Him "who was made sin for us" (2 Cor. v. 21), who "died for our sins, according to the Scriptures" (1 Cor. xv. 3), and "who bare our sins in His own body *on* the tree" (1 Pet. ii. 24). It was to be "without blemish" (see 1 Peter i. 19); and "most holy" (vi. 25, with Acts iv. 27). "Lay his hand on head"—identification—"My faith would lay her hand, on that dear head of Thine." It was to be slain, and the blood sprinkled seven times (the perfect number) before the Lord—type of Christ's death in its value

before God in atonement. Burned outside the camp—type of Christ enduring the curse of God for sin (Gal. iii. 13), as a substitute. By His blood the believing sinner is “justified” (Rom. v. 9); “reconciled” (10); “forgiven” (Eph. i. 7); “redeemed” 1 Peter i. 19).

CHRIST OUR SACRIFICE (Heb. ix. 26).
 SUBSTITUTE (2 Cor. v. 21).
 IN-BEARER (1 Peter ii. 24).
 THE SINS OF BELIEVERS ARE
 FORGIVEN (Psa. ciii. 3).
 FAR REMOVED (, 12).
 FORGOTTEN (Heb. x. 17).

Correspondence.

ENCOURAGEMENT.—A teacher in Ireland writes, “I had felt a little discouraged about my children not being saved. I give them a copy of *The Young Watchman* each month, and I have just heard of a lad being converted through reading its pages. Let us look to God for blessing on the papers we give away.”

PRAYER.—“I always notice that when I get near to God in prayer for my scholars, I have liberty in speaking to them the following Lord’s-day, and if I am in a prayerless spirit during the week, it is dry and barren work on the following Lord’s-day.”

[No doubt the prayer of faith—real laying hold on God for the conversion of the children under our care, is the great secret of having good, efficient teachers, and real work done for eternity in our Sunday Schools.] Ed.

DRESS.—“In times like ours, when the world (and alas many who profess to be “not of the world”) is running wild with dress and gaudy ornaments, it surely becomes the servants of Christ who stand to speak His message, and especially those who do so to the young, to see that there is nothing in their dress, or about their person, that would attract the children’s attention from the subject, or cause them to doubt the sincerity of her who speaks to them.”

SPECIAL SERVICES.—“We have found it good to have a week’s Special Services for the children who attend our Sunday Schools, and to get stranger brethren to address them. On each occasion that these services have been held, a number have been brought to decision.”

[We warmly recommend the plan to others, and endorse what our correspondent says. We have always noted at such services, that the largest proportion of young folks, who were brought to decision for Christ, were the children of believing parents, or those who had earnest Sunday School teachers. Such services are only the reaping of the labours of others, and as such, they are exceedingly important. Now that the winter is advancing, we shall hope to hear of many places where work of this kind is being done.] Ed.

Questions and Answers.

Q. Do you think it right to give children "Bible Guesses" or "Puzzles?"

A. No: nothing that would teach them to think lightly or irreverently of the Word of God. Everything in that Book is fixed and sure, so that there is no room for "Guesses;" everything is clear and plain, so that in the things of God there are no "Puzzles." Every godly method that would encourage our young folks to read and search the Holy Scriptures, or that would interest them in the Gospel and the truth of God, we most gladly welcome, but such names as "Guesses" and "Puzzles" applied to any part of the Word of God seems to us incongruous and irreverent. And on that account we could not have anything to do with them.

Q. Can you suggest any means for keeping teachers from being late at their classes?

A. Usually want of heart is the main cause. The only cure for this is to get them brought into a better condition of soul. This is the only real cure for many such inconsistencies. Artificial means may work shame and the result be better conduct for a time, but only as the believer gets into the sunlight of God's presence, will these things be seen in their true character.

Work and Workers amongst the Young.

CONFERENCES of Sunday School Workers were held last month in Bradford, and Gateshead-on-Tyne. At Derby, there is increased attendance of scholars, and several cases of conversion.

A Conference of Sunday School teachers and others serving the Lord among the young, will, God-willing, be held in the Atherton Hall, Birkenhead, on Saturday, 18th Feb. Further particulars may be obtained from B. Sutherland, 8 Rocky Bank Road, Birkenhead.

Richard Graham, who laboured with blessing among children in this country has gone for Australia. Pray that his work there may be blessed.

Children's Meetings (for which prayer was asked in the Magazine), in Dumbarton have been richly blessed of God. A large number of young folks have professed conversion, and the work still goes on.

In the Tyne district, the work among children continues, many also of those older in years have been converted to God.

Prayer is asked for a Sunday Afternoon Class in Bishopsteignton.

Personal Dealing with Souls.

IT is generally acknowledged among all who have experience in the work of God, that by far the greatest number of persons are led to Christ through personal dealing. If you hear a number of young believers giving their testimony, the greater part of them will attribute their conversion instrumentally, to the plain and pointed word spoken personally to them. If you hear believers narrating their experiences, and speaking of the difficulties that kept them from the belief of the Gospel and of the truth, you will invariably find that it was the simple word spoken personally, and often incidentally, that the Lord used to give them light and set them free. We do not in anywise in writing thus discredit the public preaching or teaching of the truth; but in order to clinch the nails driven in public ministry, it should be followed up by personal and private dealing. This seems to have been the way of the Lord in His ministry, as we learn from the Gospels, and it was the way of His servants in their service also, as we see from the Acts. After the public ministry of the Word came the individual dealing with souls. By the lake side; on the Mount of Olives; and in the Temple Courts, the Lord had His "after meetings" with individual souls; and we there learn, how wont He was to appeal to and entreat them personally according to their state. By the well of Sychar we see the perfect Servant engaged in such a ministry. Watch how tenderly, yet faithfully, He deals with the individual conscience of that Samaritan sinner; and none the less, though in a different form with Nicodemus, the Jewish Rabbi, as he passes from the general need of a second birth, to point it to his individual soul by the words, "Ye must be born again."

There are thousands of needy souls around us just *waiting for such a ministry*. They are harrassed, troubled, burdened, and the public preaching in general does not meet their need. They want one to get them alone, where they will open out their hearts and tell out their woes.

This, we believe, is especially true in the case of the young. Boys and girls, unless all the more anxious and deeply convicted, do not as a rule make known their thoughts in spiritual things. They need to be got alongside of, and their confidence secured, before they will open out their minds and tell what is passing there. When they are questioned about their spiritual state in the presence of others they often appear indifferent, when under the surface there is real anxiety, but they need to be dealt with alone. It is not always prudent to ask a boy or girl in the presence of a whole class, "Are you converted?" and then, if they do not answer in the affirmative to address them as on "the way to hell." It may be necessary in the case of some to give them a broadside to make them think, but experience teaches us that in dealing with children on the matter of their salvation, it is invariably better to get them alone. For example, to invite them to have a walk some evening, or to come to your house to tea, and then when all alone by yourselves to press home upon their hearts and consciences the great realities of eternity, or deal with such difficulties as stand between them and the acceptance of salvation. Hundreds by this means have been converted to God; and in the daily gathering in of souls to the flock of God, by far the greater number are the fruit of personal dealing.

No doubt it needs ability and tact to do this service, as in every other branch of the work of God, and only such as have this ability, and are walking with God themselves, need attempt it.

“ I Steep it.”

TWO gardeners were talking together one day about the progress of their various plants and seeds. “ I don't understand how it can be that your beds are so much further advanced than mine, for I remember the seed of mine was sown on the very same day as yours.” The other gardener, smiled and said in reply—“ I do not know, unless it be because that I steep it before I sow.”

As I overheard the remark, I thought to myself the same principle might apply to those who sow the seed of the Word. Some who go forth “ bearing the precious seed ” are constantly being cheered by a speedy and a fruitful return for their labour. They see *results* quickly and *abundantly* from the seed sown. They are not only *sowers* but *reapers*; they have the joy of seeing sinners saved as the result of their preaching or circulating of the Gospel everywhere. The secret is “ they steep it.” They pray over what they scatter, and God gives the increase. Others sow the same seed, but it has little or no visible result; they do not “ steep it.” The truth is spoken, and the tract is given, but it is with an unexercised soul. It is not preceded and followed by earnest believing prayer. Their ministry may be quite orthodox, but it is very *dry*; the *truth* is there, but it lacks “ moisture.” Do not forget, dear fellow-worker, to “ steep it.”

Pleading with God.

THE first recorded prayer in the Bible is for a boy. “ O! that Ishmael might live before Thee ” (Gen. xvii. 18), and God answered that prayer. He said to Abraham the father of the boy—“ as for Ishmael, I have heard thee.”

Such earnest pleading for the individual boys and girls in *your* class, dear Sunday School teacher, would not be turned lightly away by your God. These children need life, for they are dead in sin. Take their names and plead with God who quickeneth the dead—"O that John —, that Mary — might live before Thee." "He is a rewarder of them that diligently seek Him."

"You never Warned Me."

WHEN Charles Simeon of Cambridge went to see his dying brother, he said to him with deep emotion—"Charles, I am dying, and you never warned me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!" "Nay, my brother," said Mr. Simeon, "I took every reasonable opportunity of bringing the subject before you. I frequently alluded to it in my letters, and you have heard me preach about it." "Yes," exclaimed the dying man, you did; "but that was not enough. You never came to me, closed the door, and, like a man in earnest, took me by the collar of the coat, and told me that I was unconverted, and that if I died in that state I should be lost. Now I am dying, and but for God's grace I would have been undone."

The solemn echo of these dying words rolls on to your conscience and mine, dear fellow-worker. There are unconverted ones around on every hand; yea, it may be of our friends and kindred, going down to an ever-burning hell before our eyes, who have never been lovingly and faithfully dealt with *alone* and in the presence of God about their state. Children in *your* class in the Sunday School, who have never been taken quietly aside, and the realities of eternity pressed home upon them, if they die unconverted, at whose hand will their blood be required?

The Teachers' Basket.

LACK OF FELLOWSHIP.—Grievous complaints are often made by Sunday School workers that, apart from the actual staff of teachers, there is little fellowship or interest manifested in the work by the saints. No doubt there is a grain of truth in this; but we have invariably found that wherever this is the case, the workers are largely to blame for it themselves. The saints are not encouraged to have much fellowship. They seldom hear a word about what goes on in the School, except it be an annual invitation to put their hand in their pockets and contribute toward its expenses. Need it be wondered at, that there is a lack of fellowship?

THE SUPERINTENDENCE.—It seems to be a burning question in some Sunday Schools, whether there ought to be one taking the oversight and superintendence of the School. This arises chiefly (as nearly all questions about rule do) from the fact, that some who take such a place are not qualified for it, or that they occupy it in an independent and despotic spirit. It will always be a difficulty for such a person to find teachers to work happily in association with him; that is, unless they submit to his *dictum* without question or conscience. The person and the *work* are aptly described in the words of Holy Scripture—“*Know them that labour among you, and are over you in the Lord*” (1 Thess. v. 13).

PRAYER.—In many Sunday Schools, it is a rare thing for the teachers to come together as such for united prayer. Where there is a lack of “*praying* together,” there is invariably a lack of “*working* together,” happily and unitedly.

THANKSGIVING.—Requests for prayer are frequently mentioned at our prayer meetings, but how seldom a request for thanksgiving. “In everything give thanks.”

The Bible Students' Class.

SANCTIFICATION.

(Continued from last month.)

THE *second* aspect of Sanctification is *practical* and *progressive*. In this it differs from the former, which we found to be *positional* and *perfect*, being the work of God and accomplished *for* the believer. This second form of Sanctification is accomplished *in* the believer by the *Spirit* and through the *Word* of God (see 2 Thess. ii. 13; John xvii. 17). The measure of a believer's practical Sanctification is the measure of his obedience to the Written Word: whatever that Word commends him to "lay aside," or to "put off," or to "come out from," if done as to the Lord, in that measure will he be, or "become *holy* in all manner of living" (1 Peter i. 15). As the saint is *exercised* by the "chastening" or "instruction" of the Father, he becomes a partaker of His holiness (Heb. xii. 10). As the Word of the Lord acting on the conscience of the believer is obeyed; as he purges himself from forbidden persons, associations, and things, he becomes a vessel "*sanctified* and meet for the Master's use" (2 Tim. ii. 21). There is a counterfeit of this abroad. It is said to be obtained suddenly by an act of faith, at which time the subject of it becomes perfectly sanctified. This is alike opposed to that Sanctification which is the work of God, and which in the case of every believer was accomplished *for* him at the time of his conversion (not at a prior date by some experience of his own), and to that which is progressive, and consequently imperfect. It is worthy of note too, that those who accept this theory, or who confess themselves "perfectly sanctified," are often the least careful to bring their conduct and associations to the test of the Word of the

Lord ; and it is a fact of public notoriety that in meetings convened for the propagation of this counterfeit holiness, no one dare speak such parts of the truth of God as would disturb any present in their ecclesiastical position, or even read from Holy Writ the God-breathed words that speak on these subjects. As a consequence, many who profess great things with their lips as to holiness, are to be found in the most *unholy* and *unclean* associations religiously, commercially, and politically. Can any form of professed sanctity be of God that refuses to allow itself to be looked at by the light of the truth, or to be tested by that standard given by God to His people for their instruction, correction, and practical sanctification?

Thirdly. At the coming again of the Lord Jesus, His saints will be *wholly* sanctified (1 Thess. v. 23), and unblamable in holiness before our God and Father "at the coming of our Lord Jesus Christ (1 Thess. iii. 12, 13).

Next month questions on the above subject will be answered and a new subject given. All questions must reach the Editor by 7th March.

We note with pleasure the increased interest manifested in these Bible Studies, and especially among Young Believers. One aged brother who, from the beginning, has taken an active interest in the "Class," suggests that a "Supplement," giving the contributions of each of the Students, with their initials, might appear quarterly. We have this under consideration, and will see what can be done. Next month the names of new members, with their numbers, will be given. Need we again remind our friends who join in these searchings of the Word, that in order that we may mutually profit by that which all have gathered, and that not a "crumb" be lost, it is desirable that each of the "Students" send their papers regularly.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

MARCH 4th.—**Jesus and the Children.**—Luke xviii. 15-17.

The Children Brought — The Disciples' Rebuke — The Saviour's Welcome.

IN the short but thrice repeated (see Matthew, Mark, Luke) incident we learn the love of Jesus for the little ones, and how unlike His thoughts, are those of some of His servants concerning them. Sick and blind, and others distressed in body and mind, had been brought to Him, and He had healed them without a murmuring word from His disciples. Now they bring Him "infants" to pray for and bless (see Matthew xix. 13): not merely children, but "little children," or "babes." The disciples, possibly thinking that they were not of sufficient importance to occupy their Master's time, "rebuked" those who brought them; but the Lord who loves the little ones "called them unto Him." Now enthroned in glory He is still "calling" them. To the erring disciples he further said, "Suffer" or "allow the little children to come unto me, and forbid them not, for of such is the Kingdom of God." This is our warrant for believing that at a *very* early age the children may be saved. Humanly speaking it is easier for a little child to be saved than any one else, owing to the simplicity and trustfulness that characterize it. Those older in years, who receive the Kingdom of God, must do so "as a little child," believing the Word of God in unquestioning simplicity, as the child does that of its parents.

OUTLINE LESSON FOR INFANT CLASSES.

WHO speaks? Jesus. WHO are called? Little Children.
 HAT does He say? "Come." HEN? Now.
 HERE? "Unto me." HY? "Of such is the Kingdom of God."

MARCH 11th.—**The Rich Ruler.**—Luke xviii. 18-30.

The Unsatisfied Soul—Law and Grace—The World.

THE young ruler—picture of the worldling having much, yet unsatisfied—comes to Jesus acknowledging Him as a "Teacher" and as "Good"—not seeing himself a sinner needing a Saviour, or condemned needing a Justifier. He wants to "do," and the standard of

the law is brought forth to test him. He *thinks* he has lived "touching the righteousness of the law blameless." Then the Lord tests him by *grace*—"Go sell," and "give" and "follow me," and by this his state was revealed, and he went away "sorrowful," not saved and happy like the eunuch—the world was in his heart, too small to fill it, yet he could not give it up, he had nothing better. The sinner can neither "do" nor "give," he must be a "receiver" of the "Gift of God" (Rom. vi. 23), and of His grace. Then he will both "give" and "do" (see chap. xix. 8) and "follow" (xviii. 48).

OUTLINE LESSON FOR INFANT CLASSES.

UNSATISFYING Riches of the World. UNSEARCHABLE Riches of Christ. RICHES of His Grace (Eph. i. 7), RICHES of His Glory (Rom. ix. 23). SAVES. SATISFIES.

MARCH 18th.—**The Blind Man.**—Luke xxiii. 35-43.

The Beggar's Condition—Place—Deliverance—and Devotion.

THE blind man here in many ways represents the sinner—first in nature, next as met in grace, then as a disciple of Christ. He was blind—in darkness; so is the sinner (2 Cor. iv. 4: Eph. v. 8). He was destitute—a beggar; so are sinners, even though religious (Rev. iii. 17). He was nigh unto Jericho (the city of the curse, see Joshua vii. 26); so is the sinner (Heb. vi. 8: Gal. iii. 10). In this state Jesus comes to where he was. He hears that "Jesus of Nazareth passeth by." He embraces the opportunity (and it was the last), and although he needed money, he asked mercy. The Lord of men and angels stopped, and put His resources at his disposal. Received his sight, and salvation by faith, and followed as a devoted disciple in the way—a picture of genuine conversion and its fruit.

OUTLINE LESSON FOR INFANT CLASSES.

Sinner without Christ in DARKNESS. From Christ receives SIGHT. With Christ in. DISCIPLESHIP (v. 43). DEVOTEDNESS. DESTITUTION (v. 35). SALVATION (v. 42).

MARCH 25th.—**Zaccheus the Publican.**—Luke xix. 1-10.

Sought—Saw—Received—Confessed Christ.

A blind beggar at one end of Jericho, and a rich tax-gatherer at the other, shows the two extreme conditons of man in the world, and how Christ has come near to both to seek and save the *lost*. "There is no difference" in spiritual need. When the beggar and the rich man receive Christ, and follow in the way, they find themselves

together—there is no difference. The rich tax-gatherer of Jericho “sought to see Jesus,” little of stature, climbed up a sycamore tree; illustrative of the sinner when he learns he has come short of the glory of God, seeking to elevate himself to get near Christ, by good works, church-going, &c. Jesus passed the place (he need not have climbed), and said--“Make haste and come down.” When down at His feet, he received Him joyfully, confessed Him before all, and owned Him his Lord. His call and conversion were manifest by his willingness to restore, according to the fullest requirements, all that he had unrighteously taken as a tax gatherer. This is a picture of conversion.—The sinner anxious, brought down, receives Jesus, confesses Him, manifests his faith by works.

OUTLINE LESSON FOR INFANT CLASSES.

SEEKS TO JESUS. CLIMBS UP—R EFORMATION. RECEIVES CHRIST.
 EE TO ESUS. COMES DOWN—R EGENERATION. CONFESSES CHRIST.
 EE ESUS. MANIFESTS CHRIST.

Correspondence.

BLESSING.—It has been a great blessing to all the Saints here the opening of our little Sunday School. As to numbers it has far exceeded our expectations, and our own souls have been greatly enriched and blessed in the work. In fact, the whole Assembly has been stirred up to prayer and effort in a way I have not seen for long. Previous to the opening of the School, we had *very few* of the grown-up folks coming to our Gospel Meetings; some evenings none at all. Of course it was no use preaching the Gospel to ourselves, and so our Gospel work was next to nothing. Now we have got a fresh impetus, and the evening meetings are large and lively; better still, some have been saved.

[In places where Gospel work is at low ebb, and where the Saints have taken to “comforting one another” on the Lord’s-day evening, in the absence of any unconverted coming to hear the Gospel, it might not be out of place to suggest the propriety of them making an effort to reach the children, such as our correspondent mentions having been made such a source of blessing to himself and fellow saints. One thing is evident, viz. :—that in Assemblies where there is no Sunday School, and no effort made to reach the children with the Gospel, there is general dearth and stagnation; and in places where there is a thriving Sunday School, and a hearty band of workers, there is, as a rule, large, lively, and fruitful Gospel Meetings.]—Ed.

OVERSIGHT OF SUNDAY SCHOOLS.—“It was mentioned in a recent number of “The Sunday School Worker's Magazine,” that in order to keep the fellowship of the Church in the work of the Sunday School, it should be under the oversight of those guiding in the Church. Would this be possible if they are not actually engaged as teachers in the School?”

No! But the one who acts as superintendent of the School *is*, virtually, one who takes oversight in one of the departments of the Assembly's work, just as the brother (or brethren) who takes the lead, and has the responsibility of the Gospel work, is in oversight of that particular work. When such brethren meet to speak together, and arrange the various matters that concern the Assembly, such as fellowship, the reception of new-comers, finances, Gospel work, Sunday School work, &c. *All* the brethren overseeing these different matters should be there, and by this means no part of the Assembly's work is allowed to suffer from lack of interest, or become isolated for lack of fellowship. In many places the Sunday School is carried on by younger brethren and sisters wholly, with little or no fellowship from elder Christians. This ought not to be, and if God's people were half awake to its importance it *would* not be. Thanks be unto God, there has been very much gained on this particular point within recent years; but there is in many places, room for improvement, and need of stirring up still. [Ed.]

ENCOURAGEMENT.—A teacher writes:—We were very much encouraged by your paper in last month's Magazine entitled, “A CLASS OF TWO.” A few of us have been “toiling on” with a very small School here for several months, and we were just about ready to “give up,” when the timely word of encouragement reached us. Now we seem to be inspired with fresh zeal, and we are longing to see some of the children saved. [Go on *longing* and “expecting,” dear brother, “in *due* season ye shall reap IF YE FAINT NOT.”] Ed.

Questions and Answers.

Q. What ought to be done with a brother who persists in addressing the children (and in preaching the Gospel to older people also), who has no gift or ability to do so. Is it right to allow him to go on until he empties the room and ruins the meeting, or, ought he to be stopped, and how?

A. The difficulty expressed is a common one, and the question is much easier asked than answered. The idea has got deeply

embedded in the minds of certain brethren that *all* and *sundry* should preach, whether they have ability or not. The fact that both young and old are in fidgets all the time they are speaking, seems to teach them nothing, and although the place becomes gradually emptier as they proceed, it never seems to cross their minds that their unprofitable talking has any share in the matter. Clearly it is not of God that meetings be ruined by such persons occupying the platform, and however unpleasant the duty may be, it is the duty of those who have the responsibility and care of the work on their hearts, to tell them so plainly and pointedly, and if possible to do so unitedly. At the same time it is often the fault of those who *have* the ability to speak, that the platform is left vacant for such a person to press himself forward. In such as a "Children's Meeting" or a "Gospel Meeting," there should be no room left for unqualified persons getting up to speak. It is a false application of the principle of liberty to make provision for *all* to minister publicly, when God distinctly says, He hath set "SOME in the Church" to do so (see Cor. xii. 28; Acts xiii. 1).

Work and Workers amongst the Young.

THE Lord has given blessing in the Sunday School at Tiverton, Devon. A correspondent writes—"We had been much discouraged during the past year, because we saw no fruit and we were led to cry to the Lord. He has answered while we were yet speaking in prayer. One girl found peace at our children's meeting on the 30th December, and others since. It has cheered all our hearts.

A Sunday School has been begun in Oatlands Hall, Walthamstow, Essex. Prayer is asked for much blessing.

Prayer is requested for a *very* small Sunday School in Brixham, Devon.

Prayer is earnestly asked for two boys, who are very indifferent to the things of God.

Our brethren Holt, M'Clay, and Mitchell are now in Newcastle-on-Tyne.

A Sunday School has lately been opened at Bo'ness, Linlithgowshire. A brother writes—"The numbers have exceeded our utmost expectation : we hope soon to see many saved."

A Conference of Sunday School Workers and others interested in the Lord's work amongst the young, will (D.V.) be held in Buchanan Court Hall, Glasgow, on Saturday, 21st April, beginning at 4 o'clock. Particulars to follow.

Superintendence.

IN every department of the Lord's work where labourers are associated together, it seems essential that there should be the recognition of rule and subjection to it. No doubt, first and chiefest, our subjection to the Lord Himself, and a desire to please Him and to do His will, but this does not necessarily hinder subjection "one to another, in the fear of Christ" (Eph. v. 21, R.V.) nor remove our responsibility to "obey them that have the rule over" us (Heb. xiii. 17). To deny this, or to contend against it, is to set aside that which is the creation of God. In ancient times, when God had a house and a people in the desert, He chose one tribe—the tribe of Levi—to be His servants. To every man of that tribe He gave an appointed sphere of labour. He also set among them chief men of the Levites, and Eleazar, the son of Aaron, He placed as "chief over the chief of the Levites, having the oversight of them" (Numb. iii. 32).

In the days of the building of the Temple, Solomon's servants and Hiram's servants acted as "labourers together of God" in the quarries and mountains of Lebanon, and three thousand and three hundred of Solomon's officers "ruled over the people that wrought in the work" (1 Kings v. 16).

In New Testament times and among Gospel labourers, the same principle is equally clear. In no circle is it more necessary than in the Sunday School. We never saw a thriving, orderly Sunday School, where the blessing of God was constantly flowing, where the children were constantly being converted, and where the workers wrought harmoniously and happily together, without a superintendent or one having the oversight.

We might as well look for an orderly flock without a shepherd, a well-navigated ship without a helmsman, or a well-disciplined regiment without a captain. We do not for a moment entertain the idea that a superintendent is all that is necessary to secure these things, or that a well-ordered Sunday School must necessarily be a centre of blessing. We have often seen the reverse; but that in no wise touches the Divine and Scriptural principle, that there should be rule according to God among His servants, and in His work. There need be no officialism or formality about the recognition of this, and certainly nothing bordering on appointing or voting any one to do it. We cannot create an overseer, but it is our responsibility to know and acknowledge one whom God has given the heart and the ability for this work. He will easily be known. Very likely he had something to do with originating the school; the work lay on his heart more heavily than it did on others. Then, after it was begun, he got the burden of it to do, and its success and growth have been in a great measure the result of his untiring efforts. He is there at all the meetings; knows the ins and outs of all the classes; is "in touch" with all the teachers; and, in short, makes the Sunday School work his special work for God, and he finds in it quite sufficient to occupy all his time. Such is, as far as we understand it, the man and his work. He is not a pompous person, or a sort of honorary president, who looks in occasionally to see how they do, or to enforce his power in points of debate, but a worker among workers, more diligent than any, looked up to and esteemed for his works' sake by his fellow-labourers.

Happy the school who has the service of such a worker. There will be no scarcity of teachers, no lack of fellowship. But where an unsuitable person has got into this position, and means to keep it with or without the

sympathy of his fellow-labourers, the opposite will be the result. Teachers will drop off, disputes will arise, and there will be insubjection and disorder. We think the importance of this work demands that the one taking the oversight should give himself entirely to it—that is, unless the school be a very small one. He will have plenty to do without having a class of his own, and better able to give a helping word to all. We greatly fear, from observation, that some who take the place of overseers in the Sunday School have their hands too full of other work to do this well. They are preachers of the Gospel, teachers of the saints, rulers in the Church, and in many cases husbands and fathers at home. In attempting more than they have either spiritual or bodily strength to do, they fail to do either part of their service well. There is a field in almost every Sunday School to engage the undivided energies of a godly, zealous, and active worker; and he who feels himself called to this work, should cleave to it, and make it his business for God.

“You’ve Spoiled Him.”

“**T**HE devil would no doubt have done that job himself soon enough, but you need’nt have helped him. The young brother is getting lifted up with pride, and filled with conceit, and *you’ve spoiled him.*” I turned to see whatever had happened. An aged and experienced brother had just spoken the words as quoted, to a sister, younger in years, and better known for her activity in cases of discipline, than by her “chaste conversation, coupled with fear.” They were concerning a dear Christian youth, who had been coming out boldly on the Lord’s side, and giving promise of being a useful labourer in the Lord’s vineyard. This officious sister had got hold of him, and told him “how

well he had done," and "what the folks were saying," and how he "would soon be a better preacher than Mr.——." The aged saint had marked with deep regret the effect that these unwise words were having on the Lord's young servant, in inflating him with self-importance, and pride; the sure precursors of a fall. I have often since then thought of the faithful and solemn words spoken that day by the aged saint. They may well be pondered by the people of God. Many a promising young servant of Christ has been ruined, by the ill-seasoned encomiums of carnal believers.

Fellow-saints, let us beware of this. We often pray that God will raise up labourers; when God in His goodness answers our prayer, and does so, let us be careful how we use them. To speak a word of cheer, and seek to strengthen feeble faith, and encourage shy and retiring ones, is one thing—both good and pleasant in its season, but to minister to the flesh, by praising and applauding one to his face, is a dangerous and a sinful habit, leading on to self-importance, pride, and a fall.

Light and Warmth.

THE moon gives a bright, clear light, but no heat; but the sun's bright rays are both warm and bright. There are two kinds of Christians one meets betimes. One is like the moonshine, clear in doctrine, sound in faith, and can speak with a certain force of what he knows, but there is no warmth in his teaching. His words kindle no fire in the hearts of others. They revive no drooping souls. The light is clear but cold, and one cannot help feeling that it is borrowed. The moon borrows her light from the sun, but she cannot borrow her heat; so we may gather up and give forth with clear and moonlight clearness the

precious truths of God, either as we have read them or heard them from others, with little of Christ in our souls, and consequently with little power and freshness, and little blessing to others.

Other Christians are like the sun. They have warm affections, and their very soul goes forth with their words. There is a gush of warmth with what they say that draws out your soul at once to Christ, and there is a power and unction in their words that everybody feels the blessing of. The one gathers truth and learns it apart from Christ's person, and it may be with little communion; the other sits at Jesus' feet and hears from His own lips the same blessed words. The one treasures them in, and gives them out from, his own mind and intellect; the other has them dwelling in his Christ-filled heart, giving joy and blessing to his own soul, and he speaks as one who is enjoying the power and blessedness of what he holds out to others.

Speaking to the Heart.

I HAD often been spoken to about my soul," said a man of God, "and often warned to flee from coming wrath. I felt there was truth in what was said to me, but it was often said in a harsh unfeeling way. I was addressed as a culprit receiving his sentence. A dear, godly young man linked his arm in mine one night, as I came from a Gospel meeting, and walked with me to my lodgings. He spoke of the wrath to come, but it was with such feeling and solemnity as I never had heard before. Before I slept that night I was converted. Fellow-workers, seek to reach the heart with your words, and do not hurl the truth in a hard and unfeeling spirit at those to whom you speak. Words coming from the heart, go to the heart again.

The Bible Students' Class.

QUESTIONS AND ANSWERS ON SANCTIFICATION.

Q.—Are the expressions, “Complete Sanctification,” and “The Higher Life,” so often heard, and seen in print, according to Scripture?

A.—Neither of these terms are to be found in Scripture, and we think both are misleading. The sanctification of every believer, as the work of God in Christ, is certainly complete—nothing can make it more so. But this is not what the advocates of “complete sanctification” contend for. Theirs is an *experimental* thing, said to be attained by an act of faith—by some in a moment, by others after a process of crucifixion of the flesh, or penance. This is absolute nonsense. Call it by whatever name they may, it may not be called “sanctification,” as Scripture uses the word. “The Higher Life” is akin to this, in so far as it is said to be a something (what that something is, is a little hazy) attained *after* conversion, and as an act. Conferences and meetings are convened for the purpose of bringing believers into this “Higher Life,” and many profess to “get it” in a moment, as sinners get life in Christ by believing. That they get another “life” is impossible; for if they have been born again they have Christ-life already (see 1 John v. 11, 12; Col. iii. 3), and there is nothing “higher” than that. If they had not this before, then what happened was simply this—that they were “born again”—a necessary thing for many an active, religious person. Or, again, some who had been the children of God before, and who had “life” but little “light,” and perhaps no “liberty,” were delivered from the fetters of traditionary religion, and set free by the truth of a full Gospel, into the

enjoyment of God's salvation. No doubt this was a great deliverance, in some cases in-so-far as the experience of it goes, greater than what they received when they were born again. But then it should be called by its right name, and that would simply be Liberty, as it is written, "Ye shall know the truth, and the truth shall make you free" (John viii. 32). Moreover, all this is nothing more than God's Gospel brings to every sinner who hears and believes it, in its simplicity and fulness at the time of his conversion, and what hundreds received at once where they passed from death unto life. We have noticed that those who *get* this second experience are chiefly persons who have all their life previous been fettered by ritualism and legality, and who have been sitting under a hazy preacher, who has kept them in bondage, and who will soon put them back into it again if they "sit under" his teaching, after they have been delivered.

There are other questions, but want of space forbids our answering them at present. They are fairly well represented in the above, the importance of which demanded a full answer.

Our next subject for united searching and study in "THE BIBLE STUDENTS' CLASS" will be

ASSURANCE OF SALVATION ; HOW WE GET IT.

We have chosen this simple but very important subject, at the desire of a number of very young believers who wish to join us in our Bible Study, and we earnestly hope that *every member* of "The Bible Students' Class" will make an effort to send a paper on it, so that we may have a full and exhaustive beating out of all the truth on a subject so well-known by many for years, and only just enjoyed by others.

It has been suggested that in compiling the notes on the subject, the initials and numbers of the various writers might be given. We gladly fall in with this, but, for the want of space, we would require to limit it to points of particular interest. The class number of the writer to follow the quotation. We purpose printing the names and numbers of all the members of the class on a neat card, with space to add additional names. This will be found useful for reference, and a help to fellowship in the searching of the Word.

Gouty Christians.

THEY are most careful as to feeding, but less interested in active service. They will go miles to hear a Bible lecture or exposition of the Word, and enjoy it immensely. Many of them have lived on dainties from their youth up, yet withal they are neither healthy nor vigorous Christians. They do not grow so fast as one would expect; their interest in the things of God does not seem to make any great progress. The fact is, they do not digest half of what they take in. Their powers of reception are great, but their digestive ability is small. Their's is too much of an indoor and sedentary life. They need a change, and a little active service, such as an alley to visit once a week with Gospel tracts, a class of rowdy boys to speak to in the Sunday School, and a few open-air meetings during the week. This would act as a tonic, and soon effect an improvement in their general health. The Church would be relieved of a heavy burden, and the number of those within who have only waxed fat to kick, would be greatly reduced. Overworked and ill-fed brethren, would have a chance to live out their days, and the fellowship of labour would unite together the disintegrated joints and bands.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

APRIL 1st.—**Consecration of the Priests.**—Lev. viii. 1-24.

Cleansed—Clothed—Crowned—Consecrated.

THE consecration of the priests is a Gospel picture, showing how a sinner, unclean (Isa. vi.), and afar off (Eph. ii. 12), may be cleansed and brought nigh as a priest to God (Rev. i. 6; 1 Peter ii. 5). This was done *for* them by Moses; he was active, they were passive: God gave, they received: so is salvation not of works but of grace. It is not the work of man, but of God. They were brought "unto the door" (verse 3); they could not enter in until consecrated; no unsaved sinner can enter God's family or Church, until he receives Christ, of Whom, offerings, garments, etc., here are types. They were first "washed with water" (verse 6). This was done *for* them by Moses, and was never repeated. It is the type of the "washing of regeneration" (Titus iii 5); by the "Word" (John xv. 3).

The "garments of glory and of beauty" (Exod. xxviii. 2), given to Aaron personally, are typical of what Christ is for His people, those given to his sons, of that which God hath given to us. "Coats" (Phil. iii. 9): "Girdles" (Eph. vi. 14): "Bonnets," sign of subjection (1 Cor. xi. 3-12). The offerings (verse 13-24), types of Christ, our Sacrifice offered for us: "anointing oil," emblem of the Spirit, given to all believers (2 Cor. i. 21; 1 John ii. 27). To "consecrate" means "to fill the hands:" every believing sinner is "complete" in Christ: "accepted in the Beloved:" fitted to draw near to God.

OUTLINE LESSONS FOR INFANT CLASSES.

WE NEED TO BE CLEANSED, BY THE BLOOD OF CHRIST.
CLOTHED, IN DIVINE RIGHTEOUSNESS.
CONSECRATED, TO THE SERVICE OF GOD.

APRIL 8th.—**Death of Aaron's Sons.**—Lev. x. 1-7.

Fire—Feeding on Sacrifice—Devouring Sinners.

"FIRE" is the emblem of God's holiness—sometimes of His judgment. "Fire" came out from "before the Lord," and consumed the sacrifice on the altar (see chapter ix. 23-24), and the people were "blessed" (verse 23). This is the type of the Cross of Christ, where the fire fed on the sacrifice, and was satisfied. On account

of that, there is no judgment to the believing sinner: the live coal, taken from the altar (Isa. vi. 7), speaks of "iniquity taken away, and sins purged." The sons of Aaron took "strange fire," and approached God: fire apart from sacrifice, not altar-fire, and the judgment-fire of God "devoured" them. Those who reject Christ, and seek to come to God apart from Christ's blood, who expect to get to heaven apart from the Cross, and who worship without being born again, will be punished with everlasting destruction, when the Lord comes in "flaming fire, taking vengeance" (2 Thess. i. 10; Heb. x. 26-29).

OUTLINE LESSON FOR INFANT CLASSES.

THE SINS OF	CHRIST-ACCEPTORS ARE	CHRIST-REJECTORS WILL BE	PURGED.
			ARDONED.
			PRESERVED.
			UNISHED.

APRIL 15th—**The Leprosy.**—Lev. xiii. 1-18.

The Leper's Condition—Place—Confession.

LEPROSY is the type of sin. The leper, a picture of the sinner by nature unclean, by practice defiled. The priest—God's representative; his judgment final. God's opinion of man given in Gen. vi. 5; Psa. xiv. 1-3; Rom. iii. 9-20. The leper's condition and place—"utterly unclean" (ver. 44), no reformation, no hope: so with the sinner (Isa. i. 6; Eph. ii. 12). His place, "without the camp"—shut out from God, His people, and His worship, as the unconverted have no communion with God now, cannot worship Him, and will be shut out of heaven for ever. His confession, "Unclean, unclean,"—consciously and confessedly a leper, owning his state, not seeking to cover it. When the sinner takes his true place before God, and owns himself unclean (Job xl. 4; Isa. vi. 5), he is in the place where God can meet and deal with him in grace.

OUTLINE LESSON FOR INFANT CLASSES.

SIN	SEPARATES FROM GOD.	SINNERS	UNCLEAN (Isa. lxiv. 6).
	SEVERES FROM HIS PEOPLE.		VILE (Job xl. 4).
	SHUTS OUT OF HEAVEN.		ARE

APRIL 22nd.—**The Leper Cleansed.**—Lev. xiv. 1-18.

The Priest—The Sacrifice—The Cleansing.

THE priest, type of Christ. "Shall go forth" of where He came (1 Tim. i. 15). Here the priest is active: the leper passive—type of Christ's work for the sinner unto his salvation. First, there is what the priest did for the leper, next, what the leper did for himself. "Two birds—*alive and clean*"—types of Christ—"in Him was life"—"without blemish and without spot." "Cedar wood"—

human greatness: "Scarlet"—man's glory: "Hyssop"—man's weakness—all covered with the blood; man's history ends at Calvary crucified with Christ. Bird killed—Christ's death. Bird let loose with marks of sacrifice—Christ risen (see Rom. iv. 24, 25 for both). Leper sprinkled and pronounced clean—the believing sinner justified. All this is the work of God. He shall "wash his clothes" (2 Cor. vii. 2): "Shave off his hair" (See 1 Pet. ii. 1; Col. iii. 8), what the believer is commanded to do for himself. "Oil"—emblem of the Spirit, given to believers as a seal of redemption (Eph. i. 13).

OUTLINE LESSON FOR INFANT CLASSES.

CHRIST TO SAVE ALL THAT SAVED by His grace.
CAME TO SINNERS. BELIEVE ARE ANCTIFIED by His blood.
SEALED by His Spirit.

APRIL 29th—**The Atonement.**—Lev. xvi. 1-19.

The Priest—The Lord's Lot—The Scapegoat.

CHRIST'S death is here presented in type as that which meets the claims of God, and the need of man. The priest in his linen garments—Christ in His own personal righteousness, as the One who makes atonement. The two goats—two aspects of Christ's death. "The Lord's lot"—as meeting the claims of a righteous God. Slain—the death of Christ: sprinkled on and before the mercy-seat—where God and man could meet (see Exod. xxv. 22). Christ's death in its God-ward aspect (see Heb. ix. 23, 24), and as that which enables God in righteousness to manifest His grace to man; Christ our mercy-seat or propitiation (see John i. 29; Rom. iii. 25; 1 John ii. 3). The scapegoat—Christ our sin-bearer (1 Pet. ii. 24; Isa. liii. 6; Heb. x. 17): by whom believers sins are "removed" (Psa. ciii. 12), and remembered no more (Heb. x. 17). A day of rest to the people: to work was death (Lev. xxiii. 30), so the sinner who "worketh not" but believeth is justified (Rom. iv. 4).

OUTLINE LESSON FOR INFANT CLASSES.

CHRIST OUR SACRIFICE. BLOOD. SHED.
SPRINKLED.

CHRIST OUR SIN-BEARER. SINS. CONFESSED.
CARRIED AWAY.

Questions and Answers.

Q. What ought to be done with a teacher who frequently absents herself from the school, taking her whole class with her to some worldly church to hear a popular preacher?

A. We do not think that such a person should be allowed to have a class at all. Clearly she has no idea of what her work is as a Sunday School Teacher, and she virtually acknowledges her inability to do it, by taking them to another, and he perhaps as destitute of the truth as need be. If the work of Sunday Schools is to have the blessing of God it must be done in a different fashion from this.

Q. How would you interest a class of very little children unable to read, in fact so young that they understand very little?

A. Eye-gate and Ear-gate must both be taken possession of. A good Bible picture of a Gospel character will keep the eye occupied for a while, and all the time you are describing it, the ear is listening. Intersperse with the verse of a hymn, and a simple story, and resume the lesson. Let simplicity, variety, and brevity be studied in speaking to very little ones.

Work and **W**orkers amongst the **Y**oung.

AN interesting weekly meeting for children is held in Motherwell, every Friday evening. Several of those converted in the Sunday School there, have been received into fellowship with believers meeting in Roman Road Hall.

Mr. A. J. Holiday, of Bradford, has a large class of elder girls on Lord's-day afternoons. Recently, a new class room has been added to the building in which the school is held, which gives a separate apartment for this class.

There has been considerable interest in the work among young people in Elgin, several children of believers have been converted.

Good work among the young in the Tyne district still continues. Pray for yet more to follow.

Prayer is asked for a class of young believers recently formed in a private house, and that God may open a larger and more suitable place for it.

The subject chosen for consideration at the Conference of Sunday School Workers, to be held in Buchanan Court Hall, Glasgow, on Saturday, 21st April, is—"The Power of the Spirit in Service." Tea at 5 o'clock prompt. Workers from all parts cordially invited.

An interesting Conference of Sunday School Workers of Liverpool district was lately held in Atherton Hall, Birkenhead. It was found to be profitable thus to meet and have fellowship together, as servants of the Lord among the young.

A similar gathering will be held on Saturday, 31st March, in the Iron Room, Churnut Street, Liverpool, at 3 o'clock.

Addressing the Children.

IT is a common practice among Sunday Schools to spend part of the time once a month in addressing the children all together. In some cases it is done every Sunday, five or ten minutes being left for this purpose at the close of lessons. By this means, the truth spoken by the teachers to their classes is brought home to the consciences of the children. As another has said, "the teacher drives in the nail, and the preacher clinches it." We have frequently seen the children, who during the time of teaching seemed to sit listening to the teacher's word without being much concerned, arrested and deeply exercised during the few minutes of a crisp, pointed, and solemn address. It has been at the close of such a season that we have had the joy of dealing with truly awakened and anxious souls, more commonly that after the ordinary work of class teaching. We feel therefore that this is a point of infinite importance in the work of a Sunday School, and that the interest of workers should be aroused to think of it. Abstract teaching alone is not of much value, it needs to be clinched, and enforced, and we know of no more powerful or practical method of doing this than by a short, pointed word by some godly worker, whose heart yearns after the salvation of the conversion of those to whom he speaks, either at the close of the daily lesson or at some other suitable time set apart for this purpose.

Off the Rails.

I WAS travelling the other day on a tramway car in the City of Glasgow. All of a sudden the car began to shake and make a hideous noise. Some of the passengers got frightened, and a few went out. What was wrong? Only this—the car had got off the

rails, and from the point at which it had left the metals, our journey had been rough and troublesome. The conductor and driver got off and had a hurried consultation, and some one standing by suggested that if they would proceed slowly the car might "right itself," and gain the metals. "Nonsense," said the conductor, "we must push back to the junction, to the very spot at which we left the track; the car will never right itself." So we all dismounted, and the car was pushed back to the very spot where it left the rails, and then went on its way.

I thought there was a lesson here for the servants of the Lord. They, too, sometimes leave the rails and drag heavily. There can be no real progress made while in that condition. Plenty of noise and effort characterize it, but no real progress in the ways or work of the Lord. A believer out of fellowship with God, whose heart has departed from His love, and whose feet have left the way of truth, can be of no use whatever to God in His service. It is vain to jostle along thinking that he will "right" himself, as the tram conductor said, it is all "nonsense." There must be a return to the very spot where the departure began. The sin or sins that led away from God, be they self-will, pride, conceit, or whatever else, must be laid bare and confessed honestly before Him. Then the soul will be restored to God, and the feet to the paths of righteousness. Progress according to God will then begin, but not a moment before.

Fellow-worker, are you off the rails, jostling, dragging, and unhappy in your service for God? There is only one way of getting put right—that is, go back to that which was the cause of your communion being broken, deal with God about it, and He will set you right. If you continue to drag along in service out of communion with God, you will accomplish nothing, but only work mischief, and cause sorrow to yourself and all others with whom you are associated.

The Teacher's Basket.

CRITICISING. Never criticise your fellow-teacher's ways, or speak disparagingly of his work in the presence of his scholars, or of your own. If you think the methods of some of your fellow-workers could be improved, speak to them personally about them, or propose an amendment at your next teacher's meeting, but do not on any account dilate on the failures of a teacher in the presence of his children.

CONFERENCES.—Much help and blessing has been given in recent gatherings of those who serve God among the young, and the fellowship of God's people not personally engaged in the Sunday School has been greatly increased in the work thereby. Of course this has only been the case where such Conferences have been convened and conducted in a godly and profitable way. We are sorry to learn that in other cases they have been only a barren rehearsal of theories already well-known, followed by a fruitless discussion on knotty questions dropped into "The Question Box" by those who wanted to have their voices heard in answering them themselves. If conferences are to be profitable, they should be convened by experienced brethren who have ability to oversee that the time is spent to profit, and in no case should they be left "open" to all and sundry, to occupy time with unprofitable talk that tendeth to penury.

FALSE PROFESSIONS.—It is a fact worthy of notice, that a believer away in heart from God, often makes many "converts." He is not difficult to satisfy when in this condition, and he easily gets them to "profess." But when his backsliding carries him a step further from God, so that he ceases to come any longer as a teacher, his "converts" soon get off the mask, but the hardening results of their false profession are not so easily disposed of.

Waiting for a Word.

AT the close of the Bible lesson one Lord's-day afternoon, a young shop-girl asked the lady who conducted the class, if she might remain, and be spoken to about her soul. "Certainly," said the teacher, rather taken by surprise at the unusual inquiry. When they were left alone, the teacher asked—"Is it long since you began to think seriously about your salvation?" "Over a year," replied the girl. "And has nobody spoken with you personally all that time?" asked the teacher. "No," said the girl, "but I hoped every Sunday that *you* would do it."

Teacher, are there any such scholars in *your* class, just waiting for a word from your lips; a loving, pointed, personal word, spoken to them by themselves when all alone? Some perhaps too shy to open up their minds and tell their sorrows, who would be glad to hear *you* introduce the subject to them. We are assured that there are many such cases in our Sunday Schools and Bible classes, as well as among the ordinary rank and file of those who are "regular attenders" at church and chapel. It is too often taken for granted that they "know the way of life" and are "rejecting Christ." No doubt there is a grain of truth in this, but they are by far the greatest number who need a loving personal word spoken to the heart, to urge them on to decision, or to clear away some difficulty that stands between them and the Cross of Christ. Look around you, dear fellow-workers, and see if there be any "waiting for a word" to whom *you* may have the honour of being the messenger of the Lord, and to whom *you* may bear the Word that will set them free. Do not lose the golden opportunity of speaking to such the Word of Life, for soon they may be beyond your reach.

A Father's Faith.

A CHRISTIAN father lay on his dying pillow. As the hour of his departure drew near, his joy in the Lord increased, and he was able to commit his six little children to the Lord's care. One who visited him was so astonished at his freedom from anxiety about them that he asked, "Are you not sad to leave your children in a cold world alone, and are you not anxious whether they may be converted or not?" "No," said the dying man, "I am confident and happy as regards my children's welfare. From the hour of their birth I have sought to dedicate them to God; and from the earliest days of their ability to understand, I have sought to honour God in bringing them up in His fear, and I am not afraid that He will fail to do His part. I believe God will save my children, and that I shall meet every one of them in heaven." The man of God fell asleep, and not many days after the grave had closed over his body, his eldest boy was led to Christ and clearly converted. Then another and another, until all the six are now on the Lord's side, serving and following Him among His people.

The faith that honours God, whether found in a parent or a Sunday School teacher, will always be rewarded.

Safely Anchored.

A BRITISH war-ship was once entrusted to convey a richly laden vessel from India to the shores of England. During a storm in mid-ocean the two vessels were parted. Long and earnestly did the man-of-war search for her missing charge without success. Full of fear that the ship had been lost they sailed for England, and anchored in the Thames during a fog. Not

long after, another homeward vessel anchored beside them. Imagine their joy in the light of morning to find that it was the missing vessel from India that was by their side. So it will be with many of the boys and girls entrusted to the care of that godly teacher in the Sunday School, who labours and prays for their salvation. The storms of life will part them from him on life's ocean, and they may appear to be lost, but when the end of life's voyage is reached, when the harbour of eternal rest is gained, how gladsome it will be to find some of those boys and girls safely anchored by your side. Therefore labour on in faith and hope, seeking to lead your children to Christ. The result is with God, safe and sure.

The Bible Students' Class.

QUITE a number of young friends have responded to the invitation to join us in our Bible Study on simple and elementary truths, especially for young believers. We earnestly desire that the class may be the means of deepening their love for the Book of God, and of helping them to become acquainted with some of the practical truths that concern their Christian position, practice, and prospect. We give a full list of all the members of the class with their numbers, up to the present time. We have printed the same on a neat card, with space for adding other names and numbers, and also the various subjects for study, which we will send to any who desire it. Our object in this is, that the Bible subjects and the Bible students may be prayed for privately by every member of the class, and also at the various Bible Classes, Scripture Readings, &c., where the subject is searched and studied unitedly. By this means, we trust our fellowship in the searching of the Word and in the things of God may be fostered and increased.

The following are the initials and numbers of members of the Bible Students' Class up to the present time:—

	No.		No.
A. W. P. S., Workington, -	1	W. T., Glasgow, - - -	32
M. A. S., N. Westport, U.S.A.,	2	S. W., Penrith, - - -	33
S. F. A., Newport-Pagnell, -	3	K. G., Aberdeen, - - -	34
J. H. Birkenhead, - - -	4	A. C. H., Dumfries, - - -	35
R. K., Wingham, Ont., - -	5	J. S., Birmingham, - - -	36
A. F. F., Liverpool, - - -	6	E. B., Donnington, - - -	37
M. M., Bray, - - -	7	A. S., London, - - -	38
F. E. C., Maidenhead, - -	8	J. D., Jarrow, - - -	39
A. M., Blackbraes, - - -	9	W. R. Seacombe, - - -	40
J. L. R., Kilmarnock, - -	10	W. T. H., Cheltenham, - -	41
B. B. H., Kirriemuir, - -	11	C. A., Biggleswade, - - -	42
W. F., Galston, - - -	12	Geo. L., Jarrow, - - -	43
W. K., Seacombe, - - -	13	T. M'K., do., - - -	44
M. L., Manchester, - - -	14	And. A., do., - - -	45
M. A., Wisbeach, - - -	15	Jas. K., do., - - -	46
A. F., Derby, - - -	16	W. H. S., London, - - -	47
A. B., Hasketon, - - -	17	N. L., Jarrow, - - -	48
J. S., West Roxbury, U.S.A.,	18	John P., do., - - -	49
J. M. Garlieston, - - -	19	J. M., Eastbourne, - - -	50
P. H., Halifax, - - -	20	M. H., Sunderland, - - -	51
R. L., Glasgow, - - -	21	Jas. M., Jarrow, - - -	52
W. H., Grangemouth, - -	22	M. S., do., - - -	53
W. H., Prestwick, - - -	23	S. E. P., Southport, - - -	54
J. H., Troon, - - -	24	K. M., Jarrow, - - -	55
A. G. W. Dromore, - - -	25	Reb. A., do., - - -	56
H. B. W., Kendal, - - -	26	W. C. D., Wimbledon, - -	57
D. M'G., Boston, U.S.A., -	27	J. M., Glasgow, - - -	58
G. H., Boston, U.S.A., -	28	Mary L., Jarrow, - - -	59
A. H. L., Birkenhead, - -	29	W. C., Wimbledon, - - -	60
A. B. Chesham, - - -	30	L. C., Limerick, - - -	61
T. T. T., Blackburn, - -	31	G. D. Ealing, - - -	62

As several of the students have not yet sent in their papers on "Assurance: How we get it," and as we must go early to press this month, owing to term alterations, &c., we leave the compilation of Scriptures and notes until next month, before which we hope to have the remaining papers on the subject to hand.

The card with initials and numbers of members of the Bible Students' Class, and with list of Bible subjects, may be used in interesting other young Christians to share our study of the Word. They may be had at 6d per dozen post free.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

MAY 6th.—**The Parable of the Pounds.**—Luke xix. 11-27.

The Nobleman—The Citizens—The Servants.

THE parable has, doubtless, a primary and particular reference to the Jews: it might be used generally to show Christ's relationship to the world, and to His servants. The "Nobleman," or one high born, is the Lord Jesus—His departure to a far country, His present absence from earth, at the right hand of God, from whence He will return. The message of the citizens reminds us of His rejection by His own people, the Jews during His life, and again when, by Peter and Stephen, He was preached to them; and this marks the world's attitude toward Christ still. The unconverted will not own His authority, or bow to His rule, they will not "obey the Gospel." His servants, entrusted with His money, are told to trade with the same during His absence, and according to their faithfulness will be their reward at His return. One, who has His master's pound, knows not His Master's grace, and no one can serve Christ who "knoweth Him not." Conversion first, service next. At His return His enemies are punished (see 2 Thess. i. 10; Jude 14), and His servants are rewarded (2 Cor. v. 10), or suffer loss (1 Cor. iii. 15).

OUTLINE LESSON FOR INFANT CLASSES.

CITIZENS **D**ISOWNED **BY** H **I**M. | SERVANTS **R**ECEIVE FROM HIM.
DESTROYED **H**IM. | **R**EWARDED BY HIM.

MAY 13th.—**Christ Weeping over Jerusalem.**—Luke xix. 37-48.

The Doomed City—The Saviour's Tears—The Time of Visitation

JERUSALEM, the royal city, destined in God's purpose to be the joy of the whole earth, the centre of blessing, the metropolis of Christ's kingdom, had both neglected and now rejected the Lord, when He came in grace to bless. The time of Jerusalem's visitation, her "day," had now almost passed away, and the time of her doom drew near. His public ministry had now closed, and He is about to enter the city to be condemned and crucified. As the eyes of

things that are God's." This is the standard of perfect righteousness, but such the sinner cannot give. He cannot give God his due; he has sinned and come short (Rom. iii. 23), a bankrupt with "nothing to pay" (Luke vii. 42). As Jesus on another occasion found the tribute money for Peter when he was unable to meet the claim made upon him (Matt. xvii. 25-27), so in His own blood He perfectly met the righteous claims of God and the need of guilty man. He "rendered" to God what we could not pay, "and delivered us from going down to hell by finding a ransom," "Whosoever now believes the Gospel is justified" (Acts xiii. 39), before God and begins to live before man, "soberly, righteously, and godly" (Titus ii. 12).

GOD CLAIMS OUR	OBEDIENCE LOVE	} (Luke x. 27).	WE GAVE	DISOBEDIENCE HATRED (Rom. viii. 7).	(Eph. [ii. 2].	
JESUS	Became obedient unto death (Phil. ii. 8). Gave Himself to God (Eph. v. 2).	}	FOR US.			

Questions and Answers.

Q. Would it be wise for a teacher to give prizes to the children in his class, when other teachers in the same school do not give anything to theirs?

A. So far as is possible, classes should be treated uniformly in a matter of this kind. In a case like that mentioned, where only one class in a school receives gifts or prizes from their teacher, there will be the constant danger of rivalry and emulation among the children. This and other matters would be avoided, if there was hearty fellowship among the teachers, and if such matters formed a theme for mutual discussion and arrangement at their teachers' meetings.

Q. Ought a sister to teach a class of Christian lads, whose ages are from fourteen to twenty years?

A. We do not know any Scriptural principle that would hinder her from doing so, but if she finds herself unable to rule the class, or to lead them on in the ways of the Lord, it would be the better way to hand the class over to some godly and experienced brother. We do not think it would be wise that a very young sister should have a class of the character named above.

Q. How ought the singing to be led in the Sunday School?

A. By some one who has the ability to do it. If there should be two or more well-qualified, let them arrange among them, but on no account let it be left open for anyone to try their skill in leading the hymns, as we fear it is too commonly the case.

A Correspondent, Stockton-on-Tees, writes—"Would it not be very helpful to solicit and publish reports of the manner in which Sunday Schools are conducted in various parts of the world. The *Magazine* has a wide circulation in this and other lands, so that we would doubtless be helped by the experience of labourers in varied spheres."

[We will be very glad to give effect to the desire of our brother, which, we think, well worthy of our readers' earnest attention. There are numerous items of interest in connection with most of our Sunday Schools, which might prove a word of cheer and encouragement to fellow-labourers. Will you kindly send them on. We will gladly open a page for "Hints and Suggestions" on the order and management of Sunday Schools. Let contributions be brief, crisp, and to the point.]

Correspondence.

"ATTENTION.—In some Sunday Schools where I occasionally go to speak to the children collectively, I notice the moment the hymn is read, there is quietness, order, and attention. The teachers are all in their places in the midst of their children, and the closest attention is given while the Word is being spoken. In other schools, where the children are by no means of a lower class, there is confusion, noise, and talking the whole time. It is unnecessary to say, that while in the former there is constant blessing, in the latter you hardly ever hear of one being saved. The difference is not in the children, it must be in the teachers."

[Yes, no doubt, and it will invariably be found, where there are disorderly children, there has been the bad example of disorderly teachers before them; some coming late, others not coming at all, high words passing between workers in the presence of their scholars, and other pestilential practices, that take away confidence, create confusion, and make the children scoffers, wherever they are allowed.] Ed.

BREVITY.—"Addresses to children should be brief and to the point. Older people sometimes find it wearisome to sit and listen to the repetition of the same thing, but children will not. Whenever their interest ceases, they turn to mischief making."

JOY OVER NEW-BORN SOULS.—"We have had much joy in receiving into the fellowship of the Church, a number of our elder Sunday scholars of late, who were converted some years ago in the School, and have since then gone steadily on in learning the will of

God, and how to do it. It was a season of great joy when they were converted, and another when they were added to the fellowship of the saints.

[Just what should give God's people joy, for it gives joy to God Himself. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10). "I have no greater joy than to hear that my children walk in truth" (3 John 4). Alas! that the hearts of any should be so far from God as to be unable to rejoice when children are converted, and to give them a cold reception, when in the ardour and joy of their faith, they desire to be associated with the people of God.] Ed.

Work and Workers amongst the Young.

Short, concise, and pointed reports of work and movements of workers will be welcome for this corner at any time. Children's services, conferences, and forthcoming meetings we will be glad to announce at any time. Communications to be accompanied with sender's name and address.

Richard Graham, writing of work in Melbourne, Australia, says:—"I have spoken in three Sunday Schools, and several professed to be saved in each. I have heard of a number since confessing Christ, and manifesting a real change." Tent work there, is in full swing, and God giving blessing.

There has been truly a blessed work of God in the Tyneside district during the last few months. It was refreshing to meet so many happy young believers at the Easter Conference at Gateshead, and the work still goes on. Our brethren—Holt, M'Clay, and Mitchell—are labouring in Newcastle. Pray for continued blessing.

Tidings of the Lord's working comes from various small places in the North of Ireland, where Sunday Schools have recently been begun. At Armagh several children have lately professed conversion. At Cookstown a school has recently been begun. At Aughavey and adjoining places, many of the children have been lately brought to Christ during special Gospel services, and some have been baptised.

Cheering reports of increased attendance and conversions in many Sunday Schools, come to us almost daily. Wherever God's people are awake to the importance of the salvation of the young, and labouring earnestly expecting to see it, God honours them by giving them a constant flow of blessing. In other places all is stagnant, dead, and barren, and before we can expect much to be done among the children, the workers will have to get a stirring up.

Service in the Power of the Spirit.

Notes of an Address at the Glasgow Conference of Teachers.

“NOT by might, nor by power, but by My Spirit, saith the Lord” (Zech. iv. 6). These words, spoken to one of old, are applicable to-day in connection with the work of the Sunday School teacher. Whatever is done for God and eternity, must be the work of the Spirit. All effectual, fruitful, and God-honouring service must be service in the power of the Spirit of God. By all means let us study efficiency; let us have order and arrangement; let us equip and furnish ourselves as the Lord’s warriors and workmen; and let us handle the instruments of warfare earnestly and zealously for God. After all has been done, we need to remember that God the Holy Spirit is the great Operator; we are only the instruments. He must awaken, regenerate, and convert the sinner; it is His prerogative to give life, and His alone. O how this has been forgotten! How little place it has in the work of these times! Cumbersome machinery there is in abundance; no lack of energy and effort; in many places professions are plentiful; but when all is sifted, weighed, and tested, how small the return, of real, abiding fruit to God in genuine conversions, that remain and go on in the ways of the Lord. We are convinced there is a lack of faith in what God the Holy Spirit can do. There is more dependence on gift and preaching, on well-rounded sentences, and well-told stories, than on God the Holy Ghost. Not that we should disparage these; on the contrary, let us be thankful for all that God has given, but over and above all we need God Himself. It was the consciousness of this that proved the secret of success with Whitfield, Wesley, and Newton, and other soul-winners of ancient days. They did not know a tithe of

what many know now. They had not the facilities that we possess for carrying on their work. Yet it must be admitted they were far more successful. Conversions were more abundant. Their work bore the mark of reality. God was in it, and it stood. They were men of power; full of faith and of the Holy Spirit. Their words burned with altar fire; they cut their hearers to the heart; and sinners fell everywhere before them, smitten by the power of God. Their God is our God: He will work by us if we honour Him: if we lay hold on Him by faith. The Sunday School teacher, with a class of half-a-dozen children, needs the Holy Spirit to awaken and save these little ones as truly as the evangelist who speaks to thousands. His service, to be effectual, must be in the Spirit. If, Barnabas-like, he is full of faith and of the Holy Spirit, then "much people will be added to the Lord." Beloved worker, do *you* count on God the Holy Spirit in your work? Are you a vessel fit for His use? Are you a channel through which the living stream can flow, carrying life and health to all around?

Holiday Work among the Children.

DURING the next few months many of our fellow-labourers will be spending their holidays in the country, and by the seaside. Although it may not be possible for them to engage in ordinary Sunday School work at such a time, there are splendid opportunities for scattering the Gospel seed, and gathering the children together to hear the story of a Saviour's love. Tidings reach us from time to time, of the blessing of God richly bestowed on such efforts. Here is a young brother from the city spending his fortnight's holiday in the Highland village where he was born. There is only one Sunday School in it, in connection with the parish

Church. It only numbers about forty, and it is very questionable if any of the teachers are Christians. On the evening of the Lord's-day he arranges to have a children's meeting in the corner of a green field outside the village. The like was never heard of before, and there are various opinions among the villagers whether it will "succeed" or not. When the hour comes round, only half-a-dozen children turn up, but nothing daunted, the young worker starts a hymn, and by the time it is sung, his congregation has increased to twenty. One by one the children (and the parents, too, quietly steal into the corner) gather, until every family in the village is represented. By the time his address is half finished, over two hundred, old and young, are listening attentively to the story of the Cross under the blue canopy of heaven. Eternity alone will reveal the full results of that meeting; but, meantime, one or two sleepy Christians are stirred up, several young men are converted, and a regular Sunday School is formed, where work is being done for God and eternity. The young worker returns to his post in the city invigorated in body and happy in soul, and the fruit of his "holiday" labours remain after many days. How much might be done for God in this simple manner! Dear fellow-worker, what are *you* intending to do during *your* holidays? They may be the *last* before the great "rest that remaineth." Do not fritter them away in selfishness. While seeking health and needed rest for the body, fix on some definite work for God, and God will bless you in it. Scatter the Gospel seed, and God will give the increase. If you cannot preach to hundreds, then gather the children together and tell them of the Saviour's love. Visit the houses of the people, and speak to them personally about the salvation of God: if the old folks will not listen, the children may. "The day is far spent." "The night cometh when no man can work."

The Teacher's Basket.

MEMORY TEXT CARDS.—The texts should be of a distinctly Gospel character, and the teacher should encourage the children to commit them to memory at home, so as to be able to repeat them correctly in their classes. Short texts for the little ones, longer texts for children able to learn and repeat them.

DISMISSING THE CLASSES.—Instead of allowing the whole school to rise *en masse* and rush out in disorder, classes should be dismissed in order, beginning with the younger children, allowing time for each class to file out separately and slowly. Nothing can be more disgraceful than to see a noisy crowd of children issuing in disorder to the street.

QUESTIONING.—Do not constantly expound and lecture to your class, as you would to a congregation from a platform. Ask them a question occasionally, and get them into the habit of answering. By this means you will easily find out whether the children have understood what you have been saying to them.

CONFIDENCE.—Encourage the children to tell you their difficulties, and invite them to come and see you at your home, or elsewhere, at stated times. On such occasions you will gain their confidence, and they will more readily open up their minds and tell you their soul troubles and anxieties.

ANXIOUS ONES.—There are often anxious ones among our children, in whose young and tender hearts God is working, showing them their need of a Saviour. Give an opportunity for private conversation with such at the close of lessons. A word at such a time is often used by God to bring them to decision, whereas, if they go away to mingle in the crowd, their convictions may leave them.

The Bible Students' Class.

Subject—ASSURANCE OF SALVATION.

THE Scriptures bearing on this important subject, may, for the sake of simplicity and clearness, be classified under three sections, viz. :—The Position, Possessions, and Prospects of Believers; or, in other words, the assurance of what we *are*, of what we *have*, and of what we *shall be*. Concerning all who believe on the Lord Jesus Christ, the following *facts* are true, as recorded in the Word of God.

WE ARE

Saved (1 Cor. i. 18).
 Forgiven (1 John ii. 12).
 Washed (1 Cor. vi. 11).
 Sanctified (1 Cor. vi. 11).
 Justified (1 Cor. vi. 11).
 Sons (1 John iii. 1).
 Complete (Col. ii. 10).

WE HAVE

Redemption (Eph. i. 7).
 Peace (Rom. v. 1).
 Eternal Life (1 John v. 1).
 The Spirit (1 Cor. ii. 12).
 The Word (John xvii. 14).
 A High Priest (Heb. viii. 1).
 An Advocate (1 Jno. ii. 2).

WE SHALL BE

Raised (1 Thes. iv. 16).
 Changed (1 Cor. xv. 52).
 Caught up (1 Thes. iv. 17).
 See Him (1 John iii. 2).
 Be like Him (1 John iii. 2).
 Be with Him (1 Th. iv. 17).
 Satisfied (Psa. xvii. 15).

NOTES.

To have the assurance of salvation, and to rejoice therein, is the normal state of every believer in Christ. To lack this assurance is the result of unbelief of God's testimony (1 John v. 10); of traditional teaching (Gal. iii. 1; iv. 9), or of backsliding (2 Peter i. 9).

The Assurance of Salvation is not obtained by certain inward evidences, or as the result of attaining to a certain degree of sanctity or Christian experience, or of the work of the Spirit of God in His people. The finished work of Christ is the ground of the believer's salvation; the testimony of God's Word gives the assurance of it. Both are outside of himself, and in no wise dependant on him. The perfectness of Christ's work, the immutability of God's Word are the two great pillars on which salvation and the assurance of it rests. God says, "He that believeth on the Son *hath* everlasting life" (John iii. 36). "All that

believe *are* justified from all things" (Acts xiii. 29). To believe God because He speaks it, is faith: to doubt Him is unbelief. To ask evidences, or signs, either external or internal, is equivalent to say, "I cannot take God's bare word for it, and believe that I am saved because He says it." Unbelief asks signs; faith trusts God without them. Unbelief wants to "understand" all about it, to reason it out, in order to "believe." "By *faith* we *understand*" (Heb. xi. 1). Unbelief wants to "*see*" in order to believe (see John xx. 25). Faith "believes" to see (Psa. xxvii. 13). Such was the faith of Noah: he believed God about a coming flood, while as yet he saw no cloud on the horizon. He had the "assurance" of the deluge one hundred and twenty years before it came, knew it, preached it. "Abraham believed God," when he heard Him promise to give him a son; he believed God, against the "evidences" that were everywhere against it. "He staggered not at the promise of God through unbelief," although its magnitude might well have made him stagger—"but was strong in faith, being fully persuaded that what He had promised He was able also to perform" (Rom. iv. 21). He had the "assurance" of a seed, before Isaac was born, through faith.

In like manner the believer receives God's testimony of *facts* by *faith*, and then he *feels* what God has given him. The order is, *fact, faith, feeling*, but it is often reversed.

To be continued.

The following believers have expressed a desire to join the Bible Study. We give them numbers as follows:—

	No.		No.
A. B., Kenton, - - -	63	J. W., Dufftown, - - -	68
H. S., Kenton, - - -	64	S. N., Kilmalcolm, - - -	69
C. W. B., Barrow, - - -	65	L. R., Manchester, - - -	70
J. C., Dufftown, - - -	66	A. N., Belfast, - - -	71
W. E., Hartest, - - -	67	M. N., Belfast, - - -	72

Jottings, Notes, and Questions on "Assurance," will be concluded next month.

Fervent in Spirit.

NOT only warm, but fervent, that is, "boiling" in spirit. This is a most necessary qualification for a servant of the Lord, be he evangelist, preacher, or Sunday School teacher. It is not so much a natural endowment, as the index of a spiritual condition. It is begotten and sustained by communion with God. The fire that causes his spirit to "boil," is altar fire, not mere fleshly energy. He is often found at the Cross of Christ. He muses much on His deep unchanging love. He dwells in spirit at Gethsemane and Golgotha. Eternity is printed on his eyeballs. He values souls according to the value that God has put upon them. He gazes into an open heaven and an ever-filling hell, and "his spirit is moved" as he sees the crowd rush on to the ever-burning flame. He lays himself on the altar of God, and when his Master sends him an errand with a message of mercy to some needy soul, he "boils" with earnest yearning for that sinner's salvation.

Workers of the "fervent" spirit are the lack of the times. Full plenty of the "neither cold nor hot" Laodiceans there are among us, but O! how few of those who can say, "Whom I serve with *my spirit* in the Gospel."

Fellow workers! let us seek after this fervour of spirit. It is indispensable to a soul-winner. Others who deal in theoretic religion, who spend their days in "hair-splitting" and debate on minor matters, may do without it, but he who goes forth in the name of the Lord, to speak to souls the message that carries life or death to them, must be in sympathy with his work. He must be an "enthusiast" as the world would say. Few have ever been successful in anything until they throw themselves heart and soul into it. In God's work we need to be "fervent in spirit, serving the Lord."

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

JUNE 3rd.—**The Scapegoat.**—Lev. xvi. 20-34.

The Victim—The Priest—The People.

IN the sprinkled blood of the slain goat on which the Lord's lot fell, we have a picture of the death of Christ as that which meets the claims of God, and, vindicates His character—Christ our propitiation (see 1 Jno ii. 3). In the scapegoat—the sacrifice of Christ as it meets our need—Christ our sin-bearer (1 Pet. ii. 24). Our sins were "laid" on Him (Isa. liii. 6); He was "made sin" for us (2 Cor. v. 21). "Our sins" He called "My sins" (Psa. lxxix. 5), when, as our Substitute, He stood for us. He "bare" our sins (1 Pet. ii. 24), into a place "of separation" (Lev. xvi. 22, margin). The sins of believers are "blotted out" (Isa. xliv. 22); "forgiven" (1 Jno. ii. 12); "cast behind God's back" (Isa. xxxviii. 17). The work of the priest represents what God has done for us. He (not they), laid all the people's iniquities on the scapegoat's head (ver. 21). So Jehovah, the God who only knew our iniquities, laid them upon Christ (Isa. liii. 6). *He* made Him to be sin for us: "I lay my sins on Jesus" is unscriptural and unnecessary. The people looked, and rested. Aaron was active: they were passive. Neither prayers nor penance can remove sin: salvation is by grace; through faith; not of works.

OUTLINE LESSON FOR INFANT CLASSES.

* CHRIST OUR SUBSTITUTE. SINS COMMITTED BY THE PEOPLE
IN-BEARER. ONFESSED BY THE PRIEST.
CANCELLED BY GOD.

JUNE 10th.—**The Blood on the Altar.**—Lev. xvii. 1-16.

The Altar—The Blood—The Atonement.

THE appointed meeting-place between God and man was the brazen altar in the court, before the door of the tabernacle. Here, and only here, where the fire burned, where the blood flowed, where the four-square altar stood, in the public, open space, would

Jehovah deal with sin. The cross of Christ answers to this hallowed spot: only there will God in grace now meet with man. There, in the place where His judgment was executed, His righteousness revealed, will He manifest love and mercy, and pardon guilt. Rejecting this, or inventing another, the sinner will meet a God of judgment, and be "cut off" to perish in hell. The blood and the fat were God's: His altar claimed them. Man dare not eat them (Gen. ix. 4), on penalty of death. The life is in the blood, and the life is God's. Man has no claim to it: he is a sinner, deserving sin's wages—death. Jesus voluntarily "laid down" His life: no man "took it" from Him (Jno. x. 17, 18). "He willingly died in our stead" His blood has made an "atonement," and we have received the "reconciliation" (Rom. v. 11). "*Reconciled to God by the death of His Son*" (Rom. v. 10). The message of the Gospel to the sinner is, "Be reconciled to God" (2 Cor. v. 21).

OUTLINE LESSON FOR INFANT CLASSES.

THE BLOOD OF CHRIST {
CLEANSSES (1 John i. 7).
JUSTIFIES (Rom. v. 8).
SANCTIFIES (Heb. xiii. 12).
BRINGS NIGH (Eph. ii. 13).
GIVES VICTORY (Rev. xii. 11).

JUNE 17th.—The Sabbath and its Meaning.—Lev. xxiii. 1-3.

The Shadow—The Substance—The Meaning.

THE Sabbath was the rest of God at the close of the days of creation (Gen. ii. 3), before sin had entered. That rest was broken by sin, and since then God has been working for man's redemption. Jesus said, "My Father worketh hitherto, and I work" (Jno. v. 17). The Sabbath was a "shadow of Christ" (see Col. ii. 16, 17); in Him, and in His perfect work God now rests, and that rest will never be marred by sin. The sinner "labours, and has no rest" (Lam. v. 5); like the troubled sea, he "cannot rest" (Isa. lvii. 20). His works can give him no rest. Jesus says, "I will give you rest" (Matt. xi. 28); and the labouring one who comes to Him enters into rest. The Sabbath-breaker of old was stoned to death (Numb. xv. 31), because he was found *working* instead of resting. He died "without mercy" (Heb. x. 28). So the sinner who persists in working *for* salvation, and thus despises Christ and His finished work, will receive "sorer punishment" (Heb. x. 29). The Sabbath was also a shadow of the eternal rest of God and His people; as we read, "There remaineth a *sabbath rest* for the people of God" (Heb. iv. 9, R.V).

OUTLINE LESSON FOR INFANT CLASSES.

SHADOW—THE SABBATH. REST FOR THE SINNER (Matt. xi. 28).
 SUBSTANCE—CHRIST. THE SERVANT (Matt. xi. 29).
 (Mark vi. 31).

JUNE 24th.—**The Passover and Feast of Unleavened Bread.**—
 Lev. xxiii. 4-8.

Grace — Salvation — Holiness.

THE Passover was the memorial of the redemption of Israel from Egypt. It was to be observed every year (Exod. xiii. 10), to be kept as a "feast of Jehovah"—something in which He found pleasure; as a remembrance to them of redemption by blood, and as a theme of instruction of their children (Exod. xiii. 14, 15). The great anti-type is "Christ our passover sacrificed for us" (1 Cor. v. 7). This was the first of the seven annual feasts of Israel's year: the foundation and the beginning of all. The first feast represented the Cross; the last the glory: so with redemption by Jesus' blood. This is the beginning of spiritual history. There is nothing before Christ: no glory without Him. The sinner must begin with the blood, else he cannot reach the glory. The *blood* of the lamb on the lintel was his safety, as God had said (Exod. xii. 13): the lamb on the table was his food. Sheltered by Christ's blood, the believer feeds on Himself. The feast of unleavened bread began the following day, and bespeaks the connection between salvation and holiness. The two are joined by God, and must not be severed. Grace brings salvation (Titus ii. 11), then "teaches" to "deny ungodliness" (ver. 12). *Leaven* is the type of evil, always, only: it is to be put away (see 1 Pet. ii. 1; Col. iii. 5).

OUTLINE LESSON FOR INFANT CLASSES.

THE LAMB CHRIST OUR SALVATION. TRUST (Isa. xii. 2).
 STRENGTH. TASTE (Psa. xxxiv. 8).

Questions and Answers.

Q. Do you consider it in keeping with the character of a Sunday School that an Annual Trip, with drums and banners, should be held in connection with it?

A. We do not see what the object of such a performance in connection with a Sunday School can be, unless it be to "show it off," and make a "display" of numbers in the eyes of the world. Neither

the motive nor the mode would have any attraction for a spiritual mind ; and if carnal worldly professors *will* have such a parade, care should be taken not to allow them to identify it with the Sunday School and its testimony. A quiet walk into the country or to the sea-shore for an afternoon is a very different thing, and may be undertaken in a godly manner, with pleasure and profit, both to the teachers and to the children. We would give no countenance to the "parade" whatever.

Correspondence.

A CORRESPONDENT from Battersea writes:—"We have in connection with our School here what we call a "Birthday Text Book," in which we enter the names, addresses, age, birthday (*i.e.*, date of new birth), and baptism of those of our scholars who are converted. We send them a letter or a Scripture text-card on their spiritual birthday.

[Very good. Anything of a godly and practical character, that will show the children that you have an interest in them. Many of the Lord's little ones need a word of cheer, and the shepherd care of a warm and loving heart.] Ed.

SUPERINTENDENTS.—"We are indeed glad for the stirring word on the person and work of a Sunday School superintendent, especially for pointing out the importance of one being wholly devoted to the work who undertakes it. Our schools in these parts suffer from the lack of proper care, and you will not wonder at this when I tell you that the brethren who take the place of being the superintendents of them are often absent two Sundays out of the month, preaching the Gospel, and teaching in other towns. Do you think that brethren feeling themselves called to do such work, should attempt to take oversight in a Sunday School?"

[From observation, and by correspondence, we gather that it is rather a common cause of trouble in the work of Sunday Schools, that brethren either unqualified, or whose hands are overfilled with other work, have taken the place of superintendents. We do not quite see why they should persist in occupying a place that they cannot satisfactorily fill, unless it be for the love of being "in office." In any case, we think they should be courteously, yet firmly, told by the teachers unitedly, that unless they can "give themselves" to the work, they ought to quit the post, rather than ruin the school by their carelessness.] Ed.

Work and Workers amongst the Young.

Short, concise, and pointed reports of work and movements of workers will be welcome for this corner at any time. Children's services, conferences, and forthcoming meetings we will be glad to announce at any time. Communications to be accompanied with sender's name and address.

HOUSE-TO-HOUSE visitation, open-air and tent preaching, children's meetings, &c., among the villages of Renfrewshire, will be conducted by young men and others during the holiday season. Any desirous of sharing this happy work may have full particulars from the Editor.

A good work is reported from Gloucester; many of the children in the Sunday School have been converted.

At Battersea the Lord has been working among the children. A correspondent writes:—"Some time ago, I told you that many had been saved during the past year. Now I am constrained to write and tell you that again the Lord is working. Rejoice with us."

New Class Rooms have been built in connection with Raleigh Street Hall Sunday School, Plymouth. Prayer is asked that they may be occupied for God and eternity.

Concerning Mr. Bennet's meetings among the young in Birmingham, mentioned last month, one writes:—"Our God has greatly blessed the work. Many have professed to trust in Jesus. Weekly meetings have been arranged for those who have professed conversion, and quite a number come; and some are enquiring about baptism, and have a desire to follow the Lord. Of course we must remember Matthew xiii. (the parable of the sower, and what became of his seed), yet we have good reason to believe that many of these boys and girls have been really born again."

Our brethren, Holt, M'Lay, and Mitchell, have been in Newcastle district. They have held services at Gosforth lately.

The Lord has been blessing in Nicholson Square Sunday School Edinburgh.

There was a large gathering of Sunday School Workers in Buchanan Court Hall, Glasgow, at the Conference held there last month. It was found to be good and pleasant to speak together of things common to the work, and to seek to strengthen each others hands in God. These conferences, which have lapsed for a time, are now to be held half-yearly.

As the season for open-air, tent, and sea-side services for the young is now close at hand, we shall be glad to announce in our pages forthcoming meetings, &c., held by approved servants of Christ.

A Time of Blessing.

DAY after day the welcome tidings reach us of the grace of God among the young. From the towns and villages of the British Isles, from the cities and prairies of America, and from far-off Colonies and distant lands, whither the Lord's messengers have gone, comes the gladsome news of sinners being born again. What a multitude of boys and girls, and of young men and maidens, have been added to the number of the saved! What an army of youthful witnesses have been raised up to speak the Gospel and the truth of God! Not converted on their death-beds, nor when the hoary hairs are on their heads, with a life of sin behind them, and only the fag-end to offer to God; but, converted in the morning of their days, in all the brightness and buoyancy of youth, with healthy bodies, and hearts as yet uncumbered with the cares of earth. O how heartily should we praise the Lord for the wonders that His grace hath wrought! But here we must not stop, nor think that all is done. The drops of blessing ought to make us long to see the shower descend. The answered prayers should drive us to the throne of grace, and to the living God with whom we have to do, for greater things. The "handfuls let fall on purpose" remind us that the "Lord of the Harvest" is in the field watching over, and that the work and the workers are beneath His eye. That the Lord is willing to bless there cannot be a question: that He is able to bless there need not be a doubt. But for this He will be inquired of by His people. It is an open secret that seasons of revival among the saints, and times of awakening among the unconverted have always been associated with earnest, believing prayer; prayer that lays hold on a present, living God. Not the ordinary stereotyped prayers—or

what passes by that name, which describes God's attributes, titles and doings, but asks nothing; but the fervent effectual pleading, that deals directly and personally with God, asking of Him, waiting on Him, and expecting from Him. This is what God always honours, and never fails to answer. Deny it who may, it is to such souls the blessing comes. It is the Sunday School teacher, who "travails in birth" for the salvation of the children under his care, that God honours in leading them to Jesus. It is in that Sunday School where the workers agonize in secret with God, and plead together unitedly before His throne for conversions, that conversions are given.

There is abundant proof of this everywhere, to those "who regard the work of the Lord, and consider the operation of His hands," at such a time as this. Beloved fellow-worker, have *you* been sharing in the joy of harvest? Have the children to whom *you* speak the Gospel message been converted to God? If not, is there not a cause? Search and see. The God who is blessing others is just as willing to bless you; and He who is saving in the classes of your fellow-labourers, is willing and able to save in yours.

“None to Teach.”

AT a recent Conference of Sunday School Workers, considerable time was spent discussing the best way to form and conduct a "Young Believers' Class." Some very useful things were said, and many valuable hints were given. At the close of the meeting, a simple brother said in conversation, "What was said to-night about teaching Young Believers was very useful, but the worst of it is that *we have none to teach.*" This was a sad admission, yet we fear it is not only applicable to the school in which this brother labours, but to others. *No young believers*; or, in other words, *no*

conversions! Month after month rolls on, and year after year, without seeing a single case of genuine, manifest conversion to God. There must be something very far wrong where such a state of things exists. The great work of the Sunday School teacher is to speak of Christ to the children, that they may be saved, and if this be done lovingly, faithfully, and in fellowship with God, expecting His blessing, He will not suffer His servants to go on year after year, without seeing fruit of their labour. Sinners will be saved, and there will be lots of young believers to "shepherd" and to "teach."

Theory and Practice.

A CERTAIN farmer who, some years ago had a farm not far from where I lived, was a great authority in agricultural matters. He gained the first prize for writing an essay on "Farming," and was often chosen as a judge at "ploughing matches," etc. Notwithstanding all his knowledge, his own ground was almost overgrown with weeds, and the whole farm was so badly managed that he became a bankrupt. He was so busy instructing other people how to "farm," that he had no time, or no inclination, to look after his own. There is a danger of this same failing in the work of the Lord. Addresses on Church Order, Gospel Work, Sunday School Management, and the like, are all very good and useful, but the theory without the practice is utterly worthless. Mere knowledge of what ought to be is not enough: there must be the practical carrying of it out. And for this the right *persons* are needed as well as knowledge of the right *thing*. Men right with God; men filled with His power, to carry on His business and to do His work. Theories are cheap, but God alone can make the men to "work the work of the Lord."

Sunday School Management.

Under this heading we purpose inserting practical details of the working and management of Sunday Schools in various parts of the country. We shall be glad to receive short, pithy accounts of how schools are conducted, from their Overseers, or Teachers.

WE have 20 classes, with an average attendance of 140 scholars. An overseer, secretary, 20 teachers, and 9 substitutes. Any teacher expecting to be absent must provide one of the substitutes.

Doors are opened at 2.15. All teachers and scholars entering after 2.30 are marked late. No one is admitted during singing and prayer. School is opened at 2.30 with hymn and prayer, followed by half-an-hour for lessons, after which the registers are marked, thus ^c+. The vertical line representing attendance, the horizontal line late, and c, conduct; the latter being omitted if the scholar has been inattentive, or disobedient. Names of new scholars are entered in the Overseer's register, if parents consent to their coming; if they present themselves three consecutive Sundays their names are transferred to the class register. If a child has been absent two weeks, the cause of absence is ascertained during the week. To carry this on systematically is very important, in order to keep up the interest of the parents, and to prevent the spread of infectious diseases, etc.

CLOSING SCHOOL.—Five to ten minutes are allowed to any teacher or visitor to address the scholars or sing a hymn. God's blessing upon the day's labours is asked, and the children dismissed.

YOUNG MEN'S BIBLE CLASS.—All saved. Meet on Saturday evenings for prayer, searching the Scriptures, and arranging their work for the Lord, in Tract distribution, Tent work, visiting lodging houses, etc. An elder brother guides them.

YOUNG WOMEN'S BIBLE CLASS.—Meets every Wednesday evening for prayer, instruction in the Word, making up and repairing garments for the poor. The needy in fellowship have the first consideration, then the deserving cases among the school children, many being thus enabled, who could not otherwise attend school. An experienced sister superintends this class.

TEACHER'S PRAYER MEETING is held monthly after school hours. Converted children are invited to stay. Requests for prayer and thanksgiving are, previous to the meeting, written on slips of paper, handed to the teachers, and by them put into the question basket.

TEACHER'S GENERAL MEETING.—A plain tea is provided by the teachers. All questions affecting the work and well-being of the school, are considered *during* and after tea. Three such meetings are held in twelve months.

CHILDREN'S TREATS.—During summer holidays each child having two-thirds total possible marks, receives a railway ticket free to the sea-side. All the children attending school receive a ticket for tea given in a field. Thus two days are pleasantly occupied; the object being to take the children away from the temptations accompanying horse-racing held here. At the end of the year prizes are given to those having the greatest number of marks for the twelve months, the whole school is reckoned as one class for this purpose—the young believers' classes being omitted by their own desire. This system has proved better than that of giving to each separate class; it is fairer to the children, and enables teachers to regulate the number and value of the prizes to suit the funds. A weekly collection of $\frac{3}{4}$ covers all expenses.

FRUIT.—Teachers have been much encouraged by seeing one after another confess Christ, and not a few now remember His death week by week. Psa. cxxvi. 5, 6.

The Bible Students' Class.

ASSURANCE OF SALVATION—*Continued.*

JOTTINGS.

NO. 2 says, "Assurance is all-important, if our Christian life is to be to the Divine glory. Our own foothold must be firm, if we would help others out of the 'mire.' There is a clear ring of assurance given in God's Word, into the enjoyment of which it is the privilege of every believer to enter. Paul expressed it in the words, 'Whose I am' (Acts xxvii. 25), 'Always confident,'" (2 Cor. v. 1.) No. 10 writes, "'To know with assurance that our sins *are* forgiven' (1 John ii. 12), that we '*have* passed from death to life' (John v. 24): and that we '*shall be* for ever *with* the Lord' (1 Thess. iv. 17), is the birthright of every child of God. Resting on what God says gives assurance, and the result is peace." No. 47 says, "All who simply trust in Christ *have* eternal life. If they doubt at times, this does not alter the fact, but it greatly hinders the enjoyment of it." No. 35, "We get assurance of salvation by simply taking God at His word." No. 2, "'The Good Shepherd *knoweth* His sheep (John x 14); and others take *knowledge* of them that they have been with Jesus' (Acts iv. 13). No matter how glib the talk of some may be, as to having assurance, if they possess not the sheep mark (they hear, they know, they follow Him) they are none of His." No. 12, "He gives 'the knowledge of salvation to His people' (Luke i. 77), and we 'are all the children of God by faith in Christ Jesus'" (Gal. iii. 26.)

Job had Assurance (Job. xix. 25), so had *David* (Psa. ciii. 12); *Isaiah* possessed it (Isa. vi. 7), so did *Paul* (2 Cor. v. 1.); *John* (1 John iii. 12); *Timothy* (2 Tim. i. 9); *Peter* (1 Peter v. 1), and *all* the believers at *Ephesus* (Eph.

i. 7); *Colosse* (Col. i. 12-14), and other Churches. It is the normal condition of a believer to *know* that He possesses eternal life: if any lack this, it must be the result of backsliding (2 Pet. i. 9), or of bad teaching (Gal. iii. 1). [Ed.]

QUESTIONS.

Is it possible for one to be a believer, and yet to lack the assurance of salvation?

The Scriptures clearly testify that all who believe on the Son of God *have* everlasting life. This Divine fact cannot be altered or annulled. The possession of eternal life does not depend on the measure of a believer's intelligence, although the enjoyment of it greatly does. Some have *life* who have little *light*, and no *liberty*. They have been taught that doubts and fears are marks of grace, and that they must be for ever examining themselves to find evidences of Christianity. No doubt many such have life, yet lack the full assurance of it; but there are others (hypocrites) who have lots of assurance, but no Christ.

Had Paul assurance when he wrote Rom. vii. 24?

Clearly he had of his salvation (see verse 4-6). This chapter reveals the struggle between the new life and the old, and the utter depravity of the flesh in a believer. In verse 25, we have the Deliverer, and in chapter viii. 2-13, the power for victory.

Was Paul afraid of being lost, in Cor. ix. 27?

Salvation is not the subject here, but *service* and its reward. Paul was "always confident" regarding his salvation, because that was in the Lord's hands; but the ministry or service that the Lord had committed to him was in his own. Like a runner in the games he might miss the prize. His fighting and self-discipline were to obtain a crown. Life is the gift of God (Rom. vi. 23); "the crown of life" (Rev. ii. 10), a reward for service here.

Our next Bible Class subject will be "SALVATION: Past, Present, Future." Papers to be sent as usual before July 31st. Names and numbers of new members of "The Bible Students' Class" next month. Others wishing to join us in the study and searching of the Word, may do so at any time.

An Old Scholar.

I WAS out of town the other Lord's-day, preaching in a village where God has been saving many souls of late. The following morning, as I took my seat in the train, I noticed there sat opposite me a young woman, apparently about twenty years of age. I had no sooner taken my seat than she smiled, held out her hand, and frankly greeted me by my name. There was something about the face that seemed familiar, yet I could not say where or when I had seen it before. "You seem to know me: where have we met before?" I asked. "Fifteen years ago, in —— Sunday School, I was in your class. Only a little girl then, six years of age, but I am thankful to say, that what I learned there has never been forgotten. I left the school unsaved, but not long after, when all alone in a worldly house, the Lord brought me to Himself. I saw your name announced to preach last night at ——, and asked permission of my mistress to go and hear you, which I did, then I went and spent the night with another old companion of Sunday School days, who has lately been brought to the Lord at these meetings." I need hardly say it was a joy to me to meet my old scholar after so many years; to learn that she was happy in the Lord, and that our labour had not been in vain. Where and when we may see the fruit of our labour we know not; only this we *do* know, that it "is not in vain in the Lord." Therefore let us labour on in faith and hope.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1888.

JULY 1st.—Judas Iscariot.—Luke xxii. 1-6, 47, 48.

The False Disciple—The Betrayer—The Suicide.

Among the band of twelve, chosen by the Lord to be His intimate companions one was a "devil" (John vi. 70). He was evidently a well-masked hypocrite; none of his fellow-disciples suspected him: he had their confidence, and was allowed to carry the "bag," their common purse, part of which he stole (John xii. 6). Satan led him on to his doom by the love of money: deceiving others he was himself deceived (2 Tim. iii. 13).

The priests and scribes had been seeking an opportunity to kill Jesus for long, but could not find opportunity. Judas volunteers to deliver Him into their hands (Matt. xxvi. 15,) for thirty pieces of silver—the value of a slave; and after concluding the bargain, he came back and took his place among the disciples as if nothing had happened; allows the Master to wash his feet (John xiii.), eats the passover, is unmasked by the Lord, rises from the table and rushes out (John xiii. 30). Next he is seen in the garden of Gethsemane leading the band of roughs and soldiers to capture Jesus, whom he marked out by saluting with a kiss. He had gained the coveted silver, and with it purchased a field, but remorse filled his soul. When he heard that Jesus was "condemned" (Matt. xxviii. 3), he repented of his deed: full of misery and remorse ran to the chief priests and threw down the money in the temple; from thence to hang himself and go to his own place (Acts i. 18, 25). Such was Judas, his course, and his end. A warning to hypocrites and money-lovers.

OUTLINE LESSON FOR INFANT CLASSES.

JUDAS. **H**E **P**ROFESSED to be a disciple. **C**OVETED Silver.
A WARNING. **H**E **R**EACHED to others. **C**OVENANTED with Priests
ERISHED at last. **COMMITTED** Suicide.

JULY 8th.—The Last Passover.—Luke xxii. 7-18.

The Feast—The Meaning—The Antitype.

The annual feast of the passover, commemoration of Israel's deliverance from Egypt (Exod. xiii. 10) was kept in the month Abib in Jerusalem (see Deut. xvi. 1, 2; Luke ii. 41). From Bethany Jesus sent two of His disciples to Jerusalem to prepare the feast, in a guest

chamber provided. At the appointed hour the Master sat down with the twelve, and expressed to them the intense desire He had to eat with them this last passover. After washing their feet (see John xiii. 1). He reclined in their midst, the head of John pillowed on His bosom. That feast looked backward and forward. It was a memorial Israel's deliverance from the sword of judgment and from the power of Egypt, and also a type of "Christ our passover sacrificed for us" (1 Cor. v.). The blood of the lamb pointed to the atonement of Christ, by sheltering under which alone a sinner can be saved. The "lamb roast with fire"—the person of Christ who suffered for us, on Whom as redeemed we feed. Only saved ones understand this latter: redemption first, communion next.

OUTLINE LESSON FOR INFANT CLASSES.

MEMORIAL TO ISRAEL. CHRIST SINNERS
MEANING TO US CRUCIFIED. SAVED.

JULY 15th.—**The Lord's Supper.**—Luke xxii. 19, 20.

Instituted—Celebrated—Explained.

The Lord's Supper was instituted by the Lord Jesus the same night in which He was betrayed (1 Cor. xi. 23) after He had kept the passover with His disciples. The feast is a memorial of Christ: a "forget-me-not" gathering of His friends to remember Him. The bread is the symbol of His body broken: the wine of His blood shed. The eating of the bread and drinking of the cup expresses the believer's fellowship with the Lord, and with one another (1 Cor. x. 16, 17). It is to be observed on the first day of the week (Acts xx. 7), till the Lord come (1 Cor. xi. 26). The unconverted are not invited to partake—and believers are forbidden to have fellowship with them (2 Cor. vi. 16), or with such as practise sin (1 Cor. v. 11).

OUTLINE LESSON FOR INFANT CLASSES.

FEAST OF REMEMBRANCE | BREAD. HIS BODY Broken.
FOR FRIENDS OF JESUS. | WINE. HIS BLOOD Shed.

JULY 22nd.—**Peter's Backsliding.**—Luke xxii. 31-34; 54-62.

Hypocrite and Backslider—Steps of Failure—Restoration.

Judas was a hypocrite: Simon Peter a backslider. When Judas had the mask taken of he departed never to return: when Peter fell, he rose again and was restored to the Lord and to his brethren—this marks the difference between a backslider and a mere professor. Peter's backsliding and fall were gradual: it had seven stages, seven steps down. (1) Boasts (verse 33); (2) sleeps (Mark xiv. 37); (3) rashly uses the sword (John xviii. 10); (4) follows afar off (verse

54); (5) sits among the ungodly (verse 55); (6) denies Christ (verse 57); (7) curses and swears (Mark xiv. 71). Jesus prays *for* him (Luke xxii. 32); looks *upon* him (verse 61), and speaks *to* him for his restoration (xxiv. 34); (see I John i. 9, with ii. 1), which was *first* private—restoration of soul to God (Luke xxiv. 34); then public—restoration to service (John xxi).

OUTLINE LESSON FOR INFANT CLASSES.

JESUS SWEATING in Agony,
 OFFERING in Submission.
 SILENT as a Lamb. PETER SLEEPING.
 MITTING.
 WEARING.

JULY 29th.—**The Agony of Christ.**—Luke xxii. 39-53.

The Place—The Agony—The Disciples.

From the upper room in which the passover had been kept Jesus rises and says to His disciples, "Arise, let us go hence" (John xiv. 31). Leaving the city by the east gate they cross the Kedron, and reach the slope of Olivet, near which He enters a garden, leaving eight of the disciples at the gate, and taking Peter, James, and John inside with Him bidding them to watch and pray. Then He withdrew in the deep shade of the olive trees and kneeling down prayed. His sorrow was such that it was "unto death," and His agony so great that His sweat was like great blood-drops. In anticipation of the cup that He was about to drink, His sorrow was more than human heart can ever know. As yet no nail pierced His hand: no thorny crown His brow, but the dread thought of having to come in contact with sin, to bear it in His own body, to be made a curse for it, to be shut out from His God, made Him to suffer thus. If such His suffering for sins not His own, what will the sinner's be in hell, for sin and Christ-rejection? The disciples slept, as they had done on the mount. An angel came from heaven to support and strengthen Him, but not to remove the cup. That He drank Himself alone.

OUTLINE LESSON FOR INFANT CLASSES.

GARDEN OF SORROW } OF Disciples.—SLEEPING.
 GETHSEMANE SUFFERING } JESUS Angel.—STRENGTHENING
 SWEAT } Jesus.—SORROWING

Correspondence.

FELLOWSHIP AMONG WORKERS.—"Once our School was an isolated work, managed by a brother, who invited teachers from all parts arranged everything himself, and, as a consequence, had little sympathy from others. The whole thing was a failure, and finally collapsed. Now we have 20 workers, all labourers in hearty fellowship, and God has now richly blessed us."

TRIPS.—“The quiet walk out into the country on a Saturday afternoon you suggested in last month's “Magazine” I can recommend, having tried it with my Bible-Class of ten girls, last summer. We took our Bibles, Hymn Books, a good supply of tracts, and some provisions. Went by rail a few miles, and then visited all the houses along the wayside, leaving a tract in each. One went on before to the side of a wood, and prepared our tea. Then we all met, had tea together, a few hymns, a short Bible-reading, then an hour's walk in the woods, and returned to the town, refreshed and happy.”

Work and **W**orkers amongst the **Y**oung.

Short, concise, and pointed reports of work and movements of workers will be welcome for this corner at any time. Children's services, conferences, and forthcoming meetings we will be glad to announce at any time. Communications to be accompanied with sender's name and address.

A SUNDAY School has recently been opened at Birchfields, Birmingham—Prayer is asked for rich blessing.

At Wishaw—God has been blessing in Kirk Road Sunday School. A teacher writes—“Our School is still being blessed of God. We had to form another Young Believers' Class for boys yesterday.”

Prayer is asked for Children's Meetings being held in Falkirk Gospel Tent.

A New Sunday School has lately been opened at Kilmalcolm, near Greenock.

Prayer is asked for a Bible Class of girls at Hereford.

A New Sunday School has been opened in the City Hall, Carlisle. This district is thickly populated, and there are many old and young who need the gospel of God. Prayer is earnestly asked for the work and workers.

A number of Sunday School Workers, and others interested in the Lord's work among the young, came together in the Gospel Hall, Hamilton, for Conference, on a recent Saturday. The subject fixed for consideration was, “Gospel and Pastoral Work among the Young.” Alexander Marshall, from Canada, and others spoke. The latter part of the meeting was for “Reports” and “Questions.” All around this district Sunday Schools are increasing in numbers and interest, and in several places conversions are constantly being seen.

A gathering of Sunday School Workers and others, will be held in Nicholson Square Hall, Edinburgh, on Saturday, 30th June, at 4 o'clock. Subject—“The Sunday School Teacher: his qualifications and work.” Workers from all parts are invited.

Worldly Amusements in the Sunday School.

THE insatiable desire for amusements, and the ever-increasing rapidity at which they are produced, are signs of our times. So far as the world is concerned, there is little to be wondered at in this. It is only natural that it should go in for pleasure, seeing it has nothing else to satisfy the cravings of the human heart. We do not even wonder at the *religious* world adopting such means to keep its motley crowd together, and to raise the needful funds to carry out its schemes. If the world has to be pleased and its favour kept, then, it seems clear, its taste must be considered, and its cravings satisfied. The world's church must cater to please its supporters, and care must be taken that in nothing they shall be offended, otherwise, they would withdraw their sympathy, shut up their purses, and the "cause" would fail. We have, for long, been convinced, that many of the institutions, professedly of a religious character, that are patronized by religious worldlings, would soon be deserted if they were stripped of their surrounding amusements. If Choirs, and Concerts, and semi-religious Dramas, were struck off the list of Church entertainments, and replaced by Prayer Meetings, Bible-Readings, and Expositions of God's Word, all the unconverted, and the bulk of back slidden believers would soon be conspicuous by their absence. If "Young Men's Christian Associations" had not their Athletics, their Billiards, and their other entertainments, they would lose numbers sure and fast. The promoters of these things admit that it would be better for the spiritual condition of their Associations if fewer of these "appendages" existed, but then, their popularity would decline, so, rather than risk the loss of numbers, they retain the very

things that are admittedly killing and sapping their spiritual power. In the same category, the popular method of conducting Sunday Schools may be included. The Festivals, Pantomimes, and Processions, either largely or wholly of a worldly character, are defended under the plea, that they bring a number of children under the jurisdiction of the Sunday School that could not otherwise be got. The end is considered sufficient to justify the means in all these matters, and so long as numbers are kept up, and outward appearances flourish, it matters little as to spiritual results. The conversion of the lost, and the sanctification and upbuilding of the saved are of little account, so long as the "cause" remains popular. As we have said before, we have no desire to intermeddle with these things; they have been; they are; and they will be. There are some of the people of God who profess to have been led outside of all these things. They saw that they could not alter them, and in obedience to the call of God to "come out from among them and be ye separate" (2 Cor. vi. 17), they left them for the Lord to deal with, and came out to be guided in their service and testimony by the commandments of the Lord, as written in His holy Word. During recent years, many Sunday Schools have been raised up and conducted on godly principles in a simple way, by believers, on whose hearts God had put the care and welfare of the young. Much blessing has been given: many have been saved, and young believers fed on the sincere milk of the Word have been led on in the ways of the Lord. For all this we desire to give unfeigned thanks to God, and for all that exists approved of Him we are truly glad. But we cannot shut our eyes to the fact, that in not a few places where better things might have well been looked for, there is a tendency to return to the very things from which, in former years we were brought out, and to revive in em-

bryo the very things that sap the spiritual power out of the work. We once thought that the world had the monopoly of Instrumental Music, and of Sunday School parades, with banners and drums, but we find that these are adopted in several places where once the power of God was seen. We learn, with sorrow, that some Sunday Schools have their "Cricket Clubs," and "Annual Games." This looks uncommonly like a return to the "leeks and garlick," and, in case the evil may spread, and the "down grade" car roll on, we would fain sound an alarm in Zion, and entreat the watchmen to be on their guard. A firm, uncompromising stand by the servants of the Lord at the beginning of such innovations may save the ultimate ruin of the work of God in many of our Sunday Schools.

How Our School was Increased.

WE had a very orderly little school of four classes, all tidily dressed scholars, chiefly children of believers. They always had their texts and verses learned, and could repeat them nicely. We had our annual treat and tea meeting, with distribution of prizes, and considered ourselves very far forward. We were highly pleased with ourselves and our attainments. Of course conversions were very rare, and as seldom looked for, but we took comfort that we were "sowing the seed." A young man came to the town to reside, who had been an active worker in a Sunday school in the place where he came from. He was of course invited to "come and see our Sunday school," "but," said the superintendent, "we are sorry we have no class to give you just at present, but you shall have one when the first vacancy occurs." The young man smiled, and quietly asked if there would be any objection to him getting a class for himself in a corner of the half-

empty hall. He did not seem to see the necessity of waiting until some of the four teachers had died or been removed to another sphere, while there were thousands of needy children in the lanes and alleys of the town for whose souls no man cared. Having received permission to form a class, "if he could get one," the young worker set out early in the week with a packet of Gospel Magazines in his hand, to visit the homes of some of the poor and the needy. He was warmly welcomed in most of the houses, and got promises from at least twenty mothers that their children would be sent to the school the following Lord's-day. Half-an-hour previous to the time he called for the children, and, to the amazement of us all, he walked into the hall with a band of over thirty boys and girls behind him, and set them in their places in the form of a class. Next Sunday the number was doubled, by the children themselves bringing "one each" who went to no Sunday school, and our young brother now had to appeal for new teachers. Once upon a time it would have been difficult to find them, but the hearts of God's people were so stirred by the sight of so many needy children gasping for the gospel of Christ, that several of them bestirred themselves, giving up their Sunday afternoon rest, to attend to the souls of those whom God had brought within their reach. Our school has been completely transformed. Our hall is full. Numbers of the children have been converted. The people of God pray for and assist in the work, and there is no lack of sympathy or friends. We might have been dragging along in our usual way but for the effort of that young brother. He had a heart for the needy thousands outside all Sunday schools; children loved of God, for whom Christ died, and who as yet know next to nothing either of themselves or of God. Beloved workers, "launch out into the deep," and do not toil on for ever

in the same pool. There are many around you dying daily without Christ, or growing up to serve Satan and do his work. Some of them may be rescued. Will *you* reach forth a helping hand?

Bible Notes and Gleanings.

THE REVISED TESTAMENT.—The number of alterations in the English version of the Revised New Testament, published in 1881, is said to be 36,191.

THE BIBLE.—“The Scriptures may be likened to a full-grown tree, with its roots, trunk, branches, foliage, blossoms, and fruit. The Pentateuch may be compared with the *roots* underground (Genesis to Deuteronomy), the historical portions with the *trunk* (Joshua to Esther), the experimental portions with the *centre* or heart of the tree (Job to Song of Solomon), the prophetic portions with the *branches* (Isaiah to Malachi), the four Gospels with the *foliage* (Matthew to John), the Acts and the Epistles with the *blossoms*, and the Book of the Revelation with the fully-ripened *fruit*.”

INTERPRETING SCRIPTURE.—To understand the holy Scriptures aright, there is no necessity for going outside the Scriptures themselves. They contain in themselves the key that unlocks their sacred mysteries. The Holy Spirit, who inspired them, dwells within the believer, and that same anointing “teacheth him all things.” We do not therefore have to go to history, in order to prove or interpret what we read in God’s Word, although we may meet many things there which are deeply interesting, as bearing on Scripture, and harmonising with it. All that is needful for the establishing of the souls of God’s people, as a foundation for their faith, and to furnish them fully, is found in “Thus saith the Lord.”

The Teacher's Basket.

LEADING THE SINGING.—One who has a good voice and ability to use it, who knows the music and time of tunes, should lead the singing in the Sunday school. It should on no account be left “open” for anybody or everybody to try their hand at. Care should be exercised in pitching the tunes, so that all the children will be able to join in the singing of them. In order that they may be able to sing well, and be able to join in the singing of new hymns and others not so well known, it would be well to have a night set apart occasionally for elder children and teachers to practise them together, under the guidance and rule of godly brethren, whose responsibility it would be to see that levity and lightness (so apt to characterise such meetings) are excluded.

GIVING OF REWARDS.—Rewards for attendance, or for Bible-searching lessons, questions, &c., should, if possible, be presented publicly before the whole class or school. This, while acting as an incitement to others, prevents the appearance of favour being shown to any.

BLACK-BOARD LESSONS are especially helpful to keep the interest of younger children. The black-board should be in a conspicuous place, where all the class may easily see it, and all that the teacher writes on it.

QUESTIONING.—Instead of *lecturing* the children in your class, or speaking continuously to them on the subject for the day, it forms a pleasant break to put a question to the children occasionally. This will at once reveal in what measure they understand your teachings.

The Bible Students' Class.

PAPERS on the subject mentioned in last month's *Magazine* must reach us at least by August 1st. We rejoice to notice the increased interest taken in the subjects by younger members of the Class of late. May they find "great spoil" in searching the Word on this most important subject. The subject is—"SALVATION: Past, Present, Future." New members may join in the study at any time by sending their names and addresses.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book, and in "The Scheme of Lessons for Sunday Schools" for 1888.

AUGUST 5th.—The Feast of First-Fruits.—Lev. xxiii. 9-14.

The Sheaf—The Waving—The Harvest.

THE third of the seven great feasts of Israel's sacred year was the feast of first-fruits. On the morrow after the paschal Sabbath (our first day of the week) a sheaf was to be reaped out of the harvest field and brought unto the priest, to be "waved" before the Lord. This first-fruit sheaf was then to be accepted for them, and with it burnt-offerings, meat-offerings, and drink-offerings were offered, notably no sin-offering. The answer to this expressive type is found in the resurrection of Christ. "Christ the *first fruits*" (1 Cor. xv. 20). The *first-born* from the dead (Col. i. 18). The *beginning* of the creation of God (Rev. iii. 14). He, the first-born of many brethren (Rom. viii. 29), was raised out from among the dead, and accepted by God as the representative of all His people. He, as the "corn of wheat," was *alone* in incarnation, the only-begotten Son of God, but having fallen into the ground and died, He was "begotten" *from* the dead (Acts viii. 33). The first sheaf

of a new harvest. The first-born among many brethren. His resurrection is the pledge of theirs. As God had honoured the day of the passover feast in the death of His Son, so He honoured the day of the waving of the sheaf of first-fruits in His resurrection. When the Sabbath was past the Marys visited the sepulchre, to find that God had reaped the first sheaf of resurrection (Matt. xxviii. 1). The resurrection of those who sleep in Christ will be at His coming (1 Thess. iv. 16; 1 Cor. xx. 23). The resurrection of the wicked dead after the thousand years of the millennial reign (Rev. xx. 4).

OUTLINE LESSON FOR INFANT CLASSES.

SHEAF OF CHRIST THE **FIRST**-BORN **R**EAPE**D**. **A**CC**E**PT**E**D.
 CHRIST THE **FIRST**-BORN **R**AI**S**E**D**. **A**SC**E**ND**E**D.

AUGUST 12th.—**Pentecost, or Feast of Weeks.**—
 Lev. xxiii. 15-21.

The Loaves—The Leaven—The Offerings.

THE feast of first-fruits had its fulfilment in the resurrection of Christ, and the feast of weeks, or Pentecost, in the descent of the Holy Spirit. It is called Pentecost (Acts ii. 1), because it occurred fifty days after the feast of first-fruits; and the "feast of weeks," because of the same period—measured by a week of weeks, 7 by 7-49. "The morrow after the Seventh Sabbath" began the feast. Two loaves baked *with* leaven were brought and waved before the Lord; the first-fruits unto the Lord, and with or over them, were offered burnt-offering, meat-offering, peace-offering, and *sin-offering*. The distinctive feature in these loaves was, that they had leaven in them, and that a sin-offering was offered with them. That these loaves do not point to Christ is clear, the presence of leaven—ever the type of evil—determines this. Of what, then, are they the figure? The New Testament supplies the answer. Fifty days after the resurrection of Christ, a company of disciples waited in an upper room in Jerusalem praying. "When the day of Pentecost had fully come" these disciples received the gift of the Holy Spirit, sent forth from the Father and the Son (John xv. 26), and a *new* thing was formed in the earth. Out from Jew and Gentile a people were called to form a *new man* (Eph. ii. 15), the body of Christ, the Church. The two loaves may point to the fact that this new man is formed of those who were Jews and Gentiles, the

presence of leaven show that, although indwelt by the Spirit, and united to Christ and each other, they are not sinless; while the offering, typical of Christ's sacrifice in all its perfectness, reminds us that believers individually, and the Church collectively, are nevertheless accepted before God according to the value that He sees in the sacrifice of Christ, under the shelter of which they stand. The antitype of this feast goes on until the present time, and will until the Lord comes.

OUTLINE LESSON FOR INFANT CLASSES.

TWO LOAVES SAINTS with BURNT-MEAT-OFFERINGS. CHRIST for
 WITH LEAVEN. SIN in them. PEACE-SIN- CRUCIFIED them

AUGUST 19th.—Feast of Trumpets and Atonement.—
 Lev. xxiii. 24-33.

The Interval—The Trumpets—Atonement.

FOR an interval of four months there was no "feast of Jehovah," and no "convocation" of the people. Between the feast of Pentecost and the feast of trumpets this interval came in. After it came the last three feasts of the Jewish year in quick succession. We may learn from this, that what God began to do at Pentecost—viz., to gather out a people from the world by the gospel, uniting them to Christ and to each other by the Holy Spirit—would go on for long, without the introduction of any *new* work of God. The present dispensation answers to that interval, during which the work begun at Pentecost goes on. The next three feasts have special reference to the *future*, as the last four have to the *past*. The feast of trumpets points on to the time when God will awaken and gather His earthly people (Israel). Then the trumpet shall be blown (see Isa. xxvii. 1; Psa. lxxxii. 3), and the dispersed ones gathered. The day of atonement, which followed nine days later, points to their "conversion" and cleansing from sin (see Zech. xiii. 1; Isa. liii.). For particulars of the day of atonement (see Lev. xvi.). We may learn also from the order of these feasts a gospel lesson. The trumpet awakens; the atonement cleanses. The sinner must first be awakened, then forgiven (Isa. vi. 5, 6); first convicted, then converted (Luke v. 8, 9; Acts xvi. 28-31).

OUTLINE LESSON FOR INFANT CLASSES.

SINNERS MUST BE CONVICTED—by the truth of God.
 CLEANSED—by the Blood of Christ.
 CONVERTED—by the Holy Spirit.

AUGUST 26th.—Feast of Tabernacles.—Lev. xxiii. 34-44.

The Coming Age—The Cross—The Glory.

THE feast of tabernacles was the last of the seven annual feasts of Jehovah observed by the nation of Israel in their land. It was a memorial of their wilderness days, and a foretaste of their coming glory, when under Messiah, their King, they shall be brought into blessing in the latter days. It was a season of great joy and rejoicing, at the close of the harvest and the vintage. It will have its fulfilment in the millennium. We may here, as elsewhere, learn a gospel lesson. Awakening and cleansing precede the joy and triumph of this feast, as conviction and conversion must in the case of every sinner precede glory. No glory with Christ apart from conversion. Justification, peace, access to God, and rejoicing in hope of glory, is God's order (Rom. v. 2, 3). The passover was the *first* feast, the feast of tabernacles the *last*; and only those who begin with the cross of Christ will share His kingdom; only those who trust His blood will see His glory, and be with Him where He is.

OUTLINE LESSON FOR INFANT CLASSES.

<p>FEST OF TABERNACLES. FORETASTE OF GLORY.</p>		<p>CLEANSED BY THE BLOOD. CROWNED IN THE KINGDOM.</p>
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Correspondence.

A. N. asks:—"Can you give us any help how to make a Black-board for Sunday School use?"

A "SUNDAY School Teacher," London, wishes to know where a set of good Scriptural lantern slides of Old Testament subjects, such as "The Life of Joseph, Samuel," &c., can be obtained. They are for use at Sunday School tea meetings, &c.

[Can any of our readers give information as to these two items? The subjects being of general interest, we shall be glad to insert answers if given early, in next month's Magazine. Questions of such a nature, and on all points of practical interest in work among the young, we shall be glad to have at any time.] Ed.

NEW TEACHERS.—“We never press any one to take a class. When there is a vacancy, or if our numbers so increase that it becomes necessary to form a new class, we make it known to the church on Lord's-day morning, and, at the same time, ask God to bring us the right person; and, as a rule, we get exactly what we need. Then, in order that all the workers may have fellowship in the bringing in of the new worker, his (or her) name is mentioned at our teachers' meeting on Monday night, and all being of one mind, the new teacher takes his place the following Lord's-day.”

A STRANGER'S VISIT.—“We had been toiling on here for long without seeing any conversions, and quite disheartened. A young brother from a neighbouring town came over to spend the Lord's-day with us, and to take the Gospel Meeting in the evening. ‘Would you mind me saying a word to the children at the Sunday School,’ he said, as I was putting on my coat to leave. ‘I will be very glad to come along for fifteen minutes at the close of lessons, and speak to them, if you like.’ This was something new for us. We had the orthodox round of lessons, and a monthly address from the superintendent, but nothing of this kind. However it was agreed to, and the young brother came along as he had promised. He told the story of his conversion, then lovingly, faithfully, and very personally, spoke to them, urging them to accept of Jesus then and there. ‘We'll have an after-meeting, he said, for those who want to be saved to-night, the rest may go after we sing.’ We were surprised at this style of going to work; in fact, some of us in our own minds questioned the wisdom of it. However, we had our prejudices completely disarmed, when we saw a whole seatful of boys and girls remain, evidently deeply impressed and anxious. After all was quiet, he said (turning to us), ‘Now, here are souls anxious to be saved to-night, let us take one apiece and point them to Jesus.’ Some of us were not very well fitted, for the work was *strange* to us, but we did our best, and that night God gave us the joy of seeing half-a-dozen of our children brought to Christ. ‘Praise God,’ said the lad, ‘and there's more to follow,’ and there truly has been, for that night's work was as the first sheaf of harvest.”

[It would be well for many Sunday Schools if some such brother paid them a visit. There is nothing doing for God. Possibly few of those taking the lead are in such a condition of soul that He can use them. They might be roused up, by seeing the hand of the Lord working with one who is living for God, and watching for souls.] Ed.

Work and Workers amongst the Young.

Short, concise, and pointed reports of work and movements of workers will be welcome for this corner at any time. Children's services, conferences, and forthcoming meetings we will be glad to announce at any time. Communications to be accompanied with sender's name and address.

INTERESTING gatherings of children have been addressed twice a week in Falkirk Tent by T. M'Laren, jun., of Glasgow, and others.

George Bennett, of York, is at Aberystwith, Mid-Wales, during August, for Children's Services on the beach, and will be glad to have the fellowship of brethren during their holidays who have a heart for work among the young. His address is—Post Office, Aberystwith, Wales.

SHORT NOTES.—Continued blessing in Sunday School, Nicholson Square Hall, Edinburgh. At Broxburn, Linlithgowshire, there has been conversions, and classes formed for young believers. H. V. Anderson, of Motherwell, who has long taken an active interest in Sunday School work there, has been in failing health for some time, and has gone a voyage to recruit his health. Lively interest continues in Sunday School work at Walthamstow, Essex. A goodly number of workers from Glasgow, Edinburgh, Galashiels, Broxburn, Hamilton, Motherwell, Leven, and other places, came together for Conference in Nicholson Square Hall, Edinburgh, on 27th June. Subject—"The Qualifications and Work of a Sunday School Teacher" was discussed practically, and, we trust, with profit.

Much blessing has of late been given in the Iron Room Sunday School, Chernut Street, Liverpool. A correspondent writes:—"We have had a most refreshing time of late among the children. Fourteen give a clear testimony of having passed from death to life. Two are to be baptized on Saturday; others next week.

Good work has been done in a Sunday School at Aughavey, Co. Tyrone. "Some were converted during a series of special meetings. One little fellow was brought to decision through a hymn (No. 140). Praise the Lord, and pray for more to follow."

We are glad to learn that Swan and Faulkner have met our dear brother, Fred. Arnot, in Central Africa. No doubt it was a joyful meeting, and by this time we fondly hope they are all at work, telling old and young the "old, old story." We give in this month's *Young Watchman* a portrait of Fred S. Arnot, and next month we hope to give portrait of C. Swan, with Swan & Faulkner's camp and carrier boys in the desert, taken on the spot.

The School of God.

IT seems to be the way of the Lord now, as in ages past, to have those whom He uses to do His work in the world, first alone with Himself. He does not hurry them forward to the front of the battle; He detains them first awhile in His school. He had Moses alone with Himself in the desert for forty long years, fitting him for future service. David was alone with God in the sheepfolds, learning how to slay the lions and bears that assailed the flock, long years before he was allowed to come forth to slay Goliath in presence of the army of Israel. The secret training, and the victory in the solitude of the desert, where no eye but God's was looking on, were a necessary part of training for public service. And our God will have it so. He uses no unskilled workman in His service. He entrusts His business to those whom He has proved. Those whom He has used most as instruments to do His work, are those who have been under training in His school. "Let these first be proved, then let them serve" (1 Tim. iii. 10 Greek) is a statue of His kingdom.

There is a growing tendency in our times to set this aside, and to ignore it. In the desire to serve, it is apt to be missed out, and a short cut taken to the public place, omitting the discipline of the School of God. The result is, that a race of would-be preachers and teachers have risen up, of different type from those of olden time. Traders in theoretic Christianity: retailing borrowed truths, the result of others' toil; pedantic, heady, high-minded, and full of self-esteem. Nor need this be wondered at, since they have run without being sent, and pushed themselves into prominent places, untaught of God, and unfurnished for His work. A barren, lifeless

ministry, devoid of spiritual unction, sap, or power is ever the inevitable result. Where are the conversions, and where the souls revived and blessed? Plenty of intellectual hair-splitting and dry theology, but an utter lack of the power of God.

We are convinced that this is what is killing the work of the Gospel among old and young in many places, and casting a withering blight over what was once as the garden of the Lord. The same is true in many a Sunday School. The men who have clutched the reins are not, in many cases, fitted to hold them. They are not "in touch" with God; they have not passed through His School; they have run unsent, and ordained themselves without being called of God. Sad as it is to see the havoc they can work, while their domineering influence lives; there is one thing sure, their course will soon be run. Sooner or later they will find their level, expose their emptiness, and sink down into their true place. Only *that* which is of God will run its course, and that which He approves can never be overthrown. Dear Christian workers, have you been in the School of God? Have you learned from God that which you teach to others? Has He called you to your present sphere of service, or have you run uncalled, unqualified, to find your work unblessed, and to be unrewarded at Christ's judgment-seat?

Militiamen and Regulars.

"**W**HAT a lot of soldiers you have here about just now," I said to a friend the other night as we walked along the street together. "They are only militiamen," he replied. "We have them for a month every year; the rest of the year they are civilians." It occurred to me at the time, that there are

not a few militiamen among the army of Sunday School workers. Up in full muster at a conference or a tea meeting, but hardly to be seen at ordinary times. This class of warriors are of little use: they simply do "to make up the number," as somebody has said. They cannot be counted on. What the work needs is an army of "regulars," true as steel, at it all the year round, ever "on service," enduring hardness as good soldiers of Jesus Christ.

Sunday School Libraries.

IN an age of reading like ours, it is well to supply our young folks with such books as will both interest and instruct them. Boys and girls will read something, and if they do not get sound and healthy literature put within their reach, the devil will see to it that their cravings are satisfied with that which is vile and hurtful. The people of God, and especially those who labour among and have the care of the young, ought to use every influence within their reach to prevent the minds of the children, whom God has committed to their care, from being polluted by reading the vile demoralising books and periodicals that teem in thousands from the press on every side, and find their way into the hands of our boys and girls in every rank of life. The most effectual way to do this, is to fill their hands with something better; to provide them with the use of books of a healthy, sound, and scriptural character, that they could take with them to their homes and read in their spare hours. Many of the children who attend our Sunday Schools have no such books at home. Their parents do not possess them. The weekly newspaper, or the trashy novel with its sensational stories and romances, reeking with crime and immorality, and every sensual and devilish

thing, is the only "library" they have access to. Many of them would willingly read other books if they had them, and so would their parents. It is by no means a difficult thing to procure such books, and to have them accessible to the children who attend our Sunday Schools. It can be set agoing very simply, and without much expense, for example, in the following manner:—Get a simple case with shelves, like a cupboard, to hold the books, and a suitable person to act as "librarian." If any of the teachers have spare books, let them make a beginning by presenting them, or, if they have not, a small purchase will do as well. Then invite the saints to do likewise. Fix a night in which those presenting books could bring them; or if a "collection" be agreed on, then suitable books could be bought by the superintendent and teachers. They need not be expensive. They ought to be attractive, and, above all, *sound to the core*. Novels, secular or sacred, should have no place. Good stirring Gospel stories, biographies of earnest Christian men and women, lives and labours of missionaries in other lands, and books on Bible countries, suitable for children of various ages and conditions. Have a list of the books and their numbers. When a book is given out, let the name and address of scholar, number of book and date, be noted; a week, a fortnight, or a month, as may be thought best, allowed for reading, and a time fixed and duly intimated for changing books. If the books are covered with a plain durable cover they will stand longer, and those receiving them should be exhorted to keep them clean, and in most cases this will be done. By this simple means, many of our dear scholars, and those in their homes, may have the Gospel presented to them; halting ones be brought to Christ, backsliding ones restored, and the lambs of the flock encouraged and led on in the ways of the Lord.

The Bible Students' Class.

Subject: SALVATION—Past, Present, and Future.

THE following texts are a compilation from the papers sent by members of the Class:—

Salvation—*Past* (Rom. i. 16; Acts xxviii. 28; Acts xvi. 31; Rom. x. 10; Mark xvi. 16; John x. 9; Isa. xlv. 22; Luke vii. 50; 1 Cor. i. 18; xv. 2; 2 Tim. i. 9; Titus iii. 5).

Salvation—*Present* (Heb. vii. 25; Rom. v. 9; James i. 21; 1 Tim. iv. 16; Prov. xx. 22; Psa. cxix. 94; xxxvii. 39; Phil. ii. 12).

Salvation—*Future* (Rom. xiii. 11; Heb. ix. 28; Phil. iii. 20; Lam. iii. 26).

NOTES.

“Salvation is of the Lord” (Jonah ii. 9). The work of the Father, the Son, and the Holy Spirit. “Neither is there salvation in any other” (Acts iv. 12).

“Christ Jesus came into the world to save *sinners*” (1 Tim. i. 15). “The Son of Man is come to *save* that which was *lost*” (Matt. xviii. 11). As *lost sinners*, “the salvation of God is sent” to us (Acts xiii. 26), meeting us in our degradation and need as Gentiles (Acts xxviii. 28), without God, and afar off (Eph. ii. 12). “The grace of God hath appeared, bringing *salvation* (Titus ii. 11, R.V.), and “the Gospel is the power of God unto *salvation* to every one that believeth” (Rom. i. 16).

The Salvation which is Past.—When the sinner believes on the Lord Jesus Christ, he *is* saved (Acts xvi. 31). This salvation takes place at the time of *believing* (Mark xvi. 16); *looking* (Isa. xlv. 22); *entering* in (John x. 9). The believer receives “the *knowledge* of salvation” (Luke i. 77) by believing God’s Word, and the “joy of salva-

tion" (Isa. xli. 12) results from the knowledge of it. Believers can say they "*are saved*" (1 Cor. i. 18), and rejoice in "God, who HATH saved them" (2 Tim. i. 8, 9; Hab. iii. 18). This aspect of salvation is past for all who believe.

The Salvation which is Present.—"He is able also to save them to the uttermost" (or to the very end) "that come unto God by Him" (Heb. vii. 25). "Much more being reconciled, we shall be saved by His life" (Rom. v. 10). This salvation goes on from day to day; it is carried on by the Lord Jesus in resurrection, as our Advocate (1 John ii. 2) and High Priest (Heb. ii. 15, 16) at God's right hand. He saveth those who *trust* in Him (Psa. xxxvii. 40), who *wait* on Him (Prov. xx. 22). By receiving and abiding in the Word of God the believer is saved from evil doctrine and backsliding (1 Tim. iv. 6; James i. 21). Many of the prayers of scripture, notably in the Psalms, refer to this present aspect of salvation, and not, as they are often applied, to the salvation of the sinner. For example, "I am *thine, save me*" (Psa. cxix. 94). "*Save us, O God of our salvation*" (1 Chron. xiii. 32). In this connection believers are exhorted. "Work out *your own salvation* with fear and trembling, for it is God that worketh in you" (Phil. ii. 12, 13).

The Salvation that is Future.—"Now is *our salvation* nearer than when we believed" (Rom. xiii. 11). "We look for the Saviour, the Lord Jesus" (Phil. iii. 20). "He shall appear the second time without sin unto salvation" (Heb. ix. 27). This aspect of salvation is yet future. It refers to that complete deliverance which will be wrought for believers at the coming again of the Lord Jesus, when—body, soul, and spirit—they shall be like Him, and with Him. We are "hoping" and "waiting" for the salvation of the Lord" (Lam. iii. 26).

Thus we *are* saved; we are *being* saved; and we *shall*

be saved. Salvation from sin's *penalty*—past ; from sin's *power*—present ; from sin's *presence*—future. Saved from its penalty by His *death*, from its power by His *risen life*, and from its presence by His *coming again*.

(*Jottings and Questions next month, God willing*).

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book, and in "The Scheme of Lessons for Sunday Schools" for 1888.

SEPTEMBER 2ND.—Jesus before Pilate.—Luke xxiii. 1-4, 13-16.

The Angry Crowd—The Silent Sufferer—The Choice of Pilate.

FROM the Council of the Sanhedrim Jesus was taken to the palace of Pilate, the Roman governor. The religious leaders of the people had condemned Him to death, but they had no power in themselves to carry out the sentence, He must be tried by the Roman judge, and Pilate, the governor, must give consent to the death. The crowd lead Him on to the governor's palace, and into the Judgment Hall. Pilate being a Gentile, the priests are afraid to enter, lest they should be defiled, and thus hindered from eating the passover. To meet their scruples, Pilate comes forth (John xix. 29), and asks what the charges are against the prisoner. They have no charge to make, but they let Pilate know that they want to slay Him if they had the power (John xix. 32). Pilate then enters the Judgment Hall, and stands face to face with Jesus. What a moment for the Roman governor: face to face with the Son of God, now standing like a lamb dumb before His shearers. He asks several questions, and returns to the priests and people, saying, "*I find no fault in this Man.*" Poor fickle Pilate, willing to release Jesus, yet afraid of offending the crowd, and, in spite of his conviction, swayed by the voices of the crowd, incited by the priests, he delivers Jesus to be crucified. Such a moment there is in the history of the sinner. He is brought face to face with Christ, His Gospel, His salvation, and must either receive or reject them. Pilate's question must be answered then, "What shall I do, then, with Jesus, which is called

Christ?" (Matt. xxvii. 22). Some receive Him (John i. 12), and are saved; others despise or neglect, and are lost (Acts xiii. 40; Heb. ii. 3).

OUTLINE LESSON FOR INFANT CLASSES.

PILATE'S QUESTION.

What shall I do then with Jesus?

THE SOUL'S ANSWER.

Receive (John i. 12).	} or {	Neglect (Heb. ii. 3).
Trust (Isa. xii. 2).		Despise (Acts xiii. 40).
Confess (Rom. x. 9).		Reject (John xii. 48).

SEPTEMBER 9th.—**Herod and Jesus.**—Luke xxiii. 5-12.

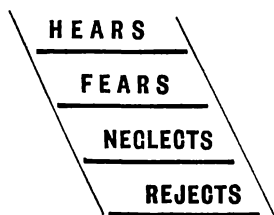
Herod—His Progress in Sin—His End.

WHEN Pilate was told that Jesus was from Galilee, he thought that he had found a way of escape from condemning Him, and that he would be able to maintain a neutral position towards the Holy Sufferer. So often thinks the sinner; but it is impossible. Jesus is sent to Herod, the tetrarch of Galilee (Luke iii. 1), who was at that time in Jerusalem. This Herod was one of the basest and vilest of men. He had beheaded John the Baptist, the faithful witness and forerunner of Jesus, and little justice might be expected from him. Yet he was exceeding glad to see Jesus, and hoped to have his curiosity satisfied, by seeing some miracle wrought, such as Jesus had wrought in Galilee, where Herod dwelt. But Jesus answered him not a word, yet he allowed his cruel soldiers to set at nought the Son of God, and clothe Him in a robe of shame. Herod is the picture of the hardened sinner, seared in conscience, and sold to Satan. Once he had heard John preach, and "feared him;" he was "exceeding sorry" to deliver Him to death, but now he joins his men of war in mocking the Son of God. He ordered Him back to Pilate, and over this they became friends. Such is the friendship of the world. Such is the path of the Christ-rejector, daily becoming more hardened against God: more fit for hell. History tells he was banished from his throne, and died detested by his people.

OUTLINE LESSON FOR INFANT CLASSES.

THE SINNER'S PATH.

HEROD.
HEARING.
HARDENED.



DEATH.
DAMNATION.

SEPTEMBER 16th.—Barabbas or Jesus.—Luke xxiii. 17-25.

Barabbas and Jesus—The Day of Decision—The People's Choice.

FROM Herod, the Galilean tetrarch's palace, back again to Pilate, the Roman governor, the Son of God is led, wearing the robe of shame. Again Pilate seeks to release Him, and declares His innocence. But the priests and scribes, this time joined by *all* the people, cry out aloud, "Away with this Man—crucify Him," and their voices prevailed. Pilate is perplexed. His own conscience, the sight of the meek and Holy Sufferer, and a message from his own wife, saying, "Have thou nothing to do with this just Man" (Matt. xxvii. 19), all press him on the one side; the voices of the priests and people on the other. He must decide *for* Christ, or *against* Him. It had been a custom for the governor to release some prisoner at the time of his visit to Jerusalem at the passover, and Pilate, thinking he might thus deliver Jesus, names Him as the one to be released, but the crowd demand that Barabbas, a notorious criminal and murderer, should be released to them instead. This was the man of the people's choice. "They denied the Holy One and the Just, and desired a murderer" (Acts iii. 13). Pilate washes his hands in water, as a sign that he had no share in the deed; but it was a hypocritical and empty form, for he immediately after delivered Him to be scourged, crowned with thorns, and mocked by his soldiers. Sinners cannot choose a neutral course: it must be Barabbas or Jesus; Christ or the world; heaven or hell; and to neglect the one is to choose the other.

OUTLINE LESSON FOR INFANT CLASSES.

THE SOUL'S CHOICE.

The World gives

Christ gives

PLEASURES of Sin for a Season
(Heb. xi. 25).
PROMISES Liberty (2 Pet. ii. 19).
PAINFULNESS with many Sorrows
(1 Tim. vi. 10).

PARDON (Isa. lv. 7).
PEACE (Rom v. 1).
PLEASURES for evermore (Psa. xvi. 2).

SEPTEMBER 23rd.—The Green Tree and the Dry.—

Luke xxiii. 26-31.

The Two Trees—The Son of God—The Sinner.

THE Son of God is now on the way to Golgotha, to die the death of the Cross. Crucifixion was a most shameful and cruel death; it

was only inflicted on the meanest and lowest of the people. Yet it was such a death that men in their cruel hatred assigned to Jesus, the Son of God; nothing less would give vent to the deep enmity to the Holy One of God. As He walks along, a few of the women of Jerusalem follow Him weeping, to whom He turns, and says, "Weep not for Me, but weep for yourselves and your children." They had filled up their cup of woe, and He knew they would soon have to drink it, as in a few short years they had, as a nation. Then fell from His lips the last solemn word He ever spake to sinful men: His last warning to the Christ-rejecting world. "If they do these things in a green tree, what shall be done in the dry?" The words have a primary application to the Jewish nation—its past and future woe; but they may be justly taken in a general way, as a question for the heart of every sinner. If such were the sorrows of Jesus, the sinless Son of God, suffering for sins that were not His own, what shall the sufferings of the sinner be for sins that he has done, and loved? If the Cross of Christ reveals, as it clearly does, the judgment of God against sin, when it was laid upon His Son, what will it be when it falls on sinners themselves? If the fair green fruitful tree (see Psa. i. 3) suffered so, what will the end of the dry fruitless and barren professor, and the grace-rejector be (see Luke xiii. 7-10; Heb. xi. 8)?

OUTLINE LESSON FOR INFANT CLASSES.

THE GREEN TREE—CHRIST.
 BEARING Fruit } (Psa. i. 1-3).
 BLESSED for ever }

THE DRY—SINNERS.
 BARREN (Luke xiii. 7).
 BURNED (Heb. vi. 8).

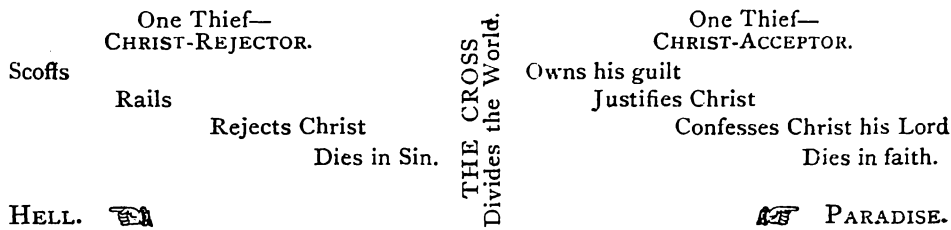
SEPTEMBER 30th.—**The Two Malefactors.**—
 Luke xxiii. 33, 39-41.

The Cross of Christ—The Christ Acceptor—The Christ Rejector.

CRUCIFIED with Jesus on either side were two robbers; "in the midst" was the Cross of Christ. That Cross then and now divides the world. On the one side are the saved, on the other side the lost. The two robbers here represent both. On the one side hangs a dying criminal, hardened in heart, scoffing at Christ, spending his last breath in enmity to God, and Christ-rejection. How fearful to be hurried thus into eternity, and so it was with him. He lived a criminal. He died a Christ-rejector. The other robber in the morning was a scoffer too (see Matthew xxvii. 44.), but by noon he

is convicted and confesses his guilt, rebukes the scoffer, justifies Christ, owns Him his Lord, in the face of the mocking crowd, and the mock inscription above His head. He speaks of His Kingdom, and desires to be "remembered" by Jesus in the day of His coming glory. The Lord, who up till this time has been silent, now speaks to the robber by His side, "Verily I say unto thee, to-day shalt thou be with Me in Paradise." This was far more than the robber asked. A present salvation, and a place in Paradise *with* the Lord after death. This is the portion of *all* who now believe the Gospel. They receive a present salvation and the knowledge of it now (John, iii. 36., Acts, xvi. 31.) and at death they are "absent from the body and present with the Lord." (2 Cor., v. 8.), with Christ which is far better (Phil., i. 23). These two robbers, one on each side of the Cross, represent the Christ-acceptor and the Christ-rejector.

OUTLINE LESSON FOR INFANT CLASSES.



Questions and Answers.

Q. Would it be wrong for a sister to engage audibly in prayer at a small meeting of teachers, where the greater part are females?

A. The Scriptures teach, that audible prayer and public ministry are not to be shared by sisters in Christ *in the Church*. We do not know of any Scripture that would forbid a godly sister to express the desire of her heart to God, when gathered in such a capacity as that mentioned above. Yet, if all are not of one mind that it should be so, it would be well for the female teachers to pray Hannah-like in their hearts while their voices are not heard.

Q. Do you consider it would be out of place for a female teacher to ask questions at a gathering of teachers for mutual edification?

A. We think the brethren who would prevent them, should be asked to give very definite and Scriptural reasons for doing so. Some

seem to think that because God has wisely imposed certain restrictions on woman's oral ministry, that she should never speak at all on the things of God, unless it be at home to her children, or in some other lonely corner, where it will be beyond all doubt she is not "usurping authority." We may say bluntly, that we do not go in for this at all. Happily we have no cause, for, we have invariably found that, where there are a lot of female teachers, there are well ordered, fruitful Sunday Schools, with all decorum and modesty. Teachers' meetings where there is liberty, yet no license; and happy, hearty work and fellowship among male and female teachers. It is a kind of "hobby" that some have, to crush out all female help and ministry out of the Sunday School, the Church, and the Gospel alike, whereas, God has given a unique and honoured place to Christian women who have the opportunity, the grace, and the fitness, to do valiant work for His Name in all these circles.

Work and Workers amongst the Young.

Short, concise, and pointed reports of work and movements of workers will be welcome for this corner at any time. Children's services, conferences, and forthcoming meetings we will be glad to announce at any time. Communications to be accompanied with sender's name and address.

CHILDREN'S Meetings are held twice a week in a large Drill Hall, near the Glasgow Exhibition. Pray for blessing.

A new Sunday School has been opened in Kilwinning, Ayrshire.

A Wishaw correspondent writes:—"The Lord is still prospering our little school. The hall is now filled, and there is no lack of earnest teachers."

Cheering reports come of the Lord's work among the young at Walthamstow, Essex.

SHORT NOTES.—Large Sunday Schools, and much blessing in Melbourne, Australia. In Brisbane, Queensland, there is also one recently begun, in which several brethren, who formerly were teachers "at home," labour. Holt, M'Clay, and Mitchell have been in Aberdeen. Prayer is asked for a little school in the north of Ireland.

Visiting the Children.

NOT only in case of sickness, or absence from their classes, but at ordinary times it is well to pay the children a visit at their homes, in every case where this is possible. The children themselves will be delighted, and in many cases, so will the parents. Some who have little care for their own souls are nevertheless glad when some one takes an interest in the souls of their offspring. To secure the parents' confidence, even should they be unconverted is an all-important matter, and a personal visit will go a very long way to bring this about. We have known cases, where, previous to such a visit, the parents showed little or no interest in their children coming to school, but ever after, the teacher had their warmest sympathy: the children were there in time, with their texts and verses committed to memory, all owing to the enlisted co-operation of the parents at home. Then there is often an opportunity for speaking a plain and pointed word to the parents themselves on the Gospel, and for inviting them to come and hear it preached.

In larger schools there are one or two who give themselves specially to the work of visitation, and who accompany the teacher when a visit is made to the home of any of his scholars.

In the case of any of the scholars being ill, the other children in the class should be told by the teacher the cause of absence, and the sick one specially remembered in prayer. Where there is no one specially undertaking the work of visitation, it would be well for two of the teachers to visit together. In this work "two are better than one," and the fellowship of a co-worker is seasonable. Where the homes of the children are not accessible, an invitation to come and see the teacher, or in case of sickness, a little remembrance sent by post, will, in some measure supply the lack.

Revive Us Again.

YES, *again.* We cannot live upon the past; we need a present reviving from the presence of the Lord. First, in our own souls, then in the work to which the Lord has called us. In many places where the work of the Lord was seen some years ago, all is now dry and barren. The children come and go as usual, but none of them are awakened: none converted. Why is this? The workers need to be revived again. Spiritual life is low: the voice of prayer is seldom heard. The machinery goes on, but there is a lack of power and blessing. It is time to seek the Lord; to search our ways before Him, to drag the Achans from their lair, and execute the judgment of the Lord upon them. Then the former days will return. The Lord will send a plenteous rain. Sinners will be saved, and the Lord's little ones will go on "going and growing." From longing hearts let the cry go forth, "Revive us Again."

Not Respectable.

I WONDER that Miss M—— would visit every afternoon in that low neighbourhood, and teach these dirty urchins in that Ragged School. There's not a respectable person goes to it." She was a gayly-dressed church member, a professed disciple of Christ too, but one of the respectable kind of Christians who are always afraid of going "too far," who made the statement about her cousin. Miss M——, the subject of the above remarks, when she heard them, quietly said, "Ah! well, the Lord Jesus was not respectable either, for He was wont to company with publicans and sinners, and I shall never aim at being more respectable than He was."

This was a noble answer, one worthy of a saint of God. "Respectable" Christianity can go in for parties, amusements, gaudy dress, and all other forms of worldliness; anything, in fact, but full and hearty surrender to Christ, a clean cut from the world, and an out-and-out following of Him through good and bad report. This is what the flesh will never approve of: it is not "respectable." All hail the stigma! Such "respectability" may it never be mine.

Facts and Fiction.

THE actor Garrick was once asked by a preacher of the Gospel, how it was that he could make the people weep in the theatre as he acted fiction, when the people listened to him in the church unmoved. The actor replied, "I suppose the reason is, that I act *fiction* as if it were *fact*, and you preach *facts* as if they were *fiction*."

The same may be said concerning many who preach the Gospel and teach in the Sunday School. The solemn verities of sin and salvation, of life and death, of an everlasting heaven and an eternal hell, are often spoken of with such composure and indifference, that it is little wonder that those who hear fail to be aroused, convicted, and converted. The words of such teachers awaken no interest, and kindle no enthusiasm in those who hear. The fact is, the truths spoken by their lips have little hold of their own hearts. They have never felt their power, or once felt their savour has been lost. They deal in theories, or, as the actor put it, "they preach facts as if they were fiction."

Dear fellow-teacher, do you believe in the realities of heaven and hell—an everlasting heaven of glory and an eternal hell of woe—and that those to whom you speak *must* spend eternity in the one or the other? Do you

believe that *you* will have to answer at Christ's judgment-seat for the way you have spoken to them of these things, and that their eternal salvation or damnation may greatly depend on your apathy or earnestness in dealing with them. May the solemn thought arouse our souls to earnestness, to speak of these things with glowing hearts, our words burning with compassion and intense reality.

The Bible Students' Class.

Subject: SALVATION—Past, Present, and Future.

JOTTINGS.

No. 42 says, "Salvation is of the Lord; the work of God from beginning to end." No. 17, "Purposed by God in wondrous grace, brought about by the redemption of Christ, and the knowledge of it given by the Word." No. 35 says, "In Titus ii. 11-14, we have all the three aspects of Salvation within the compass of as many verses." No. 76 says, "Salvation is not only *from* but *unto*; it is positive as well as negative: 'from sin' (Rom. vi. 14); 'self' (2 Cor. v. 15); 'the world' (1 John v. 5); 'unto life' (John v. 24); 'Sonship' (John i. 12); 'Service' (1 Thess. i. 9); 'Glory' (1 Pet. i. 4)." "The Salvation of God is 'eternal,' and can never be lost, yet the enjoyment of that Salvation may be lost through sin unconfessed, and by carnal and worldly walk and ways."

QUESTIONS.

Is it right to say "the work of Salvation is a finished work?"

No; there is no such expression in the Scriptures. The words, "It is finished," uttered by the Lord Jesus on the Cross, do not refer to Salvation, but to the work that the Father had given Him to do. The work of atonement was finished when, through the eternal *Spirit* *He* offered Himself without spot *to God*, but the Salvation of an individual sinner is not begun until he hears and be-

believes the Gospel; then it goes on until the Lord comes when it will be completed.

To what salvation does 1 Peter i. 5 refer?

Evidently to that salvation yet future (see also Rom. xiii. 11; Phil. iii. 20).

Is it possible for a believer to lose his reward?

Yes, quite possible. One whose works are burned (1 Cor. iii. 14) shall suffer loss, the loss of a reward, yet he himself shall be saved. Lot's person was saved out of Sodom, but his property, his works, and all the long life he spent there were lost.

The new subject for the class will be, "HOLINESS: what it is, and how it is attained." This subject is one of great interest, especially, as there are so many current mis-representations and counterfeits of it at the present time. We hope to see it taken up heartily, and beat out fully. The names and numbers of new class members, with a compilation of texts will appear next month.

The Tract Distributors' Band.

WE would call the personal attention of the members of the Bible Student's Class to the "Tract Distributor's Band" now being formed to spread the Gospel among needy perishing souls. The "Word" and "Work" go well together: the Word of God to explore and study; the Work of God to employ and engage our best energies. This little service we believe will yield much blessing to all who engage in it, and the Gospel of God will be spread abroad among needy ones who seldom hear it. For full particulars see "The Young Watchman," for October, or by sending a post card to the Editor, with class number, or name and address; a card with various items of interest in connection with this little service will be sent to any one, post free.

Rewards and Gifts.

MANY excellent Sunday School workers have a difficulty in giving their scholars rewards for good attendance, and for learning the memory lessons well. We fully admit that the system of prize-giving, preceded by competitions of various kinds, in many Sunday Schools, is a fruitful source of dissatisfaction and trouble, and in no wise conducive to the spiritual prosperity of the work. On the other hand, we think it is possible to give the children occasionally a nice and useful book as a gift, or even as a reward, without raising emulation or rivalry in the class. Our Master in heaven gives rewards for faithful service, and in like manner so may we. Only, it should be distinctly understood by those receiving them, that such rewards are given as an encouragement to further diligence, and not as a mark of honour for a victory achieved over others in the class. The distribution of such rewards ought to be made in public, before the whole school, the occasion affording an excellent opportunity of putting the truth of God concerning gifts and rewards before the children.

The Teacher's Basket.

LOSING THE CHILDREN.—In certain Sunday Schools there is a constant dropping off among the children. Before Christmas or a Tea Meeting the numbers mount up, but a few weeks later they are down to the old score again. There is generally a cause for this, and the cause is invariably incompetent teachers and bad management. When a teacher finds himself unable to keep his children, except by the artificial means of "Tea Meetings" and such like, it would be worth while for him to consider whether he has not mis-

taken his calling in being a Sunday School teacher. It is simply deplorable, to see a school going steadily *down* because of the egotism of some individual who thinks he has a "gift" which nobody can discern but himself. A little honest, straightforward dealing with such a person is at times necessary, especially, if he has not enough sense to take the hint and remove himself voluntarily.

LORDING IT OVER FELLOW-WORKERS.—Frequent complaints are to be heard of superintendents "lording it over" their fellow-workers, and giving out their orders in a high-handed sort of way. A man of this spirit is very unlikely to succeed in drawing workers around him, or in guiding the affairs of the school in harmony and peace. The utmost fellowship ought to exist among workers, and especially between the overseer and teachers on all matters affecting the welfare of the school.

YOUNG TEACHER'S CLASSES.—In some schools there is a class conducted by some well-taught and godly elder Christian, with the view of helping and instructing them in turn to be teachers of others. As need arises, one after another is drafted out of this class to fill the place of teachers. A good and deeply important work, but it requires a wise, godly, and well-taught Christian to conduct it.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book, and in "The Scheme of Lessons for Sunday Schools" for 1888.

OCTOBER 7th.—The Year of Jubilee.—Lev. xxv. 1-28.
The Lost Inheritance—The Hired Servant—Redemption—Liberty.

EVERYWHERE on the sacred page, the story of man's ruin as a sinner, and of God's grace, meets our gaze. Here in the jubilee year we have both in their fulness. The inheritance in Canaan given

by Jehovah, has been lost, or perchance, because of poverty it has been sold (ver. 25). Sadder still, the man himself has been sold, and is the hired servant of another man (ver. 39). The man has lost *both* his liberty and his inheritance. Either he or his kinsman might redeem the possession, failing that, it was his no more. Man has sold himself to sin and Satan (Rom. vii. 14; Eph. ii. 3); he is their bond-servant (John viii. 34); Rom. vi. 20), hired by the pleasures of sin for a season. He has forfeited heaven: lost his inheritance through sin. He cannot redeem himself, for he has "nothing to pay" (Luke vii. 42), his brother cannot, for he is no better off himself (Psa. xlix. 7). On the fiftieth year, Jehovah Himself undertook their cause: the Holy One of Israel became their Redeemer. On the day of atonement, that day on which the blood was sprinkled on and before the mercy-seat (see Lev. xxv. 9; with Lev. xvi), the trumpet of jubilee's sound was heard. It spoke "deliverance to the captives," and restoration of the lost inheritance. What a season of joy it would be, of family re-union, and return to a long-loved home. Such is the Gospel to the sinner. It tells of redemption through the blood of Christ (Eph. i. 7); of deliverance from the power of sin (Rom. vi. 22) and Satan (Col. i. 13); of an inheritance in heaven (I Pet. i. 4) and a title to be there (Col. i. 12).

OUTLINE LESSON FOR INFANT CLASSES.

<p>SINNERS ARE SOLD TO SIN AND SATAN.</p>	<p>LIFE TO THE DEAD (John v. 24). LIBERTY TO THE CAPTIVE (John viii. 36). LIGHT TO THOSE IN DARKNESS (Ma. iv. 16).</p>	<p>HOLINESS. HAPPINESS. HEAVEN.</p>
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OCTOBER 14th.—**The Levites.**—Num. viii. 5-16.

The Servants—The Fitness—The Service.

THE tribe of Levi was chosen by God to be His servants. They are typical of the believer as a servant of Jesus Christ, their preparation for the work is typical of that which fits for the service of Christ in the world. 1. They were "taken" from among the tribes and set apart for Jehovah's service. They had no special merit or title to such a call. Levi's character was the worst of Jacob's sons (Gen. xxx. 5). Their call was therefore "of grace." So with the sinner (2 Tim. i. 9). "Chosen not for good in me." 2. They were "*cleansed*" (ver. 6): this was the first stage in their preparation for service: it accords with the "washing of regeneration" (Titus. iii. 5): the heart sprinkled from an evil conscience (Heb. x. 22). 3. They were to *shave* their flesh and *cleanse* their clothes (ver. 7). The answer to this is found in I Peter ii. 1; Col. iii. 8, 9; 2 Cor. vii. 1. Next (4.) they were "*separated*" (ver. 14, with Rom.

i. 1.); 5. "given" to Aaron (ver. 16, with John xvii. 6). Their work was to bear the tabernacle, and to *do* the service thereof. Its various parts are seen in Numb. iii. 25-51; iv. 24-34. Ours is to manifest Christ to the world, and to serve Him in it (John xvii. 18). Every believer has his appointed work (Mark xiii. 34), and his appointed place (1 Cor. xii. 18).

OUTLINE LESSON FOR INFANT CLASSES.

HOW

SINNERS (1 Tim. i. 15).
BECOME
SONS (John i. 12), AND
SERVANTS (Ro. vi. 22).

CHOSEN OF
CLEANSED BY
CONVERTED TO
CONSECRATED FOR

GOD

Eph. i. 4.
Acts x. 11.
1 Th. i. 9.
Rom. xii. 1.

OCTOBER 21st.—The Manna Despised.—Num. xi. 1-10.

Bread from Heaven.—Received—Rejected.

THE manna is a type of Christ—Christ in humiliation here on earth. Christ as given by God to man: the Bread of Life. It came down from heaven during the night (Exod. xiv. 14), it lay on the ground, pure, *white*, unblemished (Heb. vii. 26; Song v. 10); *sweet* as honey (Psa. cxix. 103). Raised from its lowly place it was treasured in the *golden* pot within the veil (Exod. xvi. 33; Rev. ii. 17). Christ raised and glorified in heaven. First it was *received* and eaten; next it was *despised* (Num. xi. 6). Finally *loathed* (Num. xxi. 5). Some receive Christ (John i. 12): others neglect Him (Heb. ii. 3), and many reject Him (John xii. 48); among sinners; and among saints some feed on Him (John vi. 50), meditate on Him (Psa. civ. 34) and esteem His Word *pure* and *sweet* (Psa. cxix. 149-103), others through worldly lusts and carnal ways, turn *from* Christ and His truth, to the world and its fables (2 Tim. i. 15; iv. 10).

OUTLINE LESSON FOR INFANT CLASSES.

THE MANNA WAS

CHRIST THE BREAD OF LIFE.

GIVEN BY GOD.

RECEIVED BY SAINTS.

GATHERED BY THE PEOPLE.

REJECTED BY SINNERS.

OCTOBER 28th.—The Grapes of Eschol.—Num. xi. 17-33.

The Spies—The Earnest—Truth and Unbelief.

TWELVE spies had been sent to view the land: this was the people's desire (see Deut. i. 22) but permitted by God. Its object—to see if the land was "good or bad" (ver. 19); God had said it was "good" (Exod. iii. 8): unbelief, therefore, was the root of their mission. They return with good tidings of the land, bearing a cluster of grapes on a staff between two, an earnest of the land which they had been to possess. Canaan is a type of the heavenly places (Eph. i. 3) where our inheritance is (Phil. iii. 20) and where our enemies are (Eph. vi.

12). The earnest of the Spirit is already given (Eph. i. 14) to believing ones, that they may know the things given them of God (1 Cor. ii. 12), and they are called to *know* (Eph. i. 18) and *enjoy* (Eph. iii. 16-20) all that God has given them in Christ. Some go in, like Caleb and Joshua, and possess the land (Phil. iii. 8-10), others "draw back" (Heb. x. 38). A Gospel lesson may be learned here. The call to go in and possess Canaan was as the Gospel (see Heb. iv. i.), but it was not received by faith; they entered not because of unbelief (Heb. iii. 19). So the sinner who "obeys not the Gospel" (Rom. x. 16) but despises it, perishes (Acts xiii. 40): the *fearful* and the *unbelieving* go to the lake of fire (Rev. xxi. 8).

OUTLINE LESSON FOR INFANT CLASSES.

ISRAEL

DESPISED THE LAND (Psa. cvi. 24).
 ISOBEYED GOD AND WERE
 DESTROYED (1 Cor. x. 10).

CALEB AND JOSHUA BY

FAITH
 FOLLOW (see Num. xiv. 24).
 ULLY.

Correspondence.

PRAYER MEETINGS.—"I would call the attention of fellow-teachers to the importance of united prayer for our work among the young. For a long time we had no prayer meeting in connection with our School, and little blessing. Of course "the work among the children" was made mention of in prayer in a general way at the weekly prayer meeting of the Church, but beyond that, it was unprayed for, publicly and unitedly at least. We felt the dearth, and as we read in the "Worker's Magazine," reports of God's work here and there, we were stirred up to cry to the Lord. He heard us and answered abundantly. Many have been saved by the Lord, and we have a weekly prayer meeting, to which the workers come to a man, and I can testify it has been a source of great blessing to us all."

[No doubt; and wherever the people of God come together in down right earnest to lay hold on God, He will not disappoint them.]

LANTERN SLIDES.—In answer to a correspondent who made enquiry through the "Magazine" where good Scriptural Lantern Slides could be had, we may say, in reply, that we have communicated with the best makers, and compiled a list of those most suitable for Sunday School use, which we will be glad to send to anyone who may require them. They include "The Life of Joseph," "The Life of Moses," "The Tabernacle," "Views in Palestine," "The Parables," "Hymns," &c.

DEAF AND DUMB CHILDREN.—In reading the very interesting accounts of the “Children of Africa” in *The Young Watchman*, I was reminded of another class of children much nearer home who also need our sympathy and care, namely, those who are “deaf,” and of these, some are also “dumb.” They cannot make themselves understood except by signs; others have been taught to “speak,” and by watching the lips of those who speak to them they can understand what is said. None but those who are much with them can possibly know how difficult it is to teach them, or how hard for them to learn. The “blind” can be much more easily taught. We are thankful to know that much is being done to instruct and train them to understand and communicate with those around them; but much remains to be done. The kind of religious instruction that many of those children receive, does not help them to understand the Gospel, it rather obscures it. Will you, dear Christian worker, think of those needy ones and help us to pray that the precious Gospel Message may reach them, and that they may be brought to Jesus while they are young. That they are able to understand when the “Word of God” is explained to them, we have some precious proofs. One dear child, who has always been deaf, told her teacher that she was not afraid to sleep alone in the dark because Jesus loved her. She could not see Him but He could see her, and would take care of her. One day He will fetch her to live with Him; then He will make her hear and give her a harp and she will sing, “O how I love Jesus!” Some of these children know very little about Jesus. We hope if our fellow-labourers among the young should ever meet with any of them, they will try to make them understand their need of Jesus, and tell of God’s love in giving Him to die for us “while we were yet sinners” (Rom. v. 8). This will be possible, with patience and perseverance, as so many of them are now being taught to understand speech. May our hearts be filled with wisdom from above for this work, and with love and sympathy for those poor afflicted ones! We believe that many of them will be among that happy number who gather around the throne.”

[In large towns there are numbers of those dear children for whose souls no man cares. They may get somewhat of what is called a “Secular” education to prepare them to fill some kind of place in the world, but surely this is not all that they need. They are sinners as others are: they need salvation, and it has been provided for them. They are included in the “every creature” to whom the gospel has been sent. How then can they be made to understand it? We would suggest that *every Christian worker* should learn the Deaf

and Dumb Alphabet, and thus be able to speak by signs to any of those children with whom he might come in contact. It is by no means difficult, and practice makes one wonderfully expert in it. A class of such children, where they are to be found in numbers, could be easily formed in the Sunday School, and conducted by one well up in the "signs" and otherwise familiar with their ways. [The important issues of such a work no tongue can tell.] Ed. *The Deaf and Dumb Alphabet Cards may be had from "The Young Watchman Office" at 1d; post free, 1½d each.*

Work and Workers amongst the Young.

A GOOD work has been done in St. Helens. Nine or ten of the Sunday School children have *recently* professed conversion.

A correspondent, Hawick, N.B., writes—"We have had a very blessed time among the children during the last twelve months, and I believe there is more to follow."

A Sunday School has been begun at M'Keesport, Penn., United States of America. Prayer is earnestly asked for its work and workers."

A correspondent, Brockville, Ontario, writes—"Our Sunday School is increasing. We commenced with six children and six grown-up people. We number now about fifty. Several of the girls have been saved. We bless His Holy Name for these few."

In Hull, an increase of numbers and interest.

Good news of conversions in several Sunday Schools in Canada. A little girl was lately brought to Christ in Dakota, through the words, "I will trust and not be afraid" on a wall text—an encouragement to God's people to decorate their houses with God's Word instead of senseless pictures.

A Conference of Sunday School Workers and all others interested in the Lord's Work among the young, will (God-willing), be held in Buchanan Court Hall, Eglinton Street, Glasgow, on Saturday, 20th October, beginning at half-past 4 o'clock. All are earnestly invited.

By the time this is in the hands of our readers, our dear brother, Fred. S. Arnot, whose labours in Africa have been the subject of so many prayers, will, we trust, have arrived in Glasgow. Swan & Faulkner are filling his place in the Garenganze, both happy and well.

A Time of Drought.

HERE is sometimes a season of drought sets in among the people of God. Everything seems barren and dry, and there is a want of energy and vitality about everybody. The singing is heavy, the prayers long and formal, the preaching cold and clear, but very pithless, and it hits nobody. Conversions are rare, and nobody seems to feel the want of them. Things are quiet, very quiet, for the devil keeps his goods in peace, and he can afford to let things go on smoothly. By-and-by some one gets stirred up, and begins to cry to God. He gets to the hill-top like Elijah of old, and crys for rain. Others soon feel the effect, and the ice begins to move. By-and-by a general thaw sets in, and God's people get stirred up and revived. You can see their faces beam; the prayers *are* prayers, and their singing praises now. The preaching too has point and power, and sinners are awakened and saved. But, what is the cause for all this change? It must lie with God's people, for we know that declension and barrenness are not brought about by God. The cause is simply this: the dearth was the result of getting away from God, and the return of springtime and harvest, the result of getting back to Him again. Is there barrenness and dearth in *your* sphere of service, dear fellow-worker? Then explain it as you may, the root cause is, that you have got away from God, and the first step toward a remedy is just this: "Return unto the Lord thy God." Then the Lord is heard saying, "I will *heal* their backsliding: I will be as *the dew* (Hosea xiv. 1-4).

Their may be many "second causes," and much of the blame to be laid to the charge of this, that, and the other person, but it will be one step toward a better state of things, if you get your own soul set right with God.

The Aged Teacher.

HE was over seventy years of age, and had conducted a Sunday afternoon class for young folks, in a country hamlet far up among the hills, for many years. She had several miles to walk, in storm and sunshine, to reach it. One wintry day, a dreadful storm was raging. She hesitated whether it would be wise to go in such a day, or whether any of the young folks would venture out. Then the thought crossed her mind that some one might come and not find her there. She wrapped her waterproof around her and started off amid wind and sleet, and reached the place to find one solitary youth as her audience. But she was helped of God to speak to him faithfully and lovingly about his soul. She came home in the evening, tired but happy, having the inward testimony that she had pleased God.

Years after, she received a letter from a dying young man, asking her to come and see him. He was the solitary scholar of that stormy Sunday. He had long been convinced of sin, but tried to stifle the voice of God by saying to himself that most who professed to be Christians were hypocrites. He went that day to see whether she was sufficiently in earnest about their souls to come out in such a day, and God met him and saved his soul. Now he lay a waiting soul at the gate of heaven, fruit of that aged teacher's self-denial and faithfulness. God honoured it in making her the winner of his soul, and God always honours the devotedness of those who serve Him with the whole heart: the blessing of God is ever to be found with the diligent and devoted soul. Faults he may have, and in his zeal he may make mistakes in large numbers, but his heart is warm, and this God values most, but eye-service, formality, a name to live, and sham, He hates.

Laying Hold on God.

THE secret of all true success in Sunday School teaching is the hold we have on the living God. There may be order and management and everything else going on like clockwork, but unless we, who labour among the children, have a hold on God, there will be little real fruit in conversion. As Elisha laid the dead child on his bed, and prayed unto the Lord his God for him until the breath of life entered his body, so we must bring our children to the living God and lay hold on Him for their conversion. It is a very real thing this dealing with God in such a manner. It is not the mere mention of their names in prayer and then the whole matter forgotten, but the inwrought effectual prayer of faith that comes to a living God, believing that "He is, and that He is the rewarder of them that *diligently* seek Him." The answer may not be given immediately, but there will be the consciousness in the soul, that God has heard our cry, and that the thing asked for is as good as done. "Laying hold on God" the blessing will surely come, and things great and mighty will be done in the name of our God. Dear fellow-workers, do you lay hold on God for the salvation of your children? Do you agonize before the throne for their deliverance? God will be enquired of to do this thing, and He still says to man as of old, "According to thy faith be it unto thee."

The Bible Students' Class.

AS some of our friends have not yet sent in their papers on the subject for the present month, namely, "HOLINESS: what it is, and how it is attained"; we have deferred giving "Texts" and "Notes" until another month. Will those who have not yet sent in their papers, kindly do so as early as possible.

How the School Went Down.

IT was a cold Sunday afternoon in December, yet quite a number of the little folks were down at the school in good time. Little Jeannie G—— was there, wrapped up in her mother's shawl, she had come well-nigh a mile; and delicate Charlie was there too. But few of the teachers turned up that afternoon. Miss A—— thought it "looked like snow," and so she did not venture out; but later the same evening she had a walk with a friend. Brother D—— had been working very hard all the week; he thought that none of *his* class would venture out in such a day, and Mrs. D—— (his wife) thought he would be "quite justified" in staying at home, and so he did. His dear little scholars were there like sheep without a shepherd. But God was at the Sunday School that afternoon, and He helped some of the teachers who were there in a remarkable manner. Several of the children were converted. There was joy in heaven, and also among the few devoted workers who were there. The absentees lost it all, and they lost the half of their children too; for when the children told at home that "teacher was absent," father and mother thought "it was no use sending them again." And so in this way the benches got thinned, and the School "went down." The Lord's work among the children requires devotedness, diligence, and determined sticking to the work. Those who have no heart for it, who feel it to be a drag, and who wish they "had'nt a class," should "resign" at once, and leave room for God to send others whose efforts He will bless to the conversion of souls.

Fellow-worker, do you find your class "going down?" Do part of the children cease to come, and those who do, seem to have no interest? Search yourself, and it may be you will find "there is a cause."

The Tract Distributors' Band.

THE united effort last month has met with a hearty welcome in many quarters. Next month, we hope to give a list of places where it has been taken up. A correspondent in Scotland writes—"We hail with joy the united effort to scatter the Gospel in needy places, and shall be glad to have fellowship in it."

A Sunday School teacher near Glasgow, writes—"My class and I have been doing a little Tract Distributing on the Saturday afternoons for some time, and we have found it a blessed service. We shall be glad to have our work remembered in prayer, and named for fellowship among others."

A "Solitary Worker" says—"There will be no "Band" in this dark parish I suppose, but I will be glad to do what I can single handed, and to be remembered in prayer by others. Please send a list of Tracts and Leaflets suitable for "religious" people and unconverted church members."

A brother writes—"I am going to the "Races" to distribute tracts to-morrow. Send me some suitable ammunition."

We would again invite the fellowship of elder brethren and sisters in Christ, in this effort to provide employment for those young in years and in the Lord. That wherever it is heartily taken up, it will prove a blessing we have no manner of doubt, and there are very few places indeed where there is not room for an extension of such work. Set to work at once; invite those willing to help, to meet for prayer and arranging of districts; get yourselves supplied with sound, clear, pointed Gospel Literature, and make a start at once. Helpers will soon gather round when they see the work begun, and the Lord with the workers.

A Word in Season.

A WEARIED worker, who had seen but little fruit of her labour, was sitting all alone one afternoon musing over her work, and seeking to find out what might be the cause of its apparent fruitlessness. Just then a little boy entered the place where she was sitting, and the Spirit of God prompted her to speak to him about his soul. She hesitated, and began to reason that she was a stranger, and he might take it amiss. (How the devil watches every opportunity to stifle the voice of God's Spirit, both in saint and sinner.) But it lay like a burden on her soul, and she could not get rid of it. She rose, and, crossing over to the boy, began to speak to him kindly about his soul. The boy listened attentively, and the tear stood in his eye. What the result of that word would be she knew not, but she felt it was a word from God, and she had spoken it at His bidding, and her soul was now at peace.

Years rolled on, and that Christian lady found herself in a strange city on a Lord's-day evening. She went to hear the gospel preached that evening. The preacher was little more than a youth, and as he read over the opening hymn, she imagined she had seen his face before. During his address, he related the story of his conversion, and you may guess her astonishment and joy, on hearing from his own lips, that the preacher was none other than the boy to whom she had spoken that day, many years ago, and that God had used the word in leading him to Jesus. There he stood now converted to God, a herald of the cross, and their meeting that night was as the joy of harvest. Dear fellow workers, be instant in season and out of season. Where God gives you a word, and presses it on your heart, speak it out. God has a purpose in giving you that word. If we refuse to run His errands at His bidding, He will find others who will, and lay us aside.

The Children's Almanac and Bible-Searching Text Book

For 1889, is now ready.

IN addition to the usual "Daily Text," "Daily Portion," and "Bible Lesson for Sunday Schools," we have arranged a set of fifty-two "Questions on Bible Types" for which the children are asked to provide answers, one every week. This will be found an interesting and instructive form of Bible-Searching, and one in which the greater part of the children in our Sunday Schools will be able to engage. The "Questions" may be used locally by the teacher, and the answers may also be sent to the Editor to be examined for the prizes. There is a simple Question for the Little Ones to answer on the first Sunday of every month, and a set of short and simple Sunday Texts to be filled in and repeated by the little ones. The Almanacs are now ready for sending out, and we would advise our friends who intend to use them, to order a full supply to last the whole year as early as possible, as last year we were several thousand short. Specimen copies will be sent post free to any who desire to see them, or they will be sent to the address of any fellow-worker who may not know of our little Text Book. The price is 4/ per 100, post free, or in larger quantities, 150 Copies, 5/; 250, 8/3; 500, 16/, carriage extra.

THE GOSPEL ALMANAC for 1888, suitable for Bible Classes in our Sunday Schools who are *not* "children," and for distribution among the unconverted generally, with Daily Texts, Portions, Bible Lessons, Questions, Prizes, and pointed Gospel Papers for the unconverted, 4/ per 100. Quantities as above.

Our Annual Volumes will all be ready by Nov. 1st. These, we think, are very suitable at this season as Christmas and New Year's gifts for old or young.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book, and in "The Scheme of Lessons for Sunday Schools" for 1888.

Nov. 4th.—**The Death and Burial of Jesus.**—Luke xxii. 33-56.

The Place—The Groups around the Cross—The Sufferer.

GOLGOTHA, or Calvary, which means "a skull," a knoll outside the gate of Jerusalem, the place of execution for common criminals was the place chosen for the greatest event the world has ever witnessed—the death of Jesus. The Gospels give the outward circumstances connected with that death, all that man could see, the Psalms (see Psa. xxii. : lxix.), describe the sufferings of Christ such as man could not see, and what His holy soul endured. His death was that of a *martyr* for righteousness sake (1 Pet. ii. 21); He suffered at the hands of wicked men (Acts ii. 23), led on by Satan: this aspect of His death reveals what man is, and what he can do. But His death was that of a victim—a substitute—a sacrifice, voluntary and of His own will—dying for others. "He suffered for our *sins*" (1 Peter iii. 18), and thus it pleased Jehovah to bruise Him (Isa. liii. 16).

The various circles gathered around the cross, show what man is, in every form. The rulers "derided:" the soldiers "mocked:" the people stood "beholding:" the centurion confessed Jesus was "a righteous man." His acquaintance stood "afar of." Jesus suffered alone: alone He bore the curse, despised the shame. The cross was set up at 9 a.m. : the sun was darkened at noon, and the Lord gave up His spirit at 3 p.m. in our time. The temple veil rent in the midst by God's own hand, shows the passing away of the old dispensation of types, and the way of access to God open and free. At *six* o'clock that evening the Jewish Sabbath began, and the bodies of Jesus and the two thieves crucified with Him, could not remain on the cross on that sacred day. The two thieves had their legs broken by the cruel soldiers to hasten their end, but Jesus was already dead, and thus the scripture was fulfilled, "a bone of Him shall not be broken:" wicked men, unknown to themselves, fulfilling thus the word of God.

In the tomb of Joseph of Arimathea, in a garden near the cross, the body of Jesus was laid: the spot cannot with certainty be known, but the deed of Joseph will live for ever. It was a noble witness

that he was the Lord's, and that he had no sympathy with the godless crowd who had condemned Him to die. In the groups around the cross, every sinner finds his representative, scoffers, mockers, acceptors, rejectors, confessors. Here also the various degrees of faithfulness are marked among the saints, some far away like Peter, nearer like the women of Galilee, or close to the cross like John. By the death of Christ redemption has been wrought (Heb. ix. 12); sin put away (ver. 26); Satan defeated (Heb. ii. 14); the Church purchased (Acts xx. 28).

OUTLINE LESSON FOR INFANT CLASSES.

CHRIST	US (Rom. v. 8).	} R	By His death believers are redeemed from the curse (Gal. iii. 13) reconciled to God (Rom. v. 10).
DIED	OUR SINS (1 Cor. xv. 3).		
FOR	The UNGODLY (Rom. v. 6).		
	ALL (2 Cor. v. 17) [v. 6).		

NOVEMBER 11th.---The Resurrection.—Luke xxiv. 1-12.

The Sealed Tomb—The Resurrection—The Seal and Pledge.

A STONE was rolled to Joseph's tomb: by the command of the priests it was sealed: and a guard of Roman soldiers set to watch. The Lord Jesus spent the Jewish Sabbath in the grave: the world kept "holy-day:" the priests went through the ritual in the temple, the enemies of God triumphed, and the disciples were scattered. Satan seemed to have gained the victory, but just then the mighty God put forth His hand. Early on the morning of the third day as Jesus had foretold (Matt. xvii. 21), He rose from among the dead. The resurrection of Christ is the public seal of God upon His death: the witness of His satisfaction in His obedience unto death (Phil. ii. 9): the proof that sin has been purged (Heb. i. 3) and Satan defeated (Heb. ii. 14); the pledge that His people will be raised to live together with Him (Rom. vi. 9). The stone was rolled away not to allow Christ to come forth, but to allow the witnesses to go in (see Matt. xxviii. 2). The sentinels, filled with fear at the earthquake, fled to the city, and told the priests, who coined a lie, to discredit the resurrection as they had mocked the death of the Son of God. There will be a resurrection of saints and sinners in the future. The resurrection of the dead in Christ from among the unconverted dead at Christ's coming (see 1 Thess. iv. 16), and of "the rest of the dead" at the close of the millenium (Rev. xx. 4): a resurrection of life and a resurrection of judgment (John v. 29).

OUTLINE LESSON FOR INFANT CLASSES.

CHRIST	R	RAISED from the dead.	P	PROOF of God's satisfaction (Rom. i. 4).
	R	ESTORED to His disciples.		LEDGE of His people's resurrection.

Nov. 18th—**The Walk to Emmaus.**—Luke xxiv. 13-33.*The Downcast Disciples—The Risen One—The Heart Burning.*

ON the afternoon of that first day of the week, two disciples were walking together along the road that leads to a village called Emmaus, seven miles west of Jerusalem. With blighted hopes of an earthly kingdom, their Master slain, their friends all scattered, they were downcast and sad. Jerusalem was filled with rejoicing at the feast of first-fruits which was being kept that day, but these two were sad and sorrowful. So it is with the world still, making mirth without Christ; so also often with the disciples; losing sight of the Lord they are unhappy. As they walked, a stranger joined them; it was the Lord although they knew Him not. He knew both them and their state, and, beginning at Moses and the prophets He expounded to them the Scriptures concerning Himself. How sweet it must have been to their saddened hearts to hear the glories of the Lord set forth in glowing words by their stranger companion; no wonder that their hearts did burn within them as they listened; even so now, the drooping spirit, the backslidden heart is restored, and refilled, by Jesus speaking through the Word. As they entered the village, the setting sun reminded them it was toward evening, and they lovingly invited their companion-traveller to "abide with them that night," and thus invited, the King of Glory turns into the lowly home, to "abide," and there abiding He reveals Himself. To the seeking, anxious sinner there is a moral here. Jesus is still revealed, and doubts removed by *believing all* that the prophets have spoken. To believe their testimony is to receive remission of sins (Luke x. 43): to doubting saints in darkness, the Lord's way and manner of restoration is here made plain.

OUTLINE LESSON FOR INFANT CLASSES.

JESUS

D	DIED FOR	S	INNERS		WALKS WITH TALKS TO ABIDES WITH	H	IS PEOPLE.
D	DRAWS NEAR TO						

Nov. 25th.—**The Last Words and Ascension.**—Luke xxiv. 36-53*The Fearful Disciples—Jesus in the midst—Peace and Power.*

GATHERED in an upper room were the eleven, and others with them, hearing of the Lord's appearance to Simon, and to the two travellers to Emmaus, when suddenly He Himself stood in the midst of them saying, "Peace be unto you." Terrified as they had been once before when He appeared to them walking on the lake, they thought they had seen a spirit, but Jesus *speaks* to them and *shows* them His

hands and His feet, then their joy was full. Thus it is that Jesus stills the fears of troubled hearts and hushes their doubts to rest. Do sins of the past crowd on to the conscience and trouble the soul. He shows His hands and feet with nail-prints there, as much as to say, "Thy sins are taken away, thine iniquities are purged." As the olive leaf plucked off and brought by Noah's dove into the ark, was the sign of judgment past, and the pledge of a new life begun, so the resurrection of Christ is the witness to our souls that the judgment of sin is past, that peace has been made, and that all who trust Him stand in a new creation before God. The soul is thus established in *peace*, and afterwards invested with *power*. "*Pardon, peace, and power*" is the Divine order. After eating *before* them, speaking *to* them, He led them out to Bethany, and there in the act of blessing them He was carried up out of their midst into heaven. Even thus will His coming be (see Acts i. 11): unseen by the world, into the midst of His loved ones, with His hands uplifted in blessing His people.

OUTLINE LESSON FOR INFANT CLASSES.

JESUS GIVES **P**ARDON (ver. 47). | He made
EACE (verse 36). | He gives
OWER (ver. 49). | He is our **P**EACE (Col. i. 20).
(John xiv. 27)
(Eph. ii. 14).

Questions and **A**nswers.

Q. What would you advise in the following circumstances? Our Sunday School (once a large and fruitful one) is gradually "going down:" the children are constantly leaving: teachers giving up their classes, and general dissatisfaction prevailing, chiefly owing to the fact, that the brother who nominally superintends the school is seldom there, and manifests little interest in it, yet holds the reigns so tightly that nobody has a voice in the arrangements but himself?

A. The "case" is indeed a sad though, alas! by no means an uncommon one. There is little hope of a Sunday School "getting on," or being a place where God's power is manifest in the conversion of souls, where a man of the above mentioned stamp is at the helm. It is simply the height of presumption for an individual of this kind to imagine he can "guide" and "superintend" a Sunday School, and he ought to be told plainly by the teachers as a whole, that his conduct is ruining the school. A united testimony of this kind from all the teachers will either stir him up to more active interest in the work, or make him "take the pet," and go off, leaving room for another to do the work, who has a heart for it.

Work and Workers amongst the Young.

PRAYER is asked for a newly opened Sunday School in the backwoods of Canada.

Our brother, Fred. S. Arnot, has arrived in Glasgow from Africa. He is wonderfully well in bodily health, considering the hardships he has endured during the last six years, and expects, God-willing, to return early in the spring.

A very interesting all-day Conference of Sunday School workers was lately held in the Bedford Room, Malvern. Sunday School teachers from Birmingham, Cheltenham, Stroud, Gloucester, Hereford, Worcester, and other places gathered together, and a profitable day was spent, in prayer, praise, conference, and answering of questions. It is purposed, God-willing, to continue these meetings periodically. The next will be held in Cheltenham.

A Conference of Sunday School workers and others interested in the Lord's work among the young, will, God-willing, be held in the Gospel Hall, Warwick Street, Manchester, on Sunday 27th October, beginning at three o'clock. Subject—"The Spiritual Condition of our Sunday Schools."

Correspondence.

REGULARITY.—"I am very sorry that there is so many in our schools that come in late and in many instances attend very indifferently. Teachers cannot expect to make much progress if they do not attend regularly and early. Depend upon it fellow-teachers our example is much noticed. I have seen some of our scholars just look inside the school to see whether their teacher was in his place, and if he was not they go away again perhaps not to return again that day. Who can tell what trouble such scholars may fall into through their teachers not being in their class."

BOYS AND GIRLS OF AFRICA.—A series of papers on "The Boys and Girls of Africa," with some account of seven years labours among them, will (God-willing), be written for the pages of *The Young Watchman*, by Fred. Stanley Arnot, who has lately returned from Central Africa. The first paper, will (D.V.), appear in the *January* number. We believe these papers from our young brother will be exceedingly interesting and profitable for our young folks, both saved and unsaved. We ask the fellowship of Sunday School teachers and of *all* our readers in bringing them within the reach of all their friends, acquaintances, fellow-workers, and schoolmates.

My First Class.

IT was laid upon my heart to take a class of little ones in the Sunday school. I asked a friend who had a class herself to mention my desire to the Superintendent of the school, but it did not meet with his approval. Whether he thought me too young or what I know not, only my application received no answer. I felt a little grieved and discouraged; but I remembered what I had frequently heard, that "God often tries our faith and patience severely at the beginning of our path, to test us," and I thought it might be so with me. There was a "row" of houses inhabited by very poor, and, it was said, very ungodly people, a short distance from where I lived. One Sunday afternoon, it occurred to me it would be better to go and visit these houses with tracts, than sit idle in the house. I took a bunch of tracts in one hand, my Bible in the other, and after a little while with the Lord, I went out. As I travelled along the road towards the "row," my heart had a joy and peace that I had seldom if ever known before. I could not account for it then, but, on looking back, I can see now it was the witness from God in my soul, that the path I was treading was of Him. All along the way I had the consciousness of God so near me, and a kind of certainty that there was blessing in store for me. The people received the tracts most gladly, several invited me to come in, and one woman wished some one would come and speak about these things to the "weans." It flashed across my mind, "Here is your work, and here you will find a class." I said I would be delighted to come, if someone would give me the use of their kitchen for an hour on the Lord's-day afternoons. This was readily granted, and the following Lord's-day I had my *first* class. It was a somewhat large and, I fear, disorderly

one. Still, the children came, they listened most attentively, and the day will declare the full results. It went on for years, without a day being missed, and when I left, it was continued by a beloved sister in the Lord. Most of the children of that class have grown up to be men and women. Some are in heaven, and others serve the Lord and follow Him on earth. I look back with deepest thankfulness to God, to that small beginning in doing a little for the Master; and I would earnestly commend my dear young sisters in Christ who have no stated work for the Lord on the afternoons of the Lord's-day, to go and do likewise. It will prove a blessing to your own souls, and the results to others who can tell.

A Good Hint.

A SUNDAY School Teacher, who for many years has taught a class of boys from twelve to sixteen years of age, says—"I get them just at a time which is in many respects the most important in their lives. I seldom have them more than two or three years, then they leave for situations in the city. I never allow a boy to leave the class without asking him to come up and spend a quiet hour with me at home, which in most cases the boys are very willing to do. Then I have an opportunity of praying with them, and of speaking faithfully and lovingly to them about their souls, and also in warning them of the dangers and snares of city life. I ask them to write and let me know how they are getting on, and I make a point of calling on one of them every time I visit the city. I correspond with some well-known Christian in the district to which they go, commending them to his care, and at the same time the lads themselves receive the address of a Sunday School or Bible Class where the Gospel and the truth of God are clearly and faithfully taught."

We believe, if such a course as that mentioned by our brother were adopted by those who have the care of elder boys and girls who so often leave and are lost sight of, it would prove a great blessing, and in some measure prevent the loss of scholars at an age and crisis of their lives which is perhaps the most important they will ever know.

A Man we Miss,

HE was only a simple labouring man, toiling hard during the six days of the week to earn his bread. He knew nothing of what the world calls "science," and had only received a scant "education," yet the savour of Christ was with the man: everybody that had any "scent" in them knew it, and owned it. We felt it was good to be in his company, for we knew he lived in the presence of the King, and his words had a breath of the heavenly Canaan about them. True, he had his enemies; for carnal men could never bear his words, which, though few, had always "grip" and point," going to the conscience and the heart. But he passed away just as he had lived, quietly and without any great ado. But O how we miss him. His vacant seat in our little prayer meeting on the Sunday mornings is yet unfilled, and there is not a man can be found to fill his place in the Sunday School. His class had all been led to the Lord by his instrumentality, and they deeply mourn his loss. We only knew of his value after he was gone, but we know not the measure of our indebtedness to that dear, departed man, or to the grace that was manifest in him. Let us cry to God to raise up such helpers in the war, and to value those we already have. Men of prayer, living godly lives at home and in the world, are the kind of teachers with whom God will walk and work in our Sunday Schools.

The Bible Students' Class.

WE are compelled, from want of space, to reserve for our January number many interesting notes and gleanings on the subject of "Holiness," sent by members of the Class. There are still a few who have not yet sent in their papers, and we are anxious to have all the help we can get on this important subject. We hope to have them all in, in time for our next issue. At the beginning of a New Year, we shall be glad to see the numbers who join us in searching the Word doubled.

The "Daily Portion" Read in a Factory,

THE "Daily Portion" of God's Word given in our Almanac for the present year has been read by many a "Family Circle," in this and other lands, as well as by lonely "workers" and "Young Believers," who bow the knee, like Daniel, alone. But here is a circle in another sphere, the account of whose reading of the "Portion" has greatly cheered us.

"There are quite a number of young Christians, and a few old ones, working in the factory here. We take a quarter of an hour together after breakfast, and read "The Daily Portion," while the unconverted are busy at the morning paper. We feel the benefit of this in our own souls, and it is in some measure a testimony to those around us "Whose we are, and Whom we serve." The idea is first-rate, and well worth taking up by brethren and sisters in public works and other places. Instead of spending the spare half hour in gossip and flippant talk, it would be well-spent time to gather together in some quiet corner and read the Word of God together. Would it not?

The Tract Distributors' Band.

Notes and Jottings from some of the Workers.

“We have made a start, and find it a happy service. To be sure, it isn't all smooth sailing. At some doors we get a cold reception, at others a flat refusal, and at a few a heap of abuse. Still, we must go on sowing beside all waters.”

“One of our band of distributors went into a house where an old woman lay ill, and alone. She was glad to see him, asked him to sit down and read to her, and he believes she passed from death to life as he sat by her bedside pointing her to Christ.”

List of places where Tract Distributing Bands have been formed we are obliged to hold over to our next. We shall be glad to have additions at any time.

Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in “The Children's Almanac and Bible Searching Text-Book, and in “The Scheme of Lessons for Sunday Schools” for 1888.

DECEMBER 2nd.—**Aaron's Rod.**—Numb. xvii. 1-13.

Atonement—Priesthood—The Budding Rod—Resurrection.

THE rebellion of Korah and his company, was made the opportunity for God to establish beyond all doubt whom He had called and chosen for the priesthood. Here also we see the sovereign grace of God in using the man whom the people despised, to be their deliverer from the judgment of God (see chap. xvi. 46-48). Aaron standing between the living and the dead, type of Christ making atonement; the budding rod of Aaron, type of Christ in resurrection. By atonement wrath is appeased, by priesthood the people are saved. The Great High Priest of His people (see Heb. v. 5). The buds and blossoms found on the rod of Levi, as it lay before the Lord, were the proof of Jehovah's choice of that tribe for the priesthood.

the dead rod budding is a beautiful emblem of resurrection-life; of "Christ" declared to be the Son of God in power by the resurrection from the dead (Rom. i. 2); head of a new creation, a Priest for ever. The "rod" of Moses (see Exod. viii. 5; xiv. 16) was connected with the *judgment* of God; the "rod" of Aaron with His *grace* (verse 11). By this we learn that, as by redemption alone could the people be brought out of Egypt, so by priesthood only could they be led into Canaan. The "rod" laid up was a witness of man's sin and God's grace, as the presence of Christ, man-rejected, God-glorified, at the Father's right hand at present is.

OUTLINE LESSON FOR INFANT CLASSES.

AARON'S ROD BUDDING. LOSSOMED. BROUGHT forth fruit. CHRIST AS PRIEST RAISED from the dead. RESTORER of His People. REBEL'S Judge.

DECEMBER 9th.—**The Red Heifer.**—Numb. xix. 1-22.

The Saint's Defilement—Confession—Cleansing.

THE ordinance of the red heifer shows the way of the Lord in cleansing from defilement contracted in the wilderness. It is not here how a sinner may be redeemed, but how a redeemed one defiled, may be cleansed, and restored to communion with God and His people. Christ's sacrifice, as meeting the need of His people on their way to heaven. The heifer, type of Christ (see Heb. ix. 13); no "blemish" (I Pet. i. 19; no "yoke" (John iv. 34); "without the camp" (see Heb. xiii. 12); the blood *sprinkled* seven times (the perfect number); the death of Christ Godward, as making atonement; the burning of the heifer, the death of Christ for us, in our *place*, bearing our *doom*. "Scarlet," type of the glory of earth; "cedar wood," dignity of nature; "hyssop," weakness of man; all tested and ended in Christ's Cross. The *ashes* of the heifer were preserved in a "clean place," for purification, memorial of Christ's sacrifice ever before God, "water of separation" (verse 9); "running water" (verse 17), emblem of the Word of God, living and powerful, by which we are *cleansed* (John xv. 3; Eph. v. 26). Defilement of the dead, contact with the world; "a grave," the world; when a believer becomes defiled, by yielding to sin *in* him, or *around* him, his communion is broken; by confession (I John i. 9) and *cleansing* he is restored. A "clean person" (verse 18; see Gal. vi. 1; I Tim. iv. 16).

OUTLINE LESSON FOR INFANT CLASSES.

CHRIST'S DEATH FOR OUR DAILY AS SINNING
CLEANSING FROM DEFILEMENT SAINTS.

DECEMBER 16th.—**The Brazen Serpent.**—Numb. xxi. 1-9.

The Murmurers—The Judgment—The Remedy.

THE story of the brazen serpent was used by our Lord, while speaking to Nicodemus, as a type of His own death on the Cross; we have therefore the fullest warrant in using it as a Gospel picture. The murmuring camp, speaking against God, type of the world—lawless, rebellious, insubject to God. “Fiery serpents,” the power of Satan let loose on men, in judgment from God. “We have sinned,” the sinner’s confession; the serpent of brass, type of Christ uplifted on the Cross (John iii. 16); the serpent was the instrument of judgment; the image of the serpent, the remedy; by man sin and death came, (Rom. v. 12); by Christ, as Son of Man, life is given (John iii. 14). Looking, then, was the way of life; looking (Isa. xlv. 22)) believing (John iii. 16); coming (Matt. xi. 28) is the way of salvation now. The cure was perfect, instantaneous, and conscious, to all who looked: so the believing sinner receives life (John iii. 36); forgiveness (Acts xiii. 38); and salvation (Acts xvi. 31) now. As the brazen serpent was made an object of idolatry (2 Kings xviii. 4) by Israel in later days, so do men now with crosses, altars, and buildings, while Christ is rejected.

OUTLINE LESSON FOR INFANT CLASSES.

SERPENT.	LOOK.		CHRIST	SINNERS
SET UP.	LIVE.		CRUCIFIED.	SAVED.

DECEMBER 23rd.—**Balaam’s Prayer and Prophecy.**—
Numb. xxiii. 7-24.

The Covetous Man—His Prayer—His End.

IN Balak and Balaam we have in type the antichrist and his prophet, who will oppress Israel in the latter day. We may also learn from the history solemn and practical lessons. His is not the case of an ignorant heathen, not knowing God, but of a man “whose eyes were opened,” who “heard the words of God,” and knew the knowledge of the Most High (xxiv. 15), a class by no means uncommon now (see 2 Pet. ii. 15-22; Heb. vi. 4-6; Titus i. 16), worldly professors of religion without Christ. Covetousness was Balaam’s sin (chap. xxii. 7); he “loved the wages of unrighteousness” (2 Pet. ii. 15), and to obtain this he sinned against light, resisted the messenger of God (xxii. 31), and sold himself to Satan. His prayer (verse 10) reveals his state; he wants to “die

the death of the righteous," but decides to live the life of the sinner. Such is the wish of many a worldling. God says it cannot be (Eccl. xi. 3; Gal. vi. 7). His prophecy true, though spoken by a man who shared it not, tells of the present standing in grace, and future glory of God's people (verses 21-24); and his later prophecy foretells the coming of the Lord in judgment, and his own doom (xxvii. 17). He died among the enemies of the Lord (Joshua xiii. 22).

OUTLINE LESSON FOR INFANT CLASSES.

PRAYS. LIVES THE A_SINNER. DIES THE A SINNER.
 PROPHECIES. LIFE OF DEATH OF

DECEMBER 30th.—**The Death of Moses.**—Numb. xxvii. 12-22.

The Type of Law—The Servant—Glorified.

MOSES, "the man of God," the faithful servant of Jehovah (Heb. iii. 2-5), the meekest of men (Numb. xii. 2), is called to die. He lived 120 years, divided into three periods of forty—forty years in Pharaoh's court, learning what the world is; forty years in the desert, learning what self is; and forty years in the service, proving what God is. We may think of Moses in two distinct characters, as a *type*, and as a *man*. As type of the *law*, he cannot lead Israel into blessing in Canaan; nor could the law bring life to the sinner (Gal. iii. 19-21); Joshua, type of Christ, must do this; and so Moses the type of law, dies (Gal. ii. 19). The death of Moses, as a man, and a servant of God, was in chastisement for speaking unadvisedly before the people (see Numb. xx. 11, 12. He afterwards entered the land in company with Elijah, and his transfigured Lord on the Mount (Matt. xvii.). Moses is the type also of the saints who have fallen asleep (1 Thess. iv. 17), to be raised, together with the living changed, (like Elijah), and both to be for ever with the Lord.

OUTLINE LESSON FOR INFANT CLASSES.

MOSES the DIES for Type L AW. SLEEPING
 MAN of God DISOBEDIENCE. of EGAL Righteous- SAINTS.
 ness, and of the

Correspondence.

VISITING.—"I am greatly delighted with the plain and wholesome words that lately appeared in *our* "Magazine" on *visiting*, which, so far as I am able to judge, is a part of our work sadly neglected.

It may be a word of encouragement to some if I give an extract from a letter recently received from the mother of one of my scholars who has been lately converted :—“I am glad now you spoke to me about my soul, although at the time I was very angry, and felt in my heart I could have told you never to enter my door again. The conviction then begun was deepened slowly by various means, until I was humbled to own myself a lost sinner, and to claim Christ as my Saviour.”

[It is no bad sign when a sinner, like Naaman of old, gets into a rage at the truth of God. Like this woman, they will find it hard to get rid of. Only, let us see that the rage is not produced by *our* way of presenting the truth, but by the truth itself, spoken in love.] Ed.

SECRET OF GETTING ATTENTION.—“I have noticed several times of late, that when I felt happy in my own soul, and after enjoying nearness to God in prayer for my children, it was easy to speak to them, and at such times they gave the most marked attention to what was spoken. At other times, when my soul was barren, and when I felt it a drag to get through the lesson, the children seemed bent on mischief, and would not be controlled.”

[Perfectly true. There is no getting over it, that a spiritual teacher, whose heart is in the work, has always a well-ordered and interested class. Wherever you *see* unruly, uninterested children, *have* a look at the teacher: the solution will be found there.]

UNIFORM LESSONS.—“Until lately we had no uniformity in the lessons among our classes. Teachers chose whatever subjects they thought desirable, and best adapted to the children under their care. We found this to be a great defect, especially when speaking a few words to the whole school at the close. The brother who stood up to speak, did not know what the classes had been considering, and was consequently unable to clinch and press it home. At the beginning of this year we adopted the ‘Bible Lessons’ as given in the ‘Children’s Almanac’ of which the very helpful “Notes” for teachers appear monthly in this magazine. I am glad to say the change has been a great success. There is a fellowship in teaching we never knew before, and at the close, even the youngest of the children are able to answer, and follow what is said to them. The lessons are used according to the capacity of the classes, and we find that they suit admirably.”

SPECIAL SERVICES FOR THE CHILDREN.—“Now that the winter season is again upon us, we hope to hear of Special Services being held, and much blessing.” [We say, Amen and Amen.]

To Our Readers.

OUR present number completes the *Third* Volume of "The Sunday-School Workers' Magazine and Bible-Students' Helper." During the three years of its existence, we have been cheered to mark a growing interest, and a steadily increasing circulation of its monthly issue. Hundreds of little Sunday-Schools have come into existence during the past few years, widely sundered by distance, yet all having the same object, and we rejoice to know that their labours have been abundantly owned of God, to the salvation and instruction of many of the young. If in any measure our little "Magazine" has been a help to the least of such, or a channel by which the Lord's workers have been able to communicate one with another, to strengthen each other's hands in God, to encourage one another by the records of His workings and grace, and to stir one another up to more earnestly and devotedly serve the Lord Jesus Christ, we are truly glad. We have many tokens that our labours in this respect has not been in vain, and, in this confidence, we seek grace to continue the little paper in the future, in hope, that it may yet more abundantly be a helper in the work. Heartily thanking all who have contributed to its pages during the present year, we earnestly seek the continued fellowship of *all* who labour among the young, in seeking to keep its pages fresh and interesting, by short practical papers, true incidents, records of blessing, and other items of interest. We would also ask the help of superintendents and teachers in making it known in quarters where it is as yet a stranger.

Work and Workers amongst the Young.

At Kilwinning, Ayrshire, the Sunday School recently begun is increasing in number and interest. One of the scholars, a little boy of nine years, died lately, giving good testimony of being the Lord's.

A correspondent from Inverness writes:—"Our Sunday School is keeping up well in attendance. Some of the older girls are interested, but we long to see fruit."

A blessed work of God has been in progress during the last few months in Londonderry. Many, young and old, have been saved. Some of the children in the Sunday School have been converted, baptized, and added to the fellowship of saints.

There was a very large gathering of Sunday School Workers at the half-yearly conference, held in Buchanan Court Hall, on Saturday, 19th October. The subject—"Service in the Sunday School and its Results" was opened by Mr. John Brown.