

THE
Sunday School Worker's Magazine

AND

BIBLE STUDENT'S HELPER.

“Quicken Thou me according to Thy WORD.”—Psa. cxix. 25.

“Revive Thy WORK.”—Hab. iii. 2.

VOL. VIII.



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A **W**ord of **C**heer for 1893.

'Be Strong and of a good courage, *fear no*' (Deut. xxxi. 6).

'Be Strong and of a good courage. . . *I will be with thee*' (Deut. xxxi. 23).

'Be Strong and of good courage, *and do it*' (1 Chron. xxviii. 20).

ON the threshold of another year the Lord would greet His servants' spirits with these words of holy cheer. He knows that they are often tried and tempted in the scenes through which they pass, and the multitude of conflicts in which they must needs engage for the honour of His holy name. Sometimes, even in His service, honourable and glorious as it is, the hands become feeble, and the heart faint. The powers of darkness seem so strong, and evil makes so many and so gigantic strides, compared with the apparently slow progress of the kingdom of God, that when faith's eye becomes dim to things unseen, the temptation is, to give up the appointed toil as if it yielded nothing. It is just at such an hour that "the still small voice" is heard speaking in the soul, the words, "*Be strong* and of a good courage." The battle is the Lord's, and His also is the kingdom and the crown. The final triumph of Jesus Christ is as sure as the word of promise can make it, and to all who labour for, and *in* the Lord, the victory and the full reward is sure. Let us then, beloved brethren, as the servants of the Lord, stand girded afresh at the opening of another year, full of holy courage, with our armour fully on; our feet ready to run His errands; our hands clean to do His work; His grace our sure resource; His *Word* our only guide; and His *power* our strength for labour, and conflict with the foe. Furnished thus, we shall go forth to serve Him; to gather in the spoil, and to crown Him Lord of all.

Bright Days Long Remembered.

A REAL season of revival is not soon forgotten ; it seems to linger in the memory after all else is gone. I remember being privileged to share in such a season over twenty years ago, and some of the prayers offered then are remembered still. I specially remember the earnest simple requests of a long seatful of young lads, who were in the habit of praying for the conversion of their companions and fellow-servants by name. There was no beating about the bush, or any attempt at eloquence in speaking to God. The simple, oftentimes tearful request, "Lord save John so-and-so, who works beside me. Help me to speak to him." And in a great many cases the answers were manifestly and speedily given. God honoured their faith. He gave them their hearts' desire. There came into being a band of the brightest and most devoted young believers at that time I have ever seen or known ; real soldiers of the Cross ; men of prayer and the Book. There was a warmth and a simplicity about the gathering together of these Christian workers, that one seldom finds now, and Christ was the theme of their conversation. The world and all its etiquette was far away, and there seemed to be no desire to learn its maxims, or adopt its ways in the service of the Lord. The reason was, God was there. His presence and His power were manifest, and great blessing flowed out to those around. The remembrance of such seasons is sweet ; better still, the assurance that the same God lives, and if His servants but cast from them the miserable forms and ceremonies of worldliness and return in heart to Him, He will be unto them as He was in days of old, as "rivers of water in a dry place, and as the shadow of a great rock in a weary land" (Isa. xxxii. 2).

The Bible Students' Class.

SUBJECT—"The New Birth."

REGENERATION, or the new birth, is the initial act of true Christian life. Apart from this, there is no Christianity according to God. Yet this vital and fundamental truth is sadly obscured in popular theology, and frittered away alike by rationalism and ritualism. Nevertheless, it abides, as that great operation of Divine power, by which a fallen man is created anew in the image of God, and brought from death in sin, to life in Christ. There is in the Word of God, the fullest, clearest testimony given to this great foundation truth.

1. *As to its necessity.* "Ye must be born again" (John iii. 7). "Neither is circumcision anything, nor uncircumcision, but *a new creation*" (Gal. vi. 15). "That which is born of the flesh is flesh" (John iii. 6), and can neither be improved, nor got rid of. "The flesh profiteth nothing," it is corrupt, unclean, and insubject to God (Romans viii. 7). Man's *nature*—not only his acts—is contrary to God. He is part of a fallen race (Rom. v. 12). "Born like a wild ass's colt" (Job xi. 12). "As an *unclean* thing" (Isa. lxiv. 6). "By *nature*, children of wrath" (Eph. ii. 2). "Who can bring a clean thing out of an unclean? not one" (Job xiv. 4). Not reformation, not religiousness; not morality. "Except a man be born again, he *cannot* see the kingdom of God" (John iii. 3). This is the great necessity.

2. *Its nature.* What is this new birth? It is a new creation (2 Cor. v. 17); the workmanship of God (Eph. ii. 10). It is the germ of a new existence; the dawn of a new life. At regeneration a new nature is implanted (2 Peter i. 4): a new man is formed in the image of God

(Eph. iv. 24 with Col. iii. 10). It is not the old improved; but the new begotten, leaving the born again one, a complex being, possessed of two natures, perfectly distinct, and entirely different in origin, and character. The result of this is incessant conflict (Gal. v. 17).

3. *How it is effected.* "Born of the Spirit" (John iii. 8). "It is the Spirit that quickeneth" (John vi. 63). "The Spirit giveth life" (2 Cor. iii. 6). "The renewing of the Holy Spirit" (Titus iii. 5). The SPIRIT is the operator; the WORD is the instrument. "Of His own will begat He us with the word of truth" (James i. 18). "Born again . . . by the word of God, which liveth and abideth for ever" (1 Peter i. 23).

4. *How it is received.* "Ye are all the children of God by *faith* in Christ Jesus" (Gal. iii. 26). "Whosoever believeth that Jesus is the Christ, *is born of God*" (1 John v. 1). "Whosoever believeth in Him should not perish, but have eternal life" (John iii. 14). It is not by prayer, or repentance, or penance; but by *faith*.

5. *What are its fruits?* "Whosoever is begotten of God doeth no sin" (that is, practiseth no sin) (1 John iii. 9, R.V.). "Ye have your fruit unto holiness" (Rom. vi. 22). "In this the children of God are manifest" (1 John iii. 10).

Here then we have the testimony of God, regarding this great foundation truth of the Gospel, and of Christianity. "Baptismal regeneration" virtually denies it. How any man can practise this deception of the devil, and believe the Bible, is a mystery; no less how one, said to be regenerated by water in infancy, and become an inheritor of the kingdom of heaven, needs to be told in later years, "Ye must be born again." Verily, the traditions of men, render of none effect the commandments of the Lord.

JOTTINGS.—"The Spirit convicts of sin, and reveals Christ to the sinner." "We are never told to look to the work of the Spirit; but to Christ, for salvation." "Many preach the Spirit's work instead of Christ to the sinner; the result is, people are taught to look within for assurance of salvation." "Regeneration is an unseen work wrought within; conversion is the outward and manifest fruit of it; the turning of the person to God."

NOTE.—We are glad to receive the names of quite a number of young believers, and Christian workers, who desire to join us in our searching of the Word. We may say that there are no "rules" in connection with the "class," only, it is very desirable that all who are reckoned as sharing these Bible studies, should thoroughly examine the subject each month, and unite in prayer for help from God in "giving the sense" (Neh. viii. 8).

Our next month's subject is—"Eternal Life."

A Class for **Y**oung **T**eachers.

IT has been found to be a very valuable and practical help to young brethren and sisters in Christ, who are seeking, in the Lord's name, to begin in a quiet way to serve Him, when some godly and experienced worker gathers them together, with the object of helping them on in their service. We are fully aware that it is the Lord Himself who calls and furnishes his servants for efficient service in every department of His kingdom. But He generally uses means for the accomplishment of His work; and it is the privilege and responsibility of those to whom He has given ability and experience, to help on younger ones in Christ, and encourage them in paths of service unto which the Lord may be calling them. It is to be feared that when people excuse themselves from such service, on the ground that God is sovereign, and can do His work Himself, it is only a religious way of covering their laziness and want of heart.

Teachers in Council.

OUR MONTHLY MEETING.—We meet as “workers together” in the Sunday School once a month, and find this to be both good and pleasant. There is no difficulty in filling in the time, indeed, we always go beyond it. There is so much to confer about, to pray for, and to praise God for doing. We seek to make it a season in which to strengthen each other’s hands in God, and we can say, to His praise, it has not failed in its object.

OVERSIGHT.—The brother who bears the burden of taking oversight, and being chief toiler in our Sunday School, makes it part of his business to go to the stated gathering of overseers in connection with the Church here. When he first appeared there, some of the “elders” looked askance at him, and wondered whatever he wanted there. They had not been accustomed to have the work of the Sunday School introduced in their deliberations. But when this brother undertook the burden of the work, he saw the need of keeping it “in touch” with all the other work carried on in fellowship with the Church, and that in order to do that efficiently, he would require to be on the spot and keep its needs continually before the rest. So “the oversight” is now understood to include the representative of the Sunday School, and it is surely of sufficient importance to be represented there.

PRIZES.—We give rewards for good attendance, and find it to have a splendid effect in bringing the children out. More than one fourth of the School were present over fifty Sundays during last year.

NO SCOLDING.—It is an evil practice to scold certain of the scholars, in the presence of the rest, and to single out disorderly ones by name. A more excellent way is to speak to them personally and alone.

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 1893.

JAN. 1st.—The Wise and Foolish Builders.—Matt. vii. 21-29.

MEMORY TEXT.—1 Cor. iii. 11.

Parables—The Two Builders—Foundations—Ends.

OUR New Testament subjects for the present year, are the parables of the Lord Jesus. It may be asked—What is a parable? The word, as found in the New Testament, is the translation of the Greek word "*parabolee*," and is variously translated, parable, comparison (Mark iv. 30), proverb (Luke iv. 23), and figure (Heb. ix. 9; xi. 19). It signifies, literally, "a comparing together," "a placing of one thing by the side of another," hence a simile, or similitude. The parables of the Lord were all drawn from familiar things in the world around, such as His hearers thoroughly understood, and under "the earthly story" lay "the heavenly meaning," which He frequently made known to His disciples (Matt. xiii. 10, 18), when apart from the multitude.

The parable of the two builders was spoken by the Lord at the close of His great discourse, commonly known as, "The Sermon of the Mount." It has a peculiar significance to those who habitually *hear* the Word, and are familiar with the way of life. It is also a solemn word to the false professor, who *says*, "Lord, Lord" (v. 21), but is *unknown* to Christ (verse 23), never having had any vital connection with Him. Then follows the parable. Two men, a wise and a foolish; two foundations, the sand and the rock; two ends, salvation and endurance, or desolation and destruction. The *foolish* man is the worldling, the unbeliever, who trusteth in his own heart (Pro. xxviii. 26), despising God's wisdom (Prov. 1. 7), and building his hopes on earthly things, such as riches, pleasures, worldly honours; and his hope of heaven on religion, good works and prayers. The floods of death and judgment (Psa. xc. 5; Job xxii. 16), will carry these away, and eternally ruin the builder. The wise builder on the rock, is the sinner who distrusts himself and the world, and builds on Christ, the Rock (Psa. xl. 2; xxxi. 2; lxi. 2).

JAN. 8th.—**New Cloth, on an Old Garment.**—Matt. ix. 14-17.

MEMORY TEXT.—John iii. 3.

Old and New—Reformation—Regeneration—Liberty.

THE threefold parable of the joyful friends of the bridegroom ; the new cloth on the old garment ; and the new wine in old skins, was spoken to John's disciples in answer to their question, why the Lord's disciples did not fast. The teaching is, that the Christianity of Jesus Christ, and the formalism of the Pharisees, had nothing in common. In principle, we may learn here, what other Scriptures clearly teach, viz., that the flesh cannot be improved (Rom. viii. 8), and that it is not by adopting certain new things, that a man becomes a Christian, but by being born again (John iii. 3), by becoming a new creature (Gal. vi. 15). The illustration of an old rent garment, mended by a patch of new ("undressed," Rev. Version), cloth, which, instead of filling it up, would only rend it further, shews how utterly impossible it is to link on God's Christianity to worldliness ; Christ to Belial ; or the fruits of the new life to grow on an unregenerate sinner. There must be a fitness in things, and this is not possible in the co-mixture of the old and the new: reformation is not regeneration. The new wine in old skins, fermenting and bursting them, shews how impossible it is to bind up the new, Divine, and victorious Christ-life, in the old traditional religion of Judaism or Phariseism, which might do for the dead in sin, but not for the living in Christ. Equally so, the religion and systems of the world.

JAN. 15th.—**The Sower and His Seed.**—Matt. xiii. 1-9; 18-23.

MEMORY TEXT.—1 Peter i. 23.

The Sower—The Seed—The Soil—The Spoilers—The Fruit.

IN this cluster of parables, spoken by the Lord to the multitude by the lake-side, and expounded to the disciples when alone in the house (Mark iv. 34), after He had broken with Israel as a nation, we have the progress of Christ's kingdom, during its present form in mystery, with the various forms of opposition, hindrance, and corruption which would be manifested. The parable of the sower and his seed, shews the means whereby Christ's kingdom is now ushered in. It is not by pomp and power ; but by lowly labour of sowing seed. This was the Lord's own work (Mark iv. 33), and it is the work of His servants still (Matt. xxviii. 19 ; 2 Tim. iv. 2). The seed sown is "the Word of God" (Luke viii. 2). This is what is to be spoken (Jer. xxiii. 28), and what God uses for conviction (2 Tim. iii. 16),

regeneration (1 Peter i. 23), and salvation (James i. 21). The seed is the same in all; but the soil differs. There is (1), the wayside. The careless, unconverted sinner; no concern; no attention. Satan catches it away immediately. He attends the preaching; he is present in the Sunday School; and as of old he opposed God in Eden; Christ in the wilderness; now he opposes the Spirit in His work of convicting and converting the sinner, by means of the word of the truth of the Gospel. 2. The stony ground. The feelings are reached, the intellect enlightened, the emotions touched; but the conscience is not reached. The rock lies underneath, unblasted, and there is "no root," no regeneration. Mere professors are "straightway" *immediately* made (v. 20, R.V.), and "straightway" *immediately* (v. 21, R.V.), they give up their profession; there is "no depth." 3. Thorny ground. The worldly man, rich or poor, occupied with the present, to the exclusion of eternity. The seed is choked. "Cares" of the poor; "pleasures" of the rich, crush out the Gospel. 4. The good soil. A heart prepared for the Word (1 Thess. i. 5; Acts xvi. 14), and that Word received honestly by faith unto salvation (Acts x. 33). The fruit, conversion (Col. i. 6).

JAN. 22nd.—**The Wheat and Tares.**—Matt. xiii. 24-30; 36-41.

MEMORY TEXT.—Matt. vii. 21.

False and True—Satan's Work—The Final Separation.

THE subject here, is another phase of Satan's opposition to the work of God. In the last parable, he opposed by seeking to steal away, or spoil the action of the good seed: here he seeks to corrupt and spoil the appearance of the field, by introducing false material, tares, or "darnel" (R.V.), a very degenerate kind of wheat, resembling the true article in the leaf, but altogether different from it in the fruit. Satan is first an opposer; next an imitator. If Christ is a sower, so will he be also. Imitation is his craft; the secret introduction of that which is false, his leading line in business. Here the field is "the world," not the Church. The time of his success—"while men slept," when watchfulness ceased (Acts xx. 31), professors crept in (Gal. ii. 4), who, by their ungodly ways, soon changed the whole aspect of Christianity, until it became a corrupt and worldly thing, linked with the State. This co-mixture will go on till the end of the age (verse 40 with 2 Tim. iii. 13). It will be judged in the end; the false severed from the true. Here is the solemn end of the Christless professor (verse 42), who sheltered himself under a nominal Christianity, and mixed himself with the true people of God, but was never "born again."

JAN. 29th.—**The Mustard Seed: The Leaven**—Matt. xiii. 31-35.

MEMORY TEXT—Isiah viii. 20.

Outward Growth—Inward Corruption—Progress of Error.
 THE Mustard seed sown in the field, and growing up to be a great tree, affording shelter to the birds of the air, is a picture of the outward growth of Christianity, as it appears in the eyes of men. Insignificantly small in its origin, as that tiny mustard seed—supposed to be the *Salvadora Persica* of Palestine, which is not an annual herb, but by continuous growth, becomes a tree. Such was the early kingdom of Christ. The name of Jesus was disowned: His followers persecuted and slain. By and by the *world* ceased to persecute and began to patronize Christianity. In the days of Constantine, it became the religion of the state, and now is acknowledged by nations, who know nothing of its saving or sanctifying power. The “birds of the air,” who stole the “seed” (Matt. xiii. 4), at the beginning, now lodge in the branches, even as unconverted men, kings, emperors, priests, and ministers under the shadow of Christian profession, rise to greatness and affluence. But the “birds” are still the same, emissaries of Satan, whether openly in the seed-field stealing, or secretly nested in the great tree of Christendom. When the tree is shaken, the nests will fall.

The parable of the Leaven in the meal, points to the corruption of the church's food—the doctrine of God, by the introduction of evil teaching, secretly allowed to work, until the whole is permeated and spoiled. Leaven is always the type of evil (see Luke xii. 1 : 1 Cor. v. 7 : Matt. xvi. 6-12), never of the progress of good, yet, strangely enough, this parable has been expounded by theologians, as the “spread of Christ's kingdom, through the whole world.” But the end is not a converted world, but a corrupted Church.

FEB. 5th.—**Aprons, and Coats of Skin**—Gen. iii. 7-21.

MEMORY TEXT—2 Cor. v. 21.

Innocent—Fallen—Fearful—Accepted.

THERE are four conditions in which our first parents are found in this chapter. 1. Innocent, created in the “image” of God, after His “likeness;” upright (Eccles. vii. 20), with ability to rule for God, and have dominion, while they themselves were subject to the creator. 2. Fallen: separated from God by sin, with a conscience knowing good and evil, but without power to do the one and eschew the other: Satan's slave. 3. With fig leaf aprons, seeking to cover themselves, hiding behind the trees, fearing to meet God. This is the picture of the sinner, as fallen and lost. Fig leaves are the type

of profession without fruit (see Matt. xx. 19) of human righteousness (Rom. x. 4), religiousness, and reformation, used to cover the true condition, and hide the sinner's shame from his own eyes if possible. This is a miserable condition, yet many are in it, fearing to meet God, trembling at the sound of His voice. 4. Clothed with coats of skin, made by the Lord God, and put upon them. This shews the sinner covered with Divine righteousness, the result of *redemption*. We may infer that *death* must have ensued, that sacrifice had been offered, before these *skins* were available, and, hence, they point to that *righteousness* in which the believing sinner stands accepted before God, which is of Christ alone (see 2 Cor. v. 21 : 1 Cor. i. 30) the believer has redemption (Eph. i. 7), and righteousness in Him (Phil. iii. 9).

Correspondence.

THE COMING YEAR.—A worker writes, "I have a very firm conviction, that the coming year, will be a very fruitful one in conversions among the young." [According to your faith be it unto you.]

ADVERTISING.—"We keep our Sunday School before the whole neighbourhood, by having a bold placard in the meeting-room window, with the hour of assembling, and an earnest invitation to parents, to send their children. Thousands read it, and we have found good results. We also give a sheet Almanac to every family in our neighbourhood at New Year, with an intimation of School and Gospel meeting on it. This advertises them all the year round."

Questions and Answers.

Q.—Is it according to the mind of God, that strangers unknown to the greater number of workers, should be asked to take classes, and be brought into the School as teachers?

A.—There should be fellowship in introducing new teachers. All the care and discernment that can possibly be exercised, should be, and in this as in much else, the proverb applies, "in the multitude of counsellors there is safety" (Prov. xi. 14).

Q.—What means should be adopted to get Christian parents to send their children to the School in time?

A.—Visit them, and suggest that the clock be put fifteen minutes fast on Saturday night. The Lord's Day would benefit throughout.

Work and Workers amongst the Young.

NOTTINGHAM.—“We are having special meetings for the young people on Monday evenings, and the Lord is gathering them in under the sound of the Gospel.”

NEW CUT GOSPEL HALL, LONDON.—“We hope to begin a week night Gospel meeting for children, and shall greatly value the prayers of God's people. Last winter large numbers attended, and we look to the Lord this season for much blessing.”

OMAGH.—“Our Sunday School here is not large, but, praise God, two of the children have lately professed conversion; and others are interested.”

GLASGOW.—“Reports at recent Conference of Sunday Schools heard here, were of a very cheering character. The following is a brief resumé: PARKHOLM HALL, 14 classes, a number of children recently saved. UNION HALL, numbers keep up, several young converts baptized, and received into fellowship. PORCH HALL, over 200 children. YOUNG STREET, 140 scholars, 8 classes, several lately converted, three baptized. MARBLE HALL School, in good form, numbers increased, several clear cases of conversion. SPRINGBURN, 180 children, 18 teachers; a few cases of conversion.”

RASTRICK, YORKS.—“Our Sunday School is increasing slowly in numbers, more so is our Tuesday evening Children's Meeting. We shall value the prayers of fellow-labourers, that, during the winter upon which we have entered, we may see conversions.”

EDINBURGH.—“Two boys and two girls, have lately been converted, at our Gospel meetings here, and we trust many more may be saved soon.”

WALTHAMSTOW.—“There has been much blessing in the Lord's work amongst the young here, during the past year. Many have professed conversion, and of these a number have been baptized, and added to the fellowship of God's people.”

NOTE.—As was already mentioned in our December number, we will give the “Notes on Bible Lessons” for first Lord's-day of succeeding month, along with notes for current month, so as to enable teachers to always have them. We hope this arrangement may commend itself to our subscribers.

COMPLETE SETS OF VOLUMES of this Magazine can still be had, but they will not last long now. Those who desire to preserve them, should order early. There are seven volumes published at 1/- each. The set will be sent, post free, for 5/6, to any address while they last.

Our Bible Classes.

FROM careful observation we are impressed with the thought, that in many Sunday Schools, the senior classes, usually known as Bible Classes, are not so productive of help and blessing as they might and ought to be. As a rule, such Bible Classes are chiefly composed of those who have believed the Gospel in the days of youth. They are largely or wholly composed of young believers, who need the bread of life broken small, and the elementary and foundation truths of Holy Scripture brought before them in a clear and simple manner, according as they are able to receive them. We believe that such a Class is of the very first importance, and that it should be conducted in the very best and most efficient manner. The men and women of the coming years are there, and their future lives and testimonies will greatly depend upon the instruction and example they have set before them, in their early days of Christian life. We have seldom seen the scholar rise above the spiritual level of his teacher. It is therefore of the utmost importance that the teacher of such a Class, should be a thoroughly decided and devoted Christian: one who is sound in doctrine to the very core, and withal of a good report among those that are without. A person of loose or questionable morals, should on no account be allowed to have the care of such a Class. If he has, he will very soon scatter it, and do irreparable damage to the young believers who compose it. He must be thoroughly sound in doctrine — not tinged with any of the modern fads of Non-inspiration, Evolution, Non-eternity, or Perfectionism. Clear as a bell, on Ruin, Redemption, and Regeneration, and not afraid to teach “all things” whatsoever the Lord has commanded. He must be a diligent student of his Bible, with ability to bring from

his treasure, things new and old. Not a dealer in second-hand goods, or a retailer of other men's writings, but a man who studies his Book to get the matter to give, and the souls of his hearers to know what they need. May the Lord of the harvest raise up such workers to build up the spiritual character, and lead forth the spiritual energies of the thousands of young converts—blessed fruit of the Gospel all the world over—which are to be found for a brief period in our Bible Classes, just before they launch forth on life's stormy sea, to meet the conflicts and the battles of Christian life.

Waiting upon God.

THE blessing of God, and the work of conversion, are closely connected with waiting upon God in earnest, expectant prayer. We do not mean by this the usual routine of a few minutes of prayer, before going forth on our service for the Lord; but a genuine out-pouring of the soul before Him, such as Hannah's was of old, and then a waiting upon Him in faith for a fulfilment of the petition. To "wait upon God" means to trust Him, and expect to receive from Him. It implies confidence *in* God, and expectation *from* God; and we may boldly say, that none who ever waited thus upon God were disappointed. We believe this waiting upon God, is the secret of all power and service for the Lord. Apart from this, work becomes very mechanical. The soul becomes barren: the ministry lacks unction. True, there may be much activity, but it is felt to be more the energy of the flesh, than the fruit of spiritual power, and the results are not abiding. There is a lack of God in the whole matter, and the soul feels it so. Whenever this condition of things is reached, it is high time to turn attention from the courts of activity, to the inner sphere, the place of prayer and "waiting upon God."

A Continuous Revival.

WHEN some one asked Rowland Hill when he expected the revival to cease, he replied, "*Never.*" This is the true spirit of one who loves his Master, and delights to see His work make progress in the world. The work of reviving and restoring saints, and of awakening and converting sinners, is a work that should go on from day to day, and from year to year. It should never cease. Yet, alas! how often it does cease, and the servants of Christ seem to content themselves without seeing definite blessing on their labours. Indeed, some have gone so far as to say, that God does not mean to give continuous blessing, as He did at the beginning of the Gospel's triumph in the world. Now we may say that we do not believe this theory at all, simply because we do not see any authority for it in the Word of God. No doubt when the Lord's people depart from Him, He has to withhold from them the manifestations of His power. He does not work through unsanctified vessels. As in days of old, He withheld the rain and the dew from His backslidden Israel, so now He often withholds the refreshings of His grace, in order that His people may be thereby led to consider their ways and return unto Him. But this is no part of His purpose. The Lord is willing to give continuous revival, and continuous blessing. Not one stray handful here and there, but a constant succession of golden sheaves, a continuous ingathering of souls, fruit of the Gospel spoken in the power of the Spirit to old and young, by men and women who are themselves "in touch" with God, and daily drinking at the fountain of blessing. However far others may fall below this level, let it be ours, dear fellow-saints and fellow-workers in the kingdom, to seek to reach unto, and abide in the place of power and blessing.

Young Teacher's Experience.

WHEN I first began to teach in the Sunday School, I found a great difficulty in filling up the half hour we were supposed to use in dealing with the lesson in our classes. I had little knowledge of the Scriptures, and at that time I was not much given to reading, the consequence being I was short of matter. I suppose the children saw it; at anyrate they did not give me much of their attention. I was grieved and perplexed, and several times on the eve of giving notice that I would give up my class. Thinking the matter over, one night, I became convinced that the defect lay in myself, and that I would require to give more attention to the preparation of the subject. Just then my eye fell on a remark of a servant of Christ, writing on that very subject. He says, "Do not merely prepare your lesson to teach it to others, but seek first to get the subject well into your own soul, and when it has yielded blessing to yourself, you will find it an easy matter to speak well of it to others." This was a new view of the matter to me. I saw at once it was a very reasonable one, and so I resolved to give it a trial. I arranged to set apart one night to study and meditate on the following Lord's Day's lessons, using my Bible, a Concordance, and whatever else I could find, to help me to a better understanding of the subject, first spending a season in prayer for preparation of heart, and enlightenment. I cannot express the blessing I have found to my own soul in this. The Word of God has become a new Book to me, and I find it a joy now to speak to my dear children of the "things that I have made touching the King" (Psa. xiv. 1, 2). I would earnestly recommend dear fellow-workers to study well the blessed Book of God for their own soul's blessing.

The Bible Students' Class.

SUBJECT—“*Eternal Life.*”

MAN'S natural state is one of spiritual death. He exists, but he is without “life.” “Dead in trespasses and sins” (Eph. ii. 1). “Alienated from the life of God” (Eph. iv. 18). “Dead while she liveth” (1 Tim. v. 6). “Ye have *no life* in you” (John. vi. 53), are the words of the Holy Spirit, used to describe the condition of the unconverted here on earth. In eternity the unbeliever will still exist, but he “shall not see life” (John iii. 36). “He that hath not the Son of God *hath not life*” (1 John v. 12).

1. *The source of life.* “The living God” (1 Tim. iv. 10). “With Thee is the fountain of life” (Psalm xxxvi. 9). “The Father hath life in Himself” (John v. 26). The fountain was there, but no stream had yet come forth. “No one hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18). It remained for the Son to come forth, and “show unto us that eternal life which was with the Father” (1 John i. 2).

2. *The life manifested.* “The life was manifested, and we have seen it” (1 John. i. 2). “In Him was life; and the life was the light of men” (John i. 4). “God was manifest in the flesh” (1 Tim. iii. 16). From the manger of Bethlehem to the cross of Calvary, “the life” was manifested: in all spheres, among friends and foes, “the brightness of the glory,” the life Divine shone forth, and at the close of that wondrous pathway, the living One laid down His life for the sheep (John. x. 15). “This is the true God, and eternal life” (1 John v. 20).

3. *Eternal life imparted.* “I am come that they might have life” (John x. 10). “The Son quickeneth

whom He will" (John v. 21). "Believing ye might have life through His name" (John xx. 31). "The gift of God is *eternal life*, in Jesus Christ our Lord" (Rom. vi. 23, R.V.). When the sinner believes on Christ he receives everlasting life (John iii. 15). When the Gospel is "put away" by the unbeliever, he judges himself unworthy of everlasting life (Acts xiii. 46).

4. *Eternal life possessed.* "He that hath the Son *hath* life" (1 John v. 12). "I give unto them eternal life; and they shall never perish" (John x. 28). "These things have I written unto you that ye may know that ye have eternal life, who believe on the name of the Son of God" (1 John v. 13, R.V.). These scriptures, and many others, give definite testimony that the believer is *already* in possession of eternal life, and at no future period will he be without it, otherwise it would not be "eternal." "God hath given to us eternal life, and this *life* is in His Son" (1 John v. 1). "Your *life* is hid with Christ in God" (Col. iii. 3). It cannot be reached by men or demons: its source is beyond their reach. As to its manifestation, this life *is in* the believer; and he is to manifest the life of Jesus in his mortal body (2 Cor. iv. 10), and no longer the "old man." No more I that live, "but Christ liveth in me" (Gal. ii. 20), ought to be practically, as it is judicially, the expression of the believer's experience. The strength of this life is the Holy Spirit (Eph. iii. 16); its food the Word of God (1 Pet. ii. 2).

5. *Eternal life in prospect.* "The *end* eternal life" Rom. vi. 22, R.V.). "In *hope* of eternal life" (Titus i. 2). "Looking for the mercy of our Lord Jesus Christ *unto* eternal life" (Jude 21). These passages view eternal life in its finality. In resurrection, the believer will enter upon life in a new sphere, in a body fitted for its full

enjoyment. Here it dwells in mortal flesh, groaning for deliverance ; there it will be at home in a spiritual body, a vessel suited to its full and perfect manifestation, in that glory to which its possessor is even now called (1 Pet. v. 10).

JOTTINGS.—“ Eternal life is spoken of in the Scriptures as a present possession, and a future hope.” “ Life is not mere existence : nor is it immortality. Believers have life : they wait for immortality.” “ Death never means ceasing to exist, yet this is the doctrine of annihilationists.”

Our next month's subject is—“ **The New Man.**”

Young believers, and all others, may join us in these Bible studies. There are no “ Rules ” for the Class : only as a matter of fellowship, and for mutual remembrance in prayer, it is requested that all who do, may send their names to the Editor.

Evergreen Classes.

“ **H**ER'S is an evergreen class,” was the remark dropped, concerning a humble Christian girl's class in a country school. Every soul in it had been converted through her instrumentality. The secret was, she herself was an “ evergreen ” saint ; always fresh ; a woman of prayer. This, dear fellow-worker, is the secret of “ an evergreen class.” To God let us ever seek in faith and prayer. Then we shall know and prove, that it is the great delight of our God, to pour forth in no stinted measure, continuously and constantly, the stream of blessing, by which the work of the Lord entrusted to us is maintained in freshness and fruitfulness. Thus we shall find a continuous reviving, and from our field of labour, however humble, a constant ingathering of sinners to the flock of God.

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 1893.

FEB. 12th.—**Abel's Offering.**—Gen. iv. 2-10: Heb. xi. 4.

MEMORY TEXT—Heb. ix. 14.

Sin—Atonement—Faith—Righteousness.

ABEL was the son of fallen Adam; born in sin (Psa. li. 5) in the image of his parent (Gen. v. 3) outside Eden. Cain, his brother, and he were alike ruined sinners: they differed in the estimate they formed of themselves, and in their way of approach to God. In Abel we have the first offerer of sacrifice; the first of Adam's fallen race confessing sin, and owning the need of shed blood to atone. He stands the representative of all who own their ruin, and accept God's remedy by faith. "He brought of the firstlings of his flock": a type of Christ, the appointed Lamb of God, who was to die for sinners (John i. 29 with Isa. liii. 7). He offered by *faith*: faith laid hold on the promise that the "seed" of the woman would bruise the serpent's head (Gen. iii. 15), he looked forward to Christ, and acknowledged his need of "a more excellent sacrifice." God testified of his gifts—that is, He accepted his offering, and bore witness that the offerer was righteous. God's answer to the sacrifice of Christ, the proof of its acceptance, was the resurrection (Acts xiii. 30; 1 Cor. xv. 15-17; Rom. vi. 4). Abel was "accounted righteous": he stood identified *with*, and accepted *in*, his offering. Thus the believer is reckoned righteous (Rom. iv. 23-25), he stands accepted in the Beloved (Eph. i. 6), justified from all things (Acts xiii. 39), and then, like "righteous Abel" (Matt. xxiii. 35), he goes forth into the world to do works of righteousness (1 John iii. 12), and manifest that he is "of God" (1 John iii. 10).

FEB. 19th.—**The Ark and its Inmates.**—Gen. vi. 14; vii. 16; Heb. xi. 7.

MEMORY TEXT—John vi. 37.

Warning—Invitation—Judgment—Security.

THE deluge sent from God upon the old world, for its lawlessness, is the type of a judgment yet to come upon the ungodly (see Luke xvii. 26, 27; 2 Peter. iii. 5-10). It came upon sinners unawares

(Matt. xxiv. 39), so will the judgment to come (1 Thess. v. 2). Warning was given (Gen. vi. 7), righteousness preached (2 Peter ii. 5), the Spirit strove (Gen. vi. 3), God's longsuffering waited (1 Peter. iii. 20), but sinners believed not. The Ark was provided for the salvation of Noah and his house. That Ark of gopher wood was a type of Christ. In Him alone is salvation: not in "the church." The pitch within and without, by which the judgment waters were kept out, points to the atonement of Christ. The word "pitch" is elsewhere rendered "ransom" (Exod. xxi. 30; xxx. 12) and "atonement" (Lev. xxiii. 27). "The mercy-seat" (Exod. xxv. 17) is from the same root, and signifies "to cover." The Lord said "Come." Precious word, uttered here for the first time in Scripture, and repeated again and again, by a God of love to sinners (see Isa. i. 18; lv. 1; Matt. xi. 28; Luke xiv. 17). Noah and his house obeyed the call of God, and entered in. Thus the sinner obeys the Gospel, enters in, and is saved (John x. 9). Once in, their security was in the hands of the Lord. "The Lord shut him in." So all who are "in Christ" are safe (John x. 28). The small and the great were there, equally safe, although not perhaps equally happy. All believers are saved with the "common salvation" (Jude 3), and all who are in Christ by grace, shall appear with Him in glory (Col. iii 4).

FEB. 26th.—**Sodom's Destruction.**—Gen. xix. 1-30; Luke xvii. 29.

MEMORY TEXT—2 Peter ii. 9.

Prosperity—Wickedness—Destruction—Deliverance.

THE cities of the plain were beautiful (Gen. xiii. 10) and prosperous (Luke xvii. 28). "Pride, fulness of bread, and abundance of idleness" (Ezek. xvi. 49) characterised the dwellers there, and they were "sinners before the Lord exceedingly" (Gen. xiii. 13). God beheld their sin, yet in mercy He lingered over them. He is "slow to anger, and of great mercy." He "went down to see" their state. God manifest in the flesh has been here on earth, not to condemn the world, but to save (John iii. 17), and the world cast Him out. Now its judgment is pronounced (John xii. 31), and the day of its doom appointed (Acts xvii. 31). The judgment of Sodom came suddenly: "the Lord rained fire and brimstone": there was no escape. Thus shall the ungodly perish (Psa. xi. 6). The doom of Sodom is set forth as a warning, and an example (Jude 7) of the judgment which will fall on the ungodly, at the coming of the Son of Man (Luke xvii. 29-32). Lot and his daughters escaped to the mountain and were saved: so does the sinner escape the judgment,

who now flees to Christ for refuge. The Dead Sea rolls over the place where the fair cities once stood, a memorial and a witness of the judgment of God.

MARCH 3rd.—**The Treasure, and Costly Pearl**—Mat. xiii. 43-46.
MEMORY TEXT—Ephesians v. 25.

Purchase—Possession—Individuality—Unity.

THE parables of the Mustard seed and Leaven, tell of the growth of nominal Christianity among men, and of the corruption of the doctrine of the Lord. The parables of the Hidden Treasure, and Costly Pearl, tell of that which is precious in the sight of the Lord : that which is real in the midst of the false : the true people of God surrounded by those who only have a name to live. The latter parables were spoken to the Lord's disciples, "in the house," apart from the multitude. The world may learn the story of its own ruin, and of God's grace and love toward it in the Gospel ; the saints alone can know and appreciate that which concerns the redemption, calling, and hope of those who are the Lord's special treasure. The treasure *hid in the field* reminds us of the fact, that by nature Christians were *in and of the world*. The "man" purchased the "field." This points to the widest aspect of the Lord's atoning death. "The field is the world" and by virtue of His death, the Lord has the title to the whole (See Rev. v. 2-5), and will yet claim it (Rev. xi. 15). Meanwhile He is gathering out from the world a people for His name (Acts. xv. 14), taking possession of "His own" (John xiii. 1), delivering them from it (Gal. i. 4), to become unto Him a "peculiar people" (1. Pet. ii. 9 : Titus ii. 9). The Treasure views this people in their preciousness, as the purchased of the Lord (Acts xx. 28). The one Pearl of great price for which the owner gave His *all*, tells of the *unity* and *purity* of the Church, for which Christ gave Himself (Eph. v. 25), and which He will present without spot to Himself, a glorious church (Eph. v. 27), looking on the one Pearl we say, "Christ loved the Church and gave Himself for it" (Eph. v. 25). As part of the purchased *treasure* the believer says, "Who loved *me* and gave Himself for *me*." (Gal. ii. 20).

NOTE. Our Scheme of Lessons for 1893, in Book Form, contains the Memory Text for every Sunday of the year *in full*, printed in clear type. This will be found very useful for younger scholars, who are apt to lose Text Cards. Only a few hundreds now remain.

Correspondence.

A HAPPY SERVICE.—“My little corner in the great harvest field is to endeavour to keep up a link with the many dear ones who leave our Sunday School year after year, to go to other places, especially those who go to distant lands, where Christian privileges are few. I am often cheered by receiving letters from scholars who have gone far away, and in whose hearts the seed sown in early days has now sprung up, bearing fruit.” [A very blessed work, and one that will yield many opportunities of hearing of God's faithfulness, and of the operation of His hand. We would heartily commend it to the attention of Sunday School workers everywhere. Ed.]

TINY TEXTS FOR LITTLE ONES. “We find it most useful in an Infant Class to have a short text for each Sunday of the year to be instilled into their minds as a “memory text.” We have a sheet of fifty two texts hung on the wall, and memorize one every Sunday throughout the year.”

SOLID TEACHING. An esteemed correspondent writes, “I see more and more the necessity for solid Gospel teaching in our schools. There is a tendency abroad to have flash, light, attractive subjects, embellished with acrostics, and smart things, supposed to arrest attention, but to my mind they generally lack in solid instruction. What our children need is the *Gospel* and the *Truth* of God. I rejoice, in going over the lessons for 1893, to see that they teem with definite Gospel subjects, such as our children can follow.”

CHURCH TROUBLES AND SUNDAY SCHOOL WORK. “Our School here has been completely wrecked, owing to teachers quarrelling over some matter of dispute among overseers in the church. For a long time it was evident they had no heart for the work, often debating up to the hour of classes, and again immediately after. At last the crisis came, and a number left, but not before ruining and scattering their classes.” [Disgraceful! It seems a pity that some one with a firm hand did not rescue the School from the clutches of these wranglers, before they ruined it. Ed.]

“A YOUNG WORKER” finds great joy in visiting the homes of his scholars, taking one each week. As a rule, the parents are very pleased to see him, even those who make no profession of being Christians. Many open doors for the Gospel may thus be found.

Work and Workers amongst the Young.

TIVERTON, DEVON.—“The Lord has graciously blessed the work here. Three of the young folks have lately been converted.”

BALLYMENA.—“In the recent work of grace in this town and district, a number of young folks have been brought to Christ. It is delightful to see their desire to lead others to Him.”

MELBOURNE, AUSTRALIA.—“Sunday School work in connection with the various Assemblies in this city and suburbs goes on vigorously. God has saved many of the young, and of these a number have been baptized and gathered to the Name.”

CREWEKERNE, SOMERSET.—“During special services held here last November, several of our senior scholars were saved.” To God's Name be the praise.”

TRENTON, ONT.—“Our Sunday School here is growing.”

DUNDEE COAL FIELDS.—“Our two Schools go on increasing in numbers, and the children give good attention to the word.”

GAZZAM, PA.—“We have over one hundred scholars in our school here, and seek to set Christ crucified before them.”

GROSVENOR HALL, RATHGAR, DUBLIN.—“The Sunday afternoon services for children and young folks, which have been carried on uninterruptedly for over twenty years, are still holding on their course, with unabated energy. The large number brought under the Gospel's sound by means of these meetings, is cause for much thankfulness to God. ‘The day’ will declare that the word spoken has not been in vain.

ABERDEEN. The Sunday School in St. Paul Street Gospel Hall here goes on with energy. From time to time, many of the young folks have been brought to Christ.”

KILMARNOCK.—“A library has just been opened for the children attending the Sunday School in Waterloo Hall here.”

PORCH HALL, GLASGOW.—“The annual meeting of the Sunday scholars, and others, was held on 6th January.

THE CHILDREN'S ALMANAC FOR 1893. This little Text Book, containing Bible Lessons and other necessities for Sunday Schools for the year, is now pretty well sold out. Teachers requiring supplies for new comers and others throughout the year, should order early, otherwise they may be disappointed.

SCHEME OF LESSONS in Book Form, with Memory Text complete for every Sunday in 1893. A few numbers still remain. 3/ per 100.

“Meet for the Master's use.”

A Friendly word at a Worker's Tea Meeting.

OUR Master uses *clean* and *empty* vessels. Clean we all are by regeneration; but the clean condition necessary for service is another matter. “Let us *cleans*e ourselves from all filthiness of flesh and spirit” (2 Cor. vii. 1); “*Sanctified*, meet for the Master's use” (2 Tim. ii. 21, R.V.); practically set apart from all that defiles, and mars communion with God. This will cut many a link. The servant may have to walk a lonely path: he will be misunderstood and misrepresented. But then, it is not his fellow-servants, but his Master that he has first to please. There are a thousand things which men call “lawful,” that he will pass by untouched, just because he aims at being clean, and meet for the Master's use. A *clean* earthen vessel is of more value than a soiled golden chalice, and will be oftener in the Master's hand. Then the vessel must be empty. “Though I be *nothing*” (2 Cor. xii. 11); “Neither is he that planteth anything, nor he that watereth” (1 Cor. iii. 7). This is the true ring of an empty vessel. Ready to be of no reputation. This is the true condition to receive of His fulness, and to be borne forth in His hand to water others. O the joy, the honour, of being ever and always “meet for the Master's use”: lying near to His hand. Not running hither and thither, trying to do some great thing to be seen of men, but quietly waiting at His doorway, listening for His call. This is the spirit and character of all true service. “A vessel,” only a vessel; but “meet for the Master's use.” “They also serve, who only stand and wait.” Let it be our great concern then, dear fellow-servants in the kingdom, to see that we are found in such a spiritual condition that our holy Lord and Master will ever find us “meet” for His use.

✠ Night to be Remembered.

WE had been toiling long, without seeing a sinner saved, or a backslider restored to God. There was perfect order, and good attendances; the machinery was all that could be desired, and yet the blessing seemed to tarry. A simple Christian lad suggested, that we should meet together, and seek the Lord in prayer. That request could hardly be denied, although, as several afterwards confessed, it was not received with welcome. We came together on the appointed night, expecting to have our customary prayer meeting for an hour. The usual stiffness and lack of utterance were there, and everything pointed to a dull and dreary hour. But God had better things in store, although we knew it not. Our young brother stood up, and told us how his heart was burdened with the condition of his class: how he longed to see the children saved, and then in a tremulous voice, with the tears starting from his eyes he added, "I ask specially that you pray for me, that I may not be able to rest day or night, until every one of my scholars are saved from an eternal hell." That request went like an arrow to our hearts. Who among us could pray for this, for our brother? We all felt that we needed it more for ourselves. There was a long silence, and during that silence great searchings of heart. God was speaking to us—telling us of our apathy and indifference. Our consciences were aroused, and the voice of God seemed to say, "Thou art the man." We fell on our knees, and remained in silent confession and prayer before God, I know not for how long, but this I do know, that when one of our number led in prayer, or rather, in confession, there were many "Amens," and groanings in spirit among us. There *was* prayer that night, such prayer as I have

seldom heard. God was wonderfully near—the solemnity of His presence was known and felt. Hour after hour passed, and still the stream of prayer and supplication ascended. No one seemed to weary; request followed request. Our hearts were drawn out for our children, and God in high heaven was hearing our cry. We arose in the assurance that the cloud of blessing was upon us, and that the answers were about to be given. Nor were we disappointed, for from that night, God began to save, and many have been born into the family of God. That night of prayer is a way-mark in life's history, and its memory will linger to the journey's end.

Lowliness of Mind.

“SERVING the Lord with all *lowliness of mind*” (Acts xx. 19, R.V.). These words were uttered by the apostle to the elders of the church of Ephesus, at that memorable meeting with them at Miletus, when he recalled the early years of his service in the Gospel in their midst. The Lord had marvellously blessed his labours to the conversion of many there. An assembly of saints had been gathered together there, abounding in love, and labour for the Lord. Yet the vessel through whom these wonders of grace had come, had been preserved from pride, and enabled to carry with it the image of the Perfect Servant who testified of Himself, “I am meek and lowly” (Matt. xi. 29). This was a high degree in the school of God: a true and unmistakable mark of having been much in his Master's company. This trait of the true servant character, is of great account in the estimate of heaven: without it, the most accomplished servant must be laid aside, as unfit for the Master's use. A lowly mind is never jealous of another's exaltation,

or envious of a fellow-servant's honour. It esteems the service of others of more account than its own. "By pride only cometh contention" (Prov. xiii. 10, R.V.), and where contention is, the lowly mind has gone. Alas! that the servants of God should present to a scoffing world, such an absence of this lowly mind, and by contention and strife so rudely mar the fair vineyard of the Lord. Let it be the aim of all who have been called to serve the meek and lowly One, to cultivate this Christ-like mind. "Have this mind *in you* which was also in Christ Jesus" (Phil. ii. 5, R.V.), is the Spirit's word to all who serve and follow Him, and this, dear brethren, can only be, by constantly walking in His company, continually drinking of His Spirit, and jealously watching that other mind—the mind of the flesh—so ready ever in holy things to assert its power, and lure the servant from his place of subjection and of blessing.

PATIENCE.—In all spheres of Christian work, there is need of patience, but especially is this grace needed in Sunday School work. Children's ways are often trying; their interest fluctuating, and the seed sown does not always bear immediate fruit. Patient prayerful toil, with watchfulness, can never be in vain.

GIFT AND GODLINESS.—It is not so much gift as godliness that a Sunday School worker needs. Brilliant gifts, apart from grace and vital godliness are of little value anywhere: they are of no use at all in labour for the Lord amongst the young. But a godly teacher, with an exercised heart, a true lover of the little ones, who makes it his business to win them for Christ, will always succeed in gaining their attention, and sooner or later the fruit of his labour will appear.

“**A** Servant of **J**esus **C**hrist.”

“O Lord, truly I am Thy servant” (Psalm cxvi. 16).

I'M Thine, O Lord! and Thine alone,
I'm Thine by every tie;
By duty's claims, by love's glad choice,
For Thee to live or die.

Amid a multitude of griefs,
One boundless joy is mine—
The joy that I'm redeemed by blood,
To be for ever Thine.

There's not an angel blest in heaven,
So bound to Thee as I;
To them Thy love its gifts hast given,
For *we* Love's Self did die.

My life, my time, my strength, my all,
I'd hold and spend for Thee;
Oh! set my heart as free from earth,
As saints in glory be.

And place me here, just where Thou wilt,
As low as Thou shalt please;
That I may serve Thy will alone,
And not my pride or ease.

With single eye and fervent heart,
Let this poor life be spent;
Eager to use for Thy great Name,
Whatever Thou has lent.

And Oh! when Thou at last shalt come,
To call Thy servants round,
May I, the meanest of them all,
Be humbly, *faithful* found.

The Bible Students' Class.

SUBJECT—"The New Man."

THE *new man* which is after God created in righteousness, and holiness of truth" (Eph. iv. 24. R.V.). "The *new man* which is being renewed unto knowledge after the image of Him that created him" (Col. iii. 10, R.V.). This "new man" is formed within the believer, on the day of his second or heavenly birth. It is the creation of God, and bears the divine image. Every principle of divine holiness is in it; the germ of our new spiritual being, which will yet be manifested in resurrection glory, in all the beauty and perfectness of Christ. Just as "the old man" descended by ordinary generation from the first Adam, has in it all the corruption of his fallen nature, so the "new man" begotten of God, bears the divine image, and the divine character. It is beyond the power of man to impart this. Its origin is referred directly to God. The believer is said to be "born of God" (1 John iii. 9; v. 1), "born anew," or "from above" (John iii. 3). It is not merely a second birth, but a birth of another kind. By natural birth man became partaker of a fallen nature; by spiritual birth he becomes partaker of a "divine nature" (2 Pet. ii. 4). "Born, not of blood, nor of the will of the flesh, but of God" (John i. 13). Sometimes the new man is confounded with the indwelling Spirit, but they are distinct. The believer is said to be "born of the Spirit" (John iii. 7). There is "the *renewing* of the Holy Spirit" (Titus iii. 6). The Spirit is the Agent, and the Instrument made use of is the Word. "Having been begotten again, not of corruptible seed, but of incorruptible, *through* the Word of God" (1 Pet. i. 23, R.V.). The new man must therefore be distinct from Him by whom it is created.

The Holy Spirit is the Creator, the new man a creation, the result of the operation of the Spirit, through the the Word. And by the Spirit through the Word, the new man is sustained and developed. Although essentially the same in all believers as to its character, and to be finally manifested in like perfectness in all the redeemed in glory, yet here on earth, there are different degrees of its manifestation. The measure of its manifestation will be governed by the believer's walk in the Spirit. As he walks according to the Spirit, and is dominated by the new man, his ways will be holy (Rom. viii. 4), as with unveiled face he beholds the glory of the Lord, he is transformed into the same image (2 Cor. iii. 18). In daily life the exhortation is to "put away, concerning your former manner of life, the old man which waxeth corrupt according to the lusts of deceit, and to put on the new man" (Eph. iv. 22-23, R.V.). This is practical holiness: the manifestation in daily life of the new creation, in which the believer stands now, although still in mortal body, and which will be fully manifested in him, when he appears in glory with Christ in a body conformed unto "the body in His glory" (Phil. iii. 20. R.V.).

The expression "One New Man," is found in Eph. ii. 15, but there, it is not the new creation formed, neither the individual believer, but the formation of the church from amongst Jews and Gentiles, the Head of which is the risen Christ, and the members of which are the whole of the redeemed of this age.

*Our next month's subject is—***"The Two Natures."**

NOTE.—Any believer may share the studies of "The Bible Students' Class," and it is specially requested that each subject be prayerfully searched, and meditated on alone with God. We rejoice to know, that in addition to private study by individual believers, in many parts of the world, these subjects are worked out and studied by Bible Classes, and companies of Christians collectively.

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 1893.

MARCH 12th.—**The Net and the Fishes.**—Matt. xiii. 47-52.

MEMORY TEXT—Malachi iii. 18.

The Net—The Fishes—Separation—Gathering.

IN this parable of the drag-net (see R. V.) the last of the seven, we have a view of the present, and the future. There is a present action in grace, and a future action in judgment: the former in connection with the preaching of God's Gospel concerning His Son (Rom. i. 3) among men, and the latter as the result of the preaching of the Gospel of the kingdom (Matt. xxiv. 14) at the end of the age. The drag-net cast into the great sea, gathering of every kind, shews the action of the Gospel in the world. The waters of the sea often represent "peoples" (Rev. xvii. 15). The Gospel is for "all nations" (Matt. xxviii. 18), for "every creature" (Mark xv. 15). Just as the drag-net encloses every kind of fish, so the Gospel embraces within its scope all sorts and conditions of men. "Who-soever" (John iii. 16), "any man" (John x. 9), no matter what his nationality, creed, or character, may be saved by believing it. But it does not follow that all who *profess* to own the Gospel, and acknowledge it in the letter are "born again." When the fishermen drew the net to the beach, they found "good" and "bad" fish within it. Then they gathered the "good" into vessels and cast the "bad" away. Their business was with the "good"—that is the *clean* fishes. They had God's own Word to guide them in determining what were good (see Lev. xi. 9-12). Only such were gathered into vessels. So now, as the result of the Gospel being preached among men, sinners who have been made clean (John xv. 3: Titus iii. 5), are to be separated from the ungodly and false professors (Acts xviii. 9: 2 Cor. vi. 17), and gathered into the fellowship of saints (Acts ii. 41: ix. 19-26). Great care needs to be exercised, and the Word of God consulted as to who are eligible for this. Not every one who says, Lord, Lord, is a *clean* one. The action at the end of the age is by angels; the wicked are then to be severed *from the just*, not the good gathered, but the bad. These, like the tares (another figure of the same action, verse 30) will be cast away, and the good—the righteous, pass into the earthly sphere of the kingdom.

MARCH 19th.—**The Two Sons.**—Matt. xxi. 23-32.

MEMORY TEXT—1 Peter iv. 17.

Profession—Disobedience—Conversion—Repentance—Service

THIS parable was spoken on the day following His triumphal entry to Jerusalem and the cleansing of the temple. The chief priests and scribes were "moved with indignation" at the "wonderful things" they saw that day, and at the joy of the simple-hearted children who sang His praise. The two sons here, as elsewhere, represent (1) the Pharisees, scribes, and elders: and (2) the publicans, sinners, and harlots; or broadly—the religious professor, the legalist, the people who with loud pretensions say they keep the law, on the one hand; and the open and irreligious sinner on the other. The Lord here exposes the empty professor who says, "I go," and yet does nothing. This class have "a name to live," but are dead (Rev. iii. 1), they "profess to know God, but in works they deny Him" (Titus i. 16), calling God "Our Father" (Matt. vi. 9), with the lip, but yielding Him no obedience (Mal. i. 6). Such a profession may, and does exist without the new birth, apart from possessing Christ. The fruit too plainly tells the nature of the tree. The other son, who at first said, "I will not," but who afterwards "repented himself" (R. V), and went, may shew dispensationally the Gentile receiving God's call and His Gospel, after it had been rejected by the Jew (Acts xiii. 45: xxviii. 24-27), and also that the sinner professing nothing, is easier reached by the Gospel, than the false professor. By reception of the Gospel the sinner is "turned to God from idols to serve" (1 Thes. i. 8-10), and does work meet for repentance (Acts xxvi. 20).

MARCH 26th.—**The Wicked Husbandmen.**—Matt. xxi. 33-46.

MEMORY TEXT—John i. 2.

The Owner—The Husbandmen—Law—Grace.

THIS parable tells of God's dealings with man—especially with the nation of Israel—first in law, then in grace. The figure is taken from Eastern custom, where the owner of a vineyard is generally paid for the rent of it in fruits—a certain percentage of the value of the crop being given. The owner provided vines, tower, winepress, and fenced about the vineyard. This is what Jehovah did for Israel (see Isa. v. 2-4). That nation was the elect nation, favoured, blessed, and marked off from all others, with privileges, promises, and the oracles of God: the same principle applies to those who have now His Gospel, the ministry of His servants, and His holy

Word. Did the vineyard yield the owner his due? Nay, verily. The husbandmen in charge beat, stoned and slew his servants. They thus shewed their disregard for the claims of the owner. Such was man's response to God's claims as made by law. Prophets were stoned (Matt. xxiii. 37). Then grace was tried, God sent forth His only Son (John iii. 16-17), declaring the Father's love. This drew forth the deep-seated hatred of the human heart. They hated Christ without a cause (John xv. 26), and at last slew Him. In this dark deed all had equal share (Acts iv. 27).

APRIL 2nd.—Isaac offered up.—Gen. xxiii. 19 : Heb. xi. 17.

MEMORY TEXT—John iii. 16.

The Father—The Son—The Sacrifice—The Substitute.

IN Isaac we have the only begotten son (Heb. xi. 17) a type of Christ. In his offering up as a sacrifice, and his being loosed from the altar, we have in type the death and resurrection of Christ. The touching events of this chapter, point out the relations of Father and Son in the great work of redemption. In Abraham, we see the Father, in Isaac the Son. The prompt unhesitating obedience of Abraham to the call of God, the early rising, the full preparations, all shew how willingly the aged patriarch gave up the object of his love. This act stands alone in its character on the sacred page: the type of another and a greater gift, "God so loved the world that He gave His only begotten Son" (John iii. 16). The obedience of Isaac to his father's call, tells out the willing obedience of Him "who gave Himself" (Gal. ii. 20), "who became obedient unto death" (Phil. ii. 8). The walk to Moriah, unfolds the perfect communion of the Father and the Son, as that Son did the will of the Father in life, and on to death, seeking not His own will (John iv. 34 : Matt. xxvi. 39), but His Father's. The wood represents our sins and the knife; the fire, God's justice and judgment (Zec. xiii. 7 : Heb. xii. 29). The binding to the altar—the cross: the loosing of the bonds—resurrection. The ram caught and offered, is another type, namely, that of the sinner's deliverance, by the death of a substitute; in other words the Gospel story; life through death.

Q.—Is it a common practice to give children rewards for attendance?

A.—Yes, in many schools, it is. At the beginning of the year, a Bible or Gift Book is promised to every boy and girl, who will be present fifty-two Sundays during the year.

Correspondence.

YOUNG WORKERS.—“We have a fine band of young workers in our school here, all of them converted in the school, led on in the Word in our Bible Class, and guided into lowly paths of service as they were able to follow.”

SOCIAL INTERCOURSE AMONG TEACHERS.—“We have a very happy meeting once a month in the house of one of the teachers—not always the same house, but varying as convenient. Part of the time is spent in prayer and praise, and general conversation follows, on subjects connected with the work. We have found it very helpful, in increasing fellowship and friendship among us.” [Very good, only it greatly depends on the *kind* of house, and the *nature* of the “general conversation.” Gossip, tittle-tattle, and the general talk of the busybodies, withers up spiritual life, and eventually hinders all real work for God. There *are* such gatherings. Of them beware.—Ed.]

BRINGING IN THE WORLD.—“I see an increasing desire to introduce *worldly* methods, and *worldly* attractions into our Sunday Schools, generally with the view of getting an increased attendance, or to keep pace with the popular systems around us. At our Annual Tea in bygone years, we were accustomed to see *conversions*, real cases too—among the children. We looked forward to that night with expectation, as a season of ingathering. Men of God came with the Lord's message, and spoke it solemnly and lovingly to the children, while workers and teachers prayed for their conversion, and we had often the joy of praising God together for fruit gathered on the spot. For years past, we have had a constant inflow of *foolish* and *worldly* amusements, beginning with funny stories, blackboard feats of a flippant and unprofitable kind, solo singing, and downwards. I need hardly say that conversions have ceased. Let teachers keep a strict watch on the beginning of such a course: in our case the leaven has got in, and the lump is permeated.” [Sadly true of many a School, but surely it is in the power of teachers to refuse the services of these “performers,” and their “feats.” Why should one or two with itching ears be allowed to foist upon a school, aye, and often upon the whole assembly with which it is connected—a discreditable affair of this kind. A firm refusal at the beginning will save much trouble afterwards.—Ed.]

Work and Workers amongst the Young

GOSPEL HALL, NEW CUT, LONDON.—“The Lord has been pleased to give blessing on the work here. Two of our scholars were recently converted, for which we praise Him. There is a great danger of our young folks in a city like London reading trashy literature. We are seeking to form a Library of sound and useful books for the children.”

LEEDS.—“You will be glad to learn that already three clear cases of conversion have resulted from the reading of the prizes, lately given to the children.”

CLITHEROE, LANC.—“We have just begun a Sunday School, and a special meeting for young folks during the week.”

THORSHAVEN, FAROE ISLES.—“Our children's meetings are well attended. We have used the blackboard at times, and found it helpful in securing attention.”

BROMBORO' POOL, CHESHIRE.—“The Lord has blessed and encouraged, by giving fruit in conversions in a class of little ones here.”

LARKHALL.—“We have had special meetings for boys and girls here, and the Lord has cheered our hearts by giving us to see souls saved: praise be to His Name.”

SYDNEY, NEW SOUTH WALES.—“Sunday School work goes on here steadily. The seed of the Word is prayerfully sown, and although we cannot speak of great things, the Lord will not forget to own His own message.”

NEW YORK.—“The work among children goes on as usual, we are not without tokens of the Lord's blessing.”

THE SUNDAY SCHOLAR'S COMPANION FOR 1893.—This little book has been found very suitable as a gift to scholars. It contains “The Sunday School Hymn Book, and Children's Bible-searching Text Book” for 1893 *combined*, in a strong cover 1/6 per dozen: cloth 2/3 per dozen *post free* to any address.

We are constantly receiving letters from Sunday School Workers, telling us that they have only *just* seen the “Workers' Magazine,” although it has been in existence now for *seven* years. We shall be glad to send packets of specimen copies, to any Sunday School teacher who will introduce it to schools in the town, or neighbourhood. Our desire is, that the little paper should be a helper of all who serve the Lord Christ among the children, no matter where they are found.

Fretting and Fainting.

A Friendly Word at a Teachers' Meeting.

“FRET NOT” (Psalm xxxvii. 1). Sunday School teachers have their worries and troubles as well as other labourers in the Lord’s vineyard. Some think they have more than their share. Unruly children, irregular attendance, uncomely manners, unthankful parents, and a host of other vexing things, all having a tendency to make the worker “fret.” But then, fretting does no good; it does not reduce the evils by one; it gives no victory over them. It does a deal of mischief though. It ungirds the worker; it cuts the nerve of activity; it saps spiritual power; eats up peace; freezes joy; and reduces the whole spiritual temperament to *zero*. No wonder God says, “*Fret not.*” It is as much His command as, “Thou shalt not steal.” See that you observe it. “Easier said than done,” you say. Perhaps. But then, God never tells us to do what is impossible. His commands are all enablings. He gives the order. He provides the material. He never sends any a warfare at their own charges. If He says “*Fret not,*” He means it, and has provided the wherewithal to enable His servants to give His Word effect. What then is the remedy for fretting? It is praying. “Let your requests be made known to God, and the peace of God which passeth all understanding shall keep (as a garrison), your hearts and minds (Phil. iv. 6, 7). No fear of fretting where peace is guarding as a sentry the citadel. “Thou wilt keep him in *perfect peace* whose mind is *stayed* on Thee” (Isa. xxvi. 3). Roll your burdens there; “casting all your care upon Him, for He careth for you.” Blessed repose. No fretting now. Burdens gone; peace reigning; the heart at rest; the

hands free to serve. Then there is another word of the Lord, which we also need.

“FAINT NOT” (Gal. vi. 9). Some grow “faint and discouraged” when they see no conversions. They are easily cast down, and incline to throw up their service and quit their posts when things are not going smoothly. The day of adversity sorely tries them. They *faint*. Why? God tells us. He says, “If thou faint in the day of adversity, thy strength is small” (Prov. xxiv. 10). Yes, that’s the cause; lack of spiritual strength. But that need not be, for we have the promise, “He giveth power to the *faint*” (Isa. xl. 29). God’s peace prevents *fretting*; His strength prevents *fainting*. Both are at our disposal. *Peace* comes by casting all our burdens upon God. *Power* is imparted by waiting upon Him. “They that wait on the Lord shall renew their strength, . . . they shall run and not be weary, they shall walk and *not faint*” (Isa. xl. 30). To the God of peace and power let our souls cleave, drawing from Him all our supplies for service here. Then we shall prove His might sufficient for our weakness, and be borne as on eagle’s wings aloft and onward, far above the fretting and the fainting, which are so destructive to the servants of the Lord, and so detrimental to the service committed to our trust.

SLAYING THE LIONS.—“If we would fight the giants and slay them in public, we must first learn to slay the lions and bears in secret.” These words of an aged servant of Christ, are true and weighty. If secret prayer, secret self-judgment, and secret laying hold on God are neglected, service in the Sunday School or elsewhere, will be a failure. Let us then see to it, dear fellow-workers, that the lions are fought and conquered in the secret place.

The Freshness of the Word of God.

AN aged servant of Jesus Christ, who, during a long life of over seventy years, had been a diligent and critical Bible student, was sitting one day shortly before his death with a book in his hand, apparently engrossed with what it contained. His daughter who was in the room asked what he was reading. "I am reading *news*," was his reply. He had read and studied the Book of God for many years, yet its sacred pages were to him as new and fresh as ever. This is the distinctive feature of the Book of God. It is ever fresh and ever new to the hungry soul. New views of Christ, fresh unfoldings of His work, hidden beauties and harmonies appear to the soul taught of the Spirit of God. No wonder that the Psalmist exclaims, "Thy testimonies are wonderful." "More are they to be desired than gold, yea, much fine gold."

But let it be remembered that the beauties and perfections of Scripture are not always found lying on the surface. They lie like the precious ore—deep down in the mine, and only the diligent soul will find them. The careless reader, who scans the Book only for a few minutes will not find them. The man who allows the dust to gather on the covers of his Bible, will be a stranger to these wonders. But the lover of God's Word, who prayerfully, daily, and diligently searches the Word, as one searches for hidden treasure, meditating therein day and night, will ever find the Word of God to be full of freshness and power, feeding his soul, and strengthening him for life and service. Beloved reader, do you find the Book of God ever fresh, ever new to your soul? This, and this alone, will give you seed to sow, and bread to eat.

A Little Fox Caught.

A GODLY worker who has a large and interesting class of young believers, was much distressed to find that little variances and quarrels were constantly breaking forth amongst them, and by this means the enemy was gaining great advantage, and they were losing much in spiritual blessing. He was a long time before he found out what the chief cause of these disagreements sprang from. He prayed and watched and sought help from God to arrest the evil. At length he found that a number of them were in the habit of spending their evenings in the house of a certain woman, who made a loud profession of Christianity, and who withal was possessed of a very ready tongue, and could use it freely. This woman invited the young believers to her house, under the pretext of helping them in Divine things, but as a matter of fact, she was a gossip, and kept an open door for scandal and stories of every kind. The burden of her conversation was fault-finding and evil-speaking, and the effect of it was, to alienate these dear young Christian lads from one another, and from others of their fellow-saints. When their godly teacher found out where they spent their evenings, he at once decided to accompany them, and see how they spent the time. He did so, and his presence had the effect of keeping the "gossip's" tongue quiet *that* evening at least. The lads were so impressed with her change of conduct in the presence of their teacher, that they decided never to go back to her house again, and from that day onward, the quarrels ceased, and the lads went on happily. The "little fox" had been caught, and the vines flourished.

Teachers should keep a sharp look out on such "foxes." There are lots of them about, and they have much to do with the "troubles" which so often arise among believers.

Sowing in Patience.

WITH tears and prayers, it may be,
 The precious seed was sown,
 But ere we reap the harvest,
 How many a sun has shone?
 How many a shower has fallen?
 How many a breeze hath blown?
 Had *one* of these been wanting,
 The corn had never grown,
 Oh! sow the seed and leave it,
 For God will give the rain,
 He'll send the wind and sunshine
 Adown the hill and plain;
 And when the harvest's ready,
 He'll send one there again;—
You—may be—or another—
 To gather in the grain.

Yes! sow the seed in patience,
 Withhold not, here nor there,
 'Tis God who gives the increase,
 So leave it to His care:—
 Those who go forth a-weeping,
 The precious seed to bear,
 Shall come again rejoicing,
 And in the harvest share.

We trace not all His working,
 We have not understood,
 If this or that shall prosper—
 Or both alike be good;
 But when the harvest cometh,
 This above all we would:—
 Just hear the Master saying,
 “Ye have done what ye could.”

The Bible Students' Class.

SUBJECT—"The Two Natures."

THE believer is a complex being: by natural birth he is a child of Adam, by regeneration he is a child of God. At his first birth he comes into possession of the nature of fallen Adam, which in its essence is "enmity against God" (Rom. viii. 8), and which proves by its actings that it is "corrupt" (Eph. iv. 22). Up to the time of his regeneration, the sinner is dominated by this evil nature. Sin reigns in him. He is under its dominion (Rom. vi. 12), he is sin's bond-servant (Rom. vi. 20 R.V.). From this slavery to sin, the natural man has no escape: sin is the law of his being (Rom. viii. 2), and he has no power against it. The flesh is evil, always evil, and it cannot be changed, "that which is born of the flesh is flesh" (Jno. iii. 6).

At regeneration a new nature is imparted to the believer; he is "born of God" (Jno. i. 13: 1 Jno. v. 1). The new nature is absolutely of God, a Divine creation. Its presence in the believer does not however free him from the presence of the old nature, the flesh. The one does not absorb the other, nor does the new expel the old. The two remain distinct in the one individual, and the presence and actings of both are felt by him (see Rom. vii. 18-24). The presence of two principles so wholly opposed to each other brings *conflict*. Sin has been deposed as a reigning power, but not expelled, as some foolishly imagine. Like the smouldering volcano it may lie dormant for a time, but is ever ready to burst forth in all its virulence. Yet it is not allowed to have its way. There is a stronger power now indwelling the soul, that is the Holy Spirit, the seal and strength of the new creation. Hence we read, "the flesh lusteth against

the Spirit, and the Spirit against the flesh ; for these are contrary the one to the other, *that ye may not do* the things that ye would " (Gal. v. 17 R.V.). This does not imply that the believer cannot do the *good* things that he would, but rather, that the flesh in him cannot do the evil things as formerly it could. Sin is no longer master of the house, but as a dethroned king may survive his dethronement and even live within the borders of the kingdom over which he formerly ruled, so sin yet lives in the mortal body of the believer, and will, until he goes to Christ, or Christ comes for him. It is the responsibility of the believer to see, that sin does not reign in his mortal body, and that none of his members are, as formerly, the tools by which it can work (Rom. vi. 12-13). He is called upon to mortify it (Rom. viii. 13), to make *no* provision for it (Rom. xiii. 14), to feed the new upon the Word that it may grow (1 Pet. ii. 2), and to walk in the Spirit (Gal. v. 16). This is the way of victory. There is no such point in spiritual attainment to be reached here, when this conflict will cease, when sin will be eradicated, and when the believer will be delivered from its presence. Some have foolishly *set* this before them as a mark, and others have proclaimed their victory in attaining to it. But the Word of God says the opposite, and the sins and failures of saints confirm it. Sin will ever need to be "bridled," and treated with "no confidence" (Phil. iii. 3). Thank God the day will come, when the believer will not only be delivered from sin's *penalty* and *power*—he is so now—but also from its *presence*, and amid the all things new, he will then serve God perfectly, spirit, soul and body conformed to His will, and perfected in His likeness.

*Our next month's subject is—***"The Indwelling Spirit."**

Young believers especially, are invited to search and study this important and deeply instructive theme.

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 1893.

APRIL 9th.—**Rebekah's Call and Choice.**—Gen. xxiv. 1-67.

MEMORY TEXT—1 Kings xviii. 21.

Father, Son and Servant—The Call—The Choice—The Destiny.

IN this great typical chapter, we have a beautiful picture of the winning of a sinner's heart for Christ, and the subsequent path of the saint from conversion to glory. The opening verses shew a father, son, and servant in council. The father chooses, the servant goes forth in active service, the son abides by his father's side. The servant goes forth to the far country, laden with riches, to win and bring to Canaan, a bride of the beloved son and heir, who had been received back from the dead in a figure (Heb. xi. 19). Here we have in type the work of the Holy Spirit, sent forth from the Father and the Son (John xiv. 26) to take out of the nations a people (Acts xv. 14) for a Bride to Christ. This is done by the preaching of the Gospel (1 Pet. i. 12), by presenting the riches of God's grace (Eph. i. 7), and glory (Eph. iii. 16), the unsearchable riches of Christ (Eph. iii. 8), and by testifying of the Person of the Son, and Heir of all (compare verses 35-36 with John iii. 35-36). Jewels of silver—redemption: jewels of gold—glory, and raiment—righteousness, are all presented to Rebekah, sent from Isaac, and presented by him, in order that the chosen bride might stand accepted and worthy of her bridegroom. Thus the believer stands "accepted" in Christ (Eph. i. 6), "the righteousness of God in Him" (2 Cor. v. 22). The urgent call, "Wilt thou go with this man," is the evangelist's question to the sinner. "I will go" (ver. 58), is the expression of a heart already won for Christ, and ready to leave the world and all its belongings behind, for His sake (see Phil. iii. 8). The homeward journey in the company of the faithful servant, shews the path and portion of the believer as a pilgrim passing through the world, guided by the Holy Spirit (John xvi. 13-14) to meet the Lord, who comes forth to meet His bride (compare ver. 63-64 with John xiv. 3: 1 Thess. iv. 17).

APRIL 16th.—**Jacob's Ladder.**—Gen. xxviii. 10-22.

MEMORY TEXT—Titus i. 2.

Exile and Wanderer—The God of Grace—The Promise.

IN Jacob, wandering from his father's house, fleeing from his offended brother, a deceiver (chap. xxvii. 13-18), and a supplanter, we have a true picture of the sinner. He fears death (ver. 42), the consequences of his sin (Rom. vi. 23), and flees to escape, in hope that it may be forgotten (ver. 45). Lone and weary, night closes over him, and he lies down on a stony pillow to sleep. Here the God of grace appears to him, and he hears words of grace, and sees a ladder reaching from the place where he lay, to God's holy heaven. These words of grace spoken to a wandering exile, aptly tell the attitude of God toward the sinner. The words include grace and glory. Unconditional promises from God, free and without cause. Such is the Gospel, it tells of God's grace to the sinner (Titus ii 11), of the gift of life (Rom. vi. 23), of justification from the past, present grace, and future glory (Rom. v. 1-3). Jacob never forgot that night at Bethel: it was a turning point in his life. He met God there, set up a pillar, and named it Bethel—"The House of God." Thus the sinner receives the Gospel, a present salvation by grace (Eph ii. 6), the keeping of God (1 Pet. i. 5), on the way, and a place in the glory hereafter (Jude 24).

APRIL 23rd.—**Joseph : Loved, Hated, Exalted.**—Gen. xxxviii. 1-36

MEMORY TEXT—John iii. 35.

Beloved—Hated—Sold—Condemned—Exalted.

IN Joseph we have a type of Jesus. He was the beloved of his father, "Israel loved Joseph" (ver. 3). As a mark of especial favour and love, he gave him a coat of many colours. This drew forth his brethren's anger and hatred. His obedience to his father's will (ver. 13), his faithful testimony against their sins (ver. 2), and his dreams of future glory (ver. 5), caused them to hate him more. Thus it was with Jesus. He was the object of His Father's love (John iii. 35). He loved Him for His own excellence (Mat. iii. 17), and He loved Him because of His obedience unto death (John x. 17). The world hated Jesus. "He came unto His own, but His own received Him not." When they saw Him, there was no beauty that they should desire Him (compare ver. 18 with Isa. liii. 2: Matt. xxi. 38-39). They stripped him (compare ver. 23 with Matt. xxvii.

28), and sold him as a slave (compare ver. 28 with Matt. xxvi. 15). His words of truth were rejected (John viii. 40). His testimony to His future glory was accounted blasphemy (Matt. xxvi. 64-65). But the record of Joseph's sufferings was not yet complete. He had suffered at the hands of his brethren. He must suffer for righteousness' sake at the hands of the world (see chap. xxxix. 6-20). So Jesus suffered at the hands of the Gentiles after He had been rejected by the Jews (John xix. 1-3; Acts iv. 27). There in the dungeon "He was numbered with the transgressors" (chap. xl. 3: with Luke xxiii. 33). From the prison, Joseph was exalted to be lord of Egypt (Psa. cv. 20-22), and from the cross and grave, Jesus was raised to the right hand of God (Phil. ii. 9-10; Eph. i. 20-23), where all power (authority) is given Him (Matt. xxviii. 18).

APRIL 30th.—**Joseph, and His Brethren.**—Gen. xlv. 1-24.

MEMORY TEXT—Isaiah xliii. 25.

Need—Self-righteousness—Conviction—Reconciliation.

FAMINE and dire necessity, were the appointed means to bring Joseph's brethren to themselves, and to him. This is often God's way with the sinner. Want brought the prodigal to his senses, and to think of his father's house (Luke xv. 17). The touching tale of Joseph's dealings with his brethren, his "rough" speech (chap. xlii. 7), his questions and strange dealings (chap. xlii. 9-17) give us a picture of God's dealings with the sinner, or the backslider, (for His way is the same with both), to bring him to conviction and repentance. Their first confession is, "We are true men (xlii. 11). This is the language of the unconvicted sinner—the Pharisee (Luke xvii. 11-12 with Rom. x. 2). "We are verily guilty" (ver. 21), the expression of a soul knowing and owning its sin (see Job. xxxiii. 27-28). Sin is then seen to be "exceedingly sinful." Although Joseph had been sold full twenty years before, it seemed to them now as but yesterday. Conscience was awake, as it is in the convicted sinner in time (Luke xv. 18), and in the lost in eternity (Luke xvi. 25). Thus convicted, Joseph reveals himself to his brethren, as one alive from the dead (ver. 4), and gives them the kiss of forgiveness. Then he invites them to dwell near him in the land of plenty, and feasts them in his presence. The convicted sinner, who comes to Christ is thus welcomed, forgiven, brought near (Eph. ii. 11), blessed with spiritual blessing (Eph. i. 3), and allowed to share the fellowship of the Father and the Son (1 Jno i. 3).

MAY 7th.—The Marriage Feast.—Matt. xxii. 1-14.

MEMORY TEXT—Psalm. xxxiv. 8.

The Feast—The Invitation—Rejectors—Acceptors.

IN this parable we have the grace of God, and the varied forms of man's rejection of grace placed side by side. God had sought fruit from man (see par. of Luke xiii. 7). Now God becomes a Giver, and invites man to be a receiver. The parable shews how this invitation is treated. A marriage of a king's son indicates royal bounty, abundance and favour. Such is the Gospel. The *first* invited guests were the Jews, but when called they would not come (see Matt. x. 5-6 : Acts xiii. 16, 45-46 : xxviii. 17-28 : Rom. i. 16). Some rejected it for their business (ver. 5), others shewed their hatred of the king by slaying his servants (Acts vii. 51-60 : 1 Thess. ii. 15-16). Grace then went forth to the Gentiles. The "highways" were visited, and all and sundry were invited. This is the Gospel's present attitude toward the world : it is for all nations (Rom. i. 5), for "every creature" (Mark xvi. 15). "Whosoever will" may come (Rev. xxii. 17). But the guests must be fitted for the place. They must be arrayed in garments of the king's providing. It was the custom in Eastern lands, that the wedding garment was provided by the host ; the guest submitted to wear it. But one of the company appeared in his own. He refused the royal robe, and was detected, disgraced, and thrown out into "outer darkness." This is the way of the self-righteous man. He appears in his own righteousness, and in God's sight this is as "filthy rags" (Isa. lxiv. 6). The believer stands in the righteousness of Another (Phil. iii. 9), in Him he is "accepted" (Eph. i. 6), and "complete" (Col. ii. 10).

Correspondence.

GOOD SINGING.—"We have found it a great help in securing the interest of the children, to teach them to sing the hymns in "The Sunday School Hymn Book" well, that is, keeping proper time, and pronouncing the words distinctly. A few of the elder girls sing very well, having practised together the hymns on a week evening, at the house of their teacher. I would recommend teachers to use every means in their power to get good singing in their Schools." [Good Gospel hymns, distinctly sung by hundreds of young voices, is by far and away the finest music we ever hear. Let the children be taught to sing well, and above all, let the words they learn to sing, be the simple, solid Gospel of God's salvation.—Ed.]

Work and Workers amongst the Young.

CONFERENCES OF SUNDAY SCHOOL WORKERS.—In Victoria Hall, Belfast, on Wednesday, April 5th, at 7 p.m. In Waterloo Hall, Kilmarnock, on Saturday, April 8th, at 3 p.m.

JOHANNESBERG, SOUTH AFRICA.—“I am pleased to tell you that we are getting on very well with our Sunday Schools here. In our School for coloured children we are seeing signs of the Lord's working among the little ones, and we are looking to Him to see souls saved.”

JARVIS BROOK, SUSSEX.—“The Sunday School in Ferndale Gospel Hall here has increased in numbers and interest of late. There are over 100 scholars at present. Several have been brought to the Lord. There is a week-night meeting for senior children which the Lord has blessed. The good seed is sown abundantly, and a good harvest is the expectation of faith.”

SAN FRANCISCO, CAL.—“We are plodding along here in Sunday School Work, without a great deal to encourage us. The attraction of cheap variety theatres, pleasure parks, and gardens, form insidious snares for the young folks of this godless city. Our aged brother, Mr. Donald Ross, is here labouring at present, and we are being helped and refreshed by his ministry.”

FERGUSHILL, AYRSHIRE.—“Our numbers have greatly increased, specially owing to the magazines. May they be a blessing in many of the homes.”

BEDFORD.—“Quite a number of the elder boys and girls in the School here, have lately been converted. Some of them are beginning service for the Lord in tract distribution.”

CREETOWN, KIRKCUDBRIGHTSHIRE.—“Our Sunday School increases in numbers. Pray for the Lord's blessing.”

BRACKNELL, BERKS.—The Lord is blessing His work amongst the young here. We began our School with twelve, and now we have over

NEW SUPPLY OF TEXT BOOKS.—To meet the requirements of teachers who had exhausted their Children's Text Books for 1893, we have just got in a fresh supply of 500 copies. Those who require them, order again, we will send at once. *Post free*, 50 for 1/9; 24 for 1/.

Conferences of Teachers.

IT has been found both good and pleasant, for those who are actively engaged in the work of teaching the young, and seeking to win them for Jesus, to come together for united prayer and mutual help in things connected with their special line of service. We well remember when such gatherings were only attended by a mere handful of the Lord's people in the part of that vineyard, where our lot is cast. Sunday School work was not of great interest to the saints in general, in those early days. It was looked upon as being a rather disinteresting employment, and in consequence, Schools were few, and far between. By-and-bye the Lord aroused His people's interest: many of the dear children were converted. Schools multiplied on every side, and no doubt the day will declare more fully, what we know now in part, that much real work has been done for God and eternity, among the young. This revival of interest, and extension of work among the children, brought to the front a regular army of hearty, earnest soul-winners, who gave themselves fully and unreservedly to the work. Scattered far from each other, they naturally longed for fellowship and mutual help, with opportunity to speak and hear of the Lord's work, in their varied spheres of labour. We well remember the deep interest, the prayerful spirit, and the ringing songs of praise and thanksgiving, which characterised these happy gatherings. There was little form or ceremony, the arrangements were of the simplest kind. Speech-making had little place. The Lord's workers came together to seek His face, to hear of His wondrous works, and to strengthen each others hands in God. In a very great measure the expectations of those who thus gathered were realised, and the workers returned to their spheres of labour, with

fresh energy and yearnings to see the children under their care converted to God. These Conferences have now become common. They are held at stated intervals in many places, and herein lies the danger of them becoming stereotyped, formal, and barren. Whenever grooves are cut, ruts formed, and clock-work arrangements made, without much reference to God, or practical utility to the work, then the blessing will cease, and Conferences will either die a natural death from lack of interest, or go on "as formerly," stiff and formal, reiterating platitudes, discussing knotty points, and splitting hairs, to no spiritual profit.

Spiritual Freshness.

IT is truly grand to meet with a saint whose leaf is always green, and who retains in all seasons his spiritual freshness and vigour. There is no need to enquire where the place of his habitation is. Such a condition is only found in one who is "planted by the rivers of water." He draws his supplies directly from the Lord. He is a saint who lives habitually in communion with God. He draws his sap from the fountain head. Second causes do not occupy his thoughts. He deals directly with the living God. He retires often to the secret place. Even in the busy hours of labour, he is constantly winging messages to the throne of God. He knows that all his well-springs are there; and that he must be constantly drawing from the Divine fulness. He keeps no stock; he cannot. He is ever drawing, ever distributing, ever assimilating. This is the secret of a happy and a holy life, and the power for fruitful and useful service in the vineyard of the Lord. Yea, even if no public service is within reach, the evergreen leaf, the dew of spiritual freshness, is a constant witness to the reality of God's Christianity.

The Work of the Lord.

THIS expression is now applied to almost every kind of philanthropic and religious effort, and sometimes to things that do not even nominally pretend to seek the conversion of sinners to Christ. We do not believe that the expression "the work of the Lord" as used in Holy Scripture, (1 Cor. xv. 56), to be of such a nature, as to include all and any kind of effort that men may be pleased to engage in, according to their own will, or pleasure.

"The work of the Lord" we believe to be an expression having a fixed and definite meaning. It not only implies that the work is done for the Lord, but that it is done by His authority, and in the way that He Himself has commanded. It means work which is *of* the Lord, He being the Originator of it. It means work which is carried on by His power, He being the Sustainer of it. His work begun and continued under His control, He being the Director of it. Hence, not every effort done in the Lord's name, or even by the Lord's people is "the Lord's Work" but that alone is, which is *of* Him, and *through* Him and *to* Him. Dear fellow-worker, let it be your business to see that what *you* are engaged in now, is really "the work of the Lord" and not some self-chosen effort, which you have marked out for yourself, or that another has engaged you to perform. Sad it would be, to spend your brief earthly life, in that which brings no joy to God, no glory to Christ, no solid blessing to men, and no "well done" or reward to yourself, in the day of Christ's judgment seat. You need be at no loss to know what "the work of the Lord," to which *you* have been called, is. Go to your Master? Let the language of your heart be, "Lord, what wilt thou have *me* to do?" And you will soon know from His Word, what and where your labour lies.

The Teacher's Basket.

LONG PRAYERS.

IT is a mistake to have long prayers at the opening and closing of school. The children become restless, their teachers distracted, and it is to be feared there is little real prayer ascends to God at such times. Pray long and often for your children in private, but not for everything in general at the opening and closing of the school.

TATTLERS. Keep those who are given to tattling as far apart as possible, and be sure you give them something to do. There is nothing so effectual as employment, constant occupation, in answering questions, reading verses, quoting texts, for keeping tattlers from their favourite employment.

PREPARATION OF LESSONS. A teacher who carefully prepares the lesson, making himself thoroughly acquainted with all its parts, and getting the truths contained in it well into his own heart and soul, will find no lack of words in speaking of it to his class, no matter what the age or capacities of his children are. He will be so thoroughly "at home" in his subject, that he will know what to give and what to keep back. But it must be *in*, before it can come *out*. "When there is grist in the mill, there will be meal in the giral."

NO STATED LESSON. There are some who give their class no stated lesson. They open their Bible and take whatever comes. This we consider to be ridiculous. Yet some contend that it is to leave room for "the leading of the Spirit." One thing is certain, that is, such teachers are usually very hard up for matter to fill up the time, and their children are always restless. Are these marks of "the leading of the Spirit?"

The Invalid Worker.

I AM not sent a pilgrim here.
 My heart with earth to fill ;
 But I am here God's grace to learn,
 And serve God's sovereign will.

He leads me on through smiles and tears,
 Grief follows gladness still ;
 But let me welcome both alike,
 Since both work out His will.

The strong man's strength to toil for Christ,
 The fervent preacher's skill,
 I sometimes wish—but better far
 To be just what God will.

I know not how this languid life,
 May life's vast ends fulfil ;
 He knows ; and that life is not lost
 That answers well His will.

No service *in itself* is small,
 None great, though earth it fill ;
 But that is *small* that seeks its own,
 And *great* that seeks God's will.

Then hold my hand most gracious Lord !
 Guide all my goings still ;
 And let this be my life's ONE aim,
 To do, or bear Thy will.

A PRAYING TEACHER.—I knew a teacher who made it a rule to spend an evening every week, pleading with God for her scholars, by name. She had the joy of seeing *every one* of them converted and following the Lord. A praying teacher — one who really labours in prayer — is a great boon in a Sunday School.

The Bible Students' Class.

SUBJECT—*THE INDWELLING SPIRIT.*

THE Holy Spirit *convicts* the world of sin (John xiv. 8-12). He *regenerates* the believing sinner (John iii. 7; 1 John v. 1). He *indwells* the saint (John xiv. 17). This present indwelling of the Spirit in the believer is a great fundamental truth, characteristic of this age. It is the common heritage of all the saints; it does not depend on intelligence or attainment, nor can it be foreited by failure in walk or testimony. The Holy Spirit takes up His abode in the believer, on the ground of the perfect work of Christ. A witness *to* him that God is satisfied (Heb. x. 15); and a witness *in* him that he is God's child (Rom. viii. 16).

He is the *Seal*, marking the believer as the Lord's property. God seals (2 Cor. i. 21, 22); the Spirit Himself is the Seal (Eph. i. 13); and the sealing is unto the day of redemption (Eph. iv. 30). It takes place immediately on believing, it is simultaneous with belief of the Word of the truth of the Gospel (see Eph. i. 13, R.V.). It is a Divine act, expressing God's appropriation of the believing one as His.

He is the *Earnest* of glory to come (2 Cor. ii. 22; Eph. i. 14). The pledge, that as surely as the believer has been called to share God's present *grace*, he shall also share "His eternal glory" (1 Peter v. 10). As the cluster of grapes borne across the Jordan, was to the people of Israel yet in the wilderness, a foretaste of the riches of their inheritance, so the unfolding of Christ and of things to come, made by the Spirit to the believer, are to his spirit as the beginning of heaven upon earth. By the Spirit he searcheth and receiveth the deep things of God (1 Cor. ii. 12, 13), which are far beyond the reach of the keenest intellect of unregenerate man.

He is the *Unction*, the holy anointing, by whose teaching the believer learns Divine things (1 John ii. 20-27). He ever teaches through the Word, and never apart from it. Searching the Scriptures (Acts xvii. 11), meditating in the law of the Lord (Psalm i. 3), the believer sees "wondrous things" (Psalm cxix. 18), and becomes acquainted with that which eye hath not seen, nor ear heard (1 Cor. ii, 9, 10).

He is the believer's *Strength* (Eph. iii. 16). His *Leader* (Gal. v. 18). His *Comforter* (John xv. 26). In the Spirit he has access to the Father (Eph. ii. 18). The indwelling Spirit is an intercessor within him begetting prayer (Rom. viii. 26, 27). He is to *pray* in the Spirit (Jude 20; Eph. vi. 18); to *sing* in the Spirit (Eph. v. 18, 19); to *worship* in the Spirit (Phil. iii. 3; John iv. 23).

His body is the *temple* of the Holy Spirit (1 Cor. vi. 19), and the members are therefore to be yielded to God as instruments of righteousness (Rom. vi. 13). It is his privilege to be filled with the Spirit (Eph. v. 18), and to have rivers of life and blessing flowing from him in the Spirit's power (John vii. 37-39). His responsibility is to so walk in the Spirit as not to grieve Him (Eph. v. 30), and so hinder His gracious operations in him, for the nourishing, edifying, comforting, and strengthening of his own spiritual being, and through him for the blessing of others. It has to be remembered that although the Holy Spirit is in the believer, the believer is not always *in* the Spirit. It is his privilege and responsibility to "*walk* in the Spirit" (Gal. v. 16); to be "*led* by the Spirit" (Gal. v. 18); to be "*full* of the Spirit" (Acts vi. 3; xiii. 52). By the indwelling Spirit, the mortal body of the saint shall be quickened (Rom. viii. 13), and transformed into the likeness of Christ.

Our subject for next month is—"Sonship."

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 1893.

MAY 14th.—**The Wise and Foolish Virgins.**—Matt. xxv. 1-13.

MEMORY TEXT—2 Timothy iii. 5.

Virgins—Lamps—Profession—Possession—Separation.

THIS parable of the wise and foolish virgins, has doubtless a first application to the Jew in a future day. It may also be used, as most of the other parables of the kingdom, to illustrate the condition of those who profess Christ's Name, during the period of His absence from earth. Here, as elsewhere, we have the false and the true side by side, with little apparent difference between them, during the period of the sleep of the true possessors of grace, but, finally severed one from another at the return of the Lord. There were ten, and out of that number five were false—a solemn warning to Christendom. All were virgins, all had lamps of profession, all went out to meet the bridegroom. Surely this was a "profession" of friendship with Him. But five had no oil. Oil is the emblem of the Holy Spirit (see 1 Jno. ii. 27). Those who have not the Spirit are not Christ's (Rom. viii. 9). They have not been born again (Jno. iii. 3). They have a name to live, but are dead (Rev. iii. 1). They profess to know God, but in works they deny Him (Titus. i. 16). The wise had oil: they were partakers of grace: they had the Spirit, yet they slumbered. This is often true of the Christian. He sleeps as do others (1 Thess. v. 6-7), and needs to be called to awake (Eph. v. 14). This is a sad offence to the mere professor. He sees no difference, and both are outwardly alike. Yet in the hour of trial, at the coming of the Lord, *all* the saved will go *in*, *all* the unsaved will be shut *out*.

MAY 21st.—**The Strong Man and his Goods.**—Mark iii. 22-28.

MEMORY TEXT—Colossians i. 13.

Satan--The Sinner--The Saviour.

IN this parable of the strong man, bound and robbed of his goods, we have a striking illustration of what the power of Satan is over

men, and by whom, and by what means he loses his prey. Satan here is spoken of as the lord of a kingdom (verse 26). Sinners are under his authority (see Acts xxvi. 18; Col. i. 13, where the word "power" means *authority*). They are his property; he claims them as his *own*. Solemn word for the unconverted. Armed with power he keeps his goods in peace (Luke xi. 21). Thus Satan keeps the sinner; meanwhile seeking to please him, blinding his mind to the Gospel (2 Cor. iv. 4), and "deceiving" him (Rev. xx. 10). Man must have been Satan's captive for ever, had not "a stronger than he," the Lord of Life, appeared, "mighty to save." The Lord Jesus came upon him, overcame him, broke his power, spoiled his fortress (Luke xi. 22), bound him* (Mark iii. 27), and took his house. The triumph of Christ over Satan, was the bruising of Satan's head (Gen. iii. 15), the destruction of his power (Heb. ii. 14), and the spoiling of his stronghold. All who now believe on the Lord Jesus are made free (John viii. 36). Satan cannot claim them (1 John v. 18) as he does the world (verse 19). They are no longer "of the devil" (1 John iii. 8-12), but "of God" (1 John iv. 4-6). By-and-bye Satan will be "bound" (Rev. xx. 2) a thousand years in the bottomless pit, and finally cast into the lake of fire (Rev. xx. 10).

MAY 28th.—**The Seed that Grew.**—Mark iv. 26-34.

MEMORY TEXT—Acts xii. 24.

Seed Sown—Secret Growth—Ripe and Reaped.

IN this brief parable—which is peculiar to the Gospel by Mark—we learn the secret but sure progress, of that which is of God. "The kingdom of God" is not ushered in, nor is its progress proclaimed by a sounding of trumpets, or a great appearance in the world. In this it is a contrast to that which *professes* to be of God (see the parable of the mustard seed, Mark iv. 31, with Matt. xiii. 31) where the small seed grows up into a great worldly system, affording protection to the unclean birds, which had stolen the seed sown by the Lord. Here it is the progress of that which is good, the Word and work of God, the true apart from the false. This is true in a soul. The seed of the Word finds a place in the opened heart, and life is begotten (1 Pet. i. 23). That new life develops (1 Pet. ii. 2). There is first the blade, then the ear, last the fully ripened corn. These three stages are often marked in the spiritual kingdom. There are little children, young men, and fathers (1 Jno. ii. 13-18), fruit, more fruit, much fruit (Jno. xv. 2-5) When the fruit is fully ripened, He, the owner of the fruit, under whose secret care it had

grown, reaps it Himself, and bears it to His garner. This the Lord does with the saints individually now, as one by one they pass from earth, and this He will do for all together at His coming (1 Thess. iv. 16-18).

JUNE 4th.—**Israel in Bondage.**—Exodus i. 1-14.

MEMORY TEXT—John viii. 34.

Satan—The World—The Sinner—Bondage—Deliverance.

THE opening chapter of the Book of Exodus—the Book of Redemption, and its results to the people of God—presents to us a picture of bondage. Here we have Israel, the seed of Abraham, in slavery under Pharaoh, the Egyptian king, from whose iron grasp they were unable to deliver themselves. In this we have a type of the sinner in his unredeemed and unregenerate state, under Satan, in the world, serving sin. *Pharaoh*, whose name means “Destroyer,” is here the type of Satan, the prince of this world (John xii. 31: xiv. 30), under whose power the world (1 John v. 19, R.V.) lies. *Egypt*, which means, “that straitens or oppresses,” is the type of the world, the empire of Satan, too narrow, too small to satisfy the heart of man, but which, nevertheless, oppresses him, either with its “cares” or “riches,” so that God’s voice is unheard (Matt. xiii. 22). The service of the children of Israel was hard and bitter. So is the way of transgressors (Prov. xiii. 15). Their work enriched Pharaoh, and beautified Egypt. The worldling gains the world, but loses his soul (Mark viii. 36). He leaves his wealth to others (Psalm xlix. 6, 17). Sin’s service is hard (John viii), its wages death (Rom. vi. 23). This downtrodden people were unable to deliver themselves; they were without strength (Rom. v. 4). But the God of Abraham loved them (Deut. vii. 8), and looking upon them, He undertook to deliver them (chap. iii. 8). Thus God loves the sinner (John iii. 16), and has sent salvation to him (Titus ii. 2). Pharaoh moved his kingdom to hinder. So the awakened sinner feels the service of sin. Satan opposes the Gospel; never more than when salvation is near.

SCHEMES OF LESSONS.—We have still a few of the Scheme of Lessons for 1893 in book form, with Memory Text complete, which, while they last, we will supply to teachers at *3d per doz., 2l per 100, post free*. Also a few hundreds of *The Children’s Almanac and Bible Searching Text Book for 1893, at half-price—2l per 100, post free*.

Questions and Answers.

Q.—We find a great dearth of helpers in the work of our School. What steps should be taken to get teachers? There are a number of young men and young women in our fellowship, who seem well-fitted to take part, yet they do not come forward and offer themselves as teachers?

A.—Condescend to ask them. Give a hearty invitation to all who are interested to come and see the school, or to attend the first teachers' meeting. Usually those who are best fitted for any work are the last to think so, or to offer themselves for it. Where the Overseer of the Sunday School is a man of genial spirit, and of good report among his fellow-believers, there is not usually much difficulty in getting plenty of helpers.

Q.—Do you consider it wise to have boys and girls together in the same class?

A.—Not as a rule. In an Infant Class where there is a separate room, it may be done, but in ordinary classes, it is better to have them apart.

Q.—Ought a female teacher to have a class of boys?

A.—We know of no reason why she should not. Very often a female is able to gain and sustain the attention of a class of small unruly boys, when a male teacher would not. We think however that in the case of older boys, it is more "comely" that they should have a male teacher.

Correspondence.

LOSING THE CHILDREN.—"Our school has been somewhat reduced in numbers, owing to a few Christian parents having taken away their children of late. The only reason they give for so doing is, that some of the teachers do not agree with them on certain points of church order and government. The children cannot understand it, and have, I fear been stumbled, by this strange action of their parents."

[Very sad. The inexorable law of heaven is, "Whatsoever a man soweth, that shall he also reap," and to those who watch the fulfilling of the Divine decrees, it will not appear a wonder, if this one day return upon their own heads. Let the empty places be immediately filled up. There are thousands of children for whose spiritual welfare no man cares: let these be gathered in, and pointed to the Saviour.—Ed.]

Work and Workers amongst the Young.

BELFAST.—A very helpful Conference of Sunday School Workers was held in Victoria Hall, here, on April 5th. Messrs. Lloyd, Newport; Hamilton, Forres; Martin, Enniskillen; and M'Laughlin, Belfast, spoke stirring words. This was our first conference of the kind, and we hope for a deeper interest among saints generally, in the north of Ireland, in this good work.

CAPE TOWN.—“There is much need here, and work among the young is more difficult than at home. Still the Gospel must bear its fruit.”

PHILADELPHIA, PA.—“We began a Sunday School here three weeks ago, and have been encouraged by the attendance.”

LEVEN, FIFE.—“Our School increases. Over 70 now come to hear the old, old story. We pray that many of them may soon know Him, whom to know, is life eternal. Will fellow-workers join in prayer for this, and that helpers in the work may be raised up.”

CREWEKERNE, SOMERSET.—“The Lord has blessed His Word here, to the salvation of several of the senior scholars.”

FRANT.—“The work here goes on happily and the Lord gives blessing.”

DOWLAISHWERAM, GODAVERI.—“Our brother Donald Maclean, who was a diligent worker amongst the young while in this country, finds a large field for labour among the children of India. He writes, “The children are very poorly clad, still they come as they are, and squatting down on the ground, listen with wonderful attention to what we have to tell them of Jesus.”

CENTRAL AFRICA.—Miss Gilchrist writes cheerfully of her class of little Africans, who learn to sing the Gospel, as well as to read the Word. May many young hearts be opened to welcome it.

CHILDREN'S SPECIAL SERVICES are usually conducted in the country and by the sea-side, by brethren spending their holidays. We shall be glad to have particulars of such work, in good time for these pages, so that there may be fellowship in prayer, and effort also.

PICTORIAL LEAFLETS FOR THE YOUNG.—We have prepared a series of large Illustrated two page Leaflets, containing short simple Gospel narratives, very suitable for distribution at Special Services for the young in the country and by the sea-side. Specimens will be sent free, to any worker desiring to see them.

The Heathen at Home.

WHEN Cæsar beheld the white cliffs of Britain from the coast of Gaul, he longed with all his heart, to carry his standard and plant it there. The true ambassador of Christ, in like manner casts his longing eye over the vast domain of sin and Satan, and longs to carry the story of the Cross and tell it to sinners of every clime, and nation, and tongue. It has not been given to all to go forth to distant lands to tell the story of the Saviour's love. Some must tarry at home, and seek to win for Christ and heaven, the elect of God who are yet to be gathered from these favoured lands where the Gospel has so long been permitted to go forth unhindered, at least by such hindrances as are met with by brethren who have gone to heathen lands. But it must not be assumed that because the Bible is widely circulated, and the Gospel allowed to go forth unopposed, that everybody knows the way of salvation, or even their need of a Saviour. Alas! "a form of godliness," a religion of dark superstition, or a mere fashionable attendance at "church" once a week, is all the "Christianity" that thousands possess. The children are trained up to follow the steps of their parents, and thus generation after generation passes on to eternity. We believe it is possible in many cases to reach the children and young people belonging to these worldly and utterly godless families, and the wonder is that so little has been done to reach them with God's blessed Gospel. They may not be easily gathered into our Sunday Schools, or ordinary preaching rooms, but are they on that account to be left to perish? If they will not come to hear the Gospel, let the Gospel go to where they are. Many can be reached in the summer season, by Gospel preaching in the open-air, on the sea-shore,

by the mountain side, and wherever crowds of health and pleasure-seekers congregate. The Lord's-day afternoons, afford splendid opportunity for this kind of work, and we have found that when away from home and city surroundings, there is not nearly the same fear, or unwillingness to come together to hear the Gospel.

It has been delightful to see crowds of young folks from the upper ranks of life, quietly listening to the Gospel told forth by the side of a boat; on the river bank; or the village green on a quiet Sunday evening. There are many instances on record, where abiding results in the conversion of souls; have been witnessed on these occasions. We earnestly hope and pray, that fellow-workers may be constrained by the love of Christ, to go forth in such service, among the children and young folks of their own land, who are in many cases as needy of the Gospel of God as the heathen, and whose blood will be in a special sense required at our hand. The day of Gospel grace is drawing to its close. Infidelity, superstition, and the last great apostacy, will soon sweep the fields now ripe and open to the Gospel, therefore, while the opportunity is ours, let us with a zeal and diligence, worthy of the grand and glorious message committed to our trust, go forth and seek to win the heathen at home for Christ.

SMALL BEGINNINGS.—Great rivers often rise in far-off and very obscure corners. The tiny rill, widening and deepening as it flows on, becomes a stream, and the stream in turn becomes a river, bearing on its bosom our great merchant ships to the ocean, over which they sail to every land and clime. In like manner many a great revival of the work of God has its beginning in a hidden corner, but the results thereof are found in many a distant land.

Your Special Work : Are you doing it ?

A CHRISTIAN girl, once bright and happy in a Saviour's love, became very sad and fretful. She changed her lodgings, changed her church fellowship, sought out new teachers, read all the new books she could lay hold of, attended conferences, and travelled far to hear the ministry of God's Word, but all to no purpose. She indulged no sin, had no worldly companion, lived in no disobedience to any known commandment of the Lord. Still there was something lacking. Her soul was not happy. Her Christian life lacked vigour and brightness. She was inclined to find fault with herself, and with everybody else. One Lord's-day, she sat reading her Revised Testament, and came upon the words in Mark xiii. 34. "To each one his work." She said to herself, "What work has the Master given to me?" Strange, although a Christian for several years, she had never thought of this before. Of course she had been working here and there, and helping others in various kinds of service for the Lord. But to have a work appointed by the Lord, and given by Him to be done for Him, during the period of His absence, she had never exercised herself about that. She dropped on her knees, and breathed the prayer, "Lord, what wilt *Thou* have *me* to do?" She waited expecting an answer, and before she left the room, a number of little girls, whom she had seen playing in a court bare-foot, and uncared for, came forcibly before her mind. "These" said she to herself, "must be *my* work. The Lord has distinctly brought them before me as an answer to my prayer." So putting on her hat and cloak, and taking her Bible in her hand, she hastened toward the court, where she had seen the children, praying as she went, like Abraham's servant of old, that the Lord will give her good speed in her

service for His Name. She found the children as she had seen them, and got several of them to promise to accompany her at a later hour that afternoon to the Sunday School, held in a little hall, only a few hundred yards distant, with the full consent and approval of their parents. That was the beginning of many days of happy work for Christ among the little ones, and from *that day* onward, the fretful restlessness and dissatisfaction ceased. There are others of the Lord's people, it is to be feared troubled with a chronic restlessness, which has its chief cause in idleness. They have no definite work for the Lord, given them by Him, which they consciously feel to be a sacred trust committed to them. They go "jobbing" here and there, and possibly criticising or fault-finding the work of others. Of course they are unsatisfied, unrestful, unhappy. How can they be otherwise? A quiet hour alone with their Lord and Master: an honest review of the days that are past, might reveal that their life has been without an object, and that the special work prepared by the Master for them, has been left undone. Beloved Christian reader, if this has any message to you, be sure you give it welcome.

The Servant's Portion.

YOU may often labour for your Master and see no apparent result. You may sow the seed, diligently and prayerfully, yet see no immediate fruit. There is one thing, however, that you will have, if you are walking with God, and serving Christ with true heart, and pure motive, according to His will, and that is the consciousness that you are pleasing Him. This is the present portion of the true servant. The full result and the reward of his labour he will know hereafter, but the testimony that he is pleasing God is his portion *now*.

“If the Lord Will.”

(James iv. 13-15).

“The *will* of the Lord be done” (Acts xxi. 14).

“Understanding what the *will* of the Lord is” (Eph. v. 17).

“IF the Lord will”—what it cost us
 Sometimes just to say the words ;
 But when spoken—ah ! what comfort
 Still the tiny phrase affords !

“If the Lord will”—if He will not,
 We would rather not go forth ;
 But His Word shall turn our footsteps
 East or west, or south or north.

“If the Lord will”—we can face it,
 Biting though the east wind be ;
 In its day He'll stay the rougher
 North wind of adversity.

“If the Lord will”—He can send us
 South winds warm or zephyrs cool ;
 “If the Lord will”—He can sweeten
 Even Marah's bitter pool.

“If the Lord will”—let us labour
 “If the Lord will”—let us rest ;
 Learning thus in calm obedience,
 That His will is always best.

“If the Lord will”—we will journey ;
 “If the Lord will”—we will stay.
 Oh ! for grace at every turning,
 “If the Lord will”—still to say.

“Filled with the knowledge of His *will* in all wisdom and spiritual understanding, that ye might *walk* worthy of the Lord, unto all pleasing, being fruitful in every good work.”

The Bible Students' Class.SUBJECT—*Sonship.*

„**C**HILDREN of God” is a term applied in the New Testament to all who have been “born of God.” The Greek word is “Teknon,” which means “begotten ones”—“descendants.” “Sons of God” is a term implying similarity of nature and character, and is connected with the believer’s position, privileges, and conduct, rather than with birth and relationship. The word “Whyos” signifies “a son of full age,” one manifesting his relationship. The two words, “children” and “sons,” as found in the Authorized Version, are so hopelessly confused, that it is difficult to apprehend the distinction of these terms, as used by the Holy Spirit. In the Revised Version they are given more correct. A list of the principal texts in which both are used may assist us.

1. *Teknon* occurs in 1 John i. 12 ; xi. 52 ; Rom. viii. 16, 17 ; Phil. ii. 15 ; 1 John iii. 1-2, 10 ; v. 2 ; and ought to be uniformly translated “children.” The title is applied to believers, and believers only, and embraces all who have been begotten of God, irrespective of age or condition.

2. *Whyos* occurs in Matt. ii. 15 ; iii. 17 ; iv. 3 ; xvii. 5 ; and elsewhere, as applied to the Lord Jesus, and in Matt. v. 9, 45 ; Luke vi. 35 ; xx. 36 ; Rom. viii. 14, 19 ; Gal. iii. 26 ; iv. 6, 7 ; 1 Thess. v. 5 ; Heb. xii. 5, 7, 8 ; as applied to believers, and ought to be uniformly translated “sons.”

This distinction is important. “Sonship,” usually rendered “adoption” (see Romans viii. 15 ; Gal. iv. 5 ; Eph. i. 5), implies intimacy, and the full consciousness of the peace and portion belonging to this position. This the believer is enabled to grasp by the power of the

indwelling Spirit, "Because ye are *sons*, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). In this Spirit the believer draws nigh to God, communes with Him in closest intimacy, and enjoys the riches of that vast inheritance into which grace has introduced him, in association with Christ the First-born and Heir of all (Heb. i. 1, 2 with Gal. iv. 7). This is that aspect of sonship which speaks of privilege, place, and position. There is another side of this truth which speaks of responsibility and manifestation. "As many as are *led* by the Spirit of God, *they* are the *sons* of God" (Rom. viii. 14). Again, "Love your enemies, and pray for them that persecute you, that ye may be the *sons* of your Father which is in heaven, for *He* maketh His sun to rise on the evil and the good" (Matt. v. 45). These words clearly show, that it is the responsibility of believers to be so guided by the Spirit, that the Divine likeness may be manifest in their ways, and men seeing it shall have to acknowledge that they are "the *sons* of the Most High" (Luke vi. 35). The Scriptures distinguish between a child, a servant, and a son (see Gal. iv. 1-6). An illustration may help us here. Suppose a baby-boy is born into the family of an Earl, he is from that day onward his father's child. This relationship endures while life shall last, and is unaffected by circumstances, distance, or conduct. When quite an infant, he is stolen and brought up by another, unconscious of his relationship to the Earl. Suppose the Earl advertises for a footman, the boy applies, and is engaged as a servant. One day the truth comes out, and the father discovers in the *servant* his long-lost *child*. The moment this is made known to the boy, and believed by him, his place is changed; he no longer stands in the place of the *servant*, but takes the place of the *son*. All believers of this age are *sons*, but all do not take the place.

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 1893.

JUNE 11th—**The Paschal Lamb**—Exod. xii. 1-11.

MEMORY TEXT—1 Corinthians v. 7.

The Lamb—The Many Types—The One Offering.

THE Book of Exodus abounds in types of redemption. In this great typical chapter we have a picture of the *Redeemer*, as well as of the *Redeemed*. The Lamb is fully described in the forefront of the chapter. The paschal lamb is a type of Jesus, the Lamb of God. Of this we are left in no doubt. The Holy Spirit expounds the type. These are His words, "Christ our Passover is sacrificed for us" (1 Cor. v. 7). The lamb slain on the eve of Israel's deliverance, pointed onward to the "Lamb of God" (John i. 29). Many lambs were slain in Israel, blood was shed, sacrifice was offered again and again; simply because the blood of Israel's lambs could never purge away the offerer's sin. When Christ appeared, He offered up Himself (Heb. ix. 14), and so precious, so infinitely efficacious was His one offering, that it requires no repetition. He died *once* for all; the value of the offering remains for ever. The paschal lamb was to be "without blemish." Here we have the perfectness of Jesus. He was "without blemish and without spot" (1 Peter i. 19). Had there been a single imperfection in Jesus, He would have been unfit for sacrifice; because He was perfect, His death is of infinite and eternal value. The lamb was kept four days before it was slain. The life of Jesus, from the manger to the Cross, was the keeping-time. During that time He was tried by God, man, and the devil, and found to be perfect. The "whole assembly" slew it in "or between the evenings." Many lambs were slain, yet so fully did they all point to the one great Antitype, that the transaction is spoken of as the death of "a" lamb. Truths of fundamental importance are here found in type, respecting the *Person* of our adorable Lord. First the lamb is described; then the blood and its use. The Person of Christ gives value to His work, and a false Christ can only give a false Gospel.

JUNE 18th—**The Blood on the Lintel**—Exod. xii. 12-21.

MEMORY TEXT—Acts xvi. 31.

The Blood Sprinkled—Security. The Word Spoken—Assurance.

THE death of Christ, as a fact of history, is accepted by many who have no personal interest in that death. To believe that Jesus of Nazareth lived and died in Palestine over 1800 years ago, is not the faith that saves. There must be personal acceptance of Him, an individual faith in His Person and work. The type of the sprinkled blood, is one of many witnesses to this. The lamb was slain, the blood was in the basin; but the individual Israelite had to appropriate that blood with a bunch of hysopp, and sprinkle it on the lintel and side-posts of his own door, before he could derive any benefit from it. It was not the blood *shed*, or the blood *preserved*; but the blood *sprinkled*, that secured the life of Israel's first-born on that awful night. And what the sprinkled blood secured, the spoken word of Jehovah assured the Israelite of. The *blood* for safety; the *Word* for assurance. So with the Gospel. The blood of Christ (1 Peter i. 19), believed in (Romans iii. 25), appropriated by the individual sinner (Gal. ii. 20), is the ground for his exemption from judgment (John v. 24), and the Word of God gives him the assurance of life, as it warns the unbeliever of wrath (John iii. 36). Neither experience nor sign, had anything to do with it. The word of Jehovah, "I will pass over you," gave assurance, and that assurance gave peace.

JUNE 25th.—**The Passage of the Red Sea**.—Exod. xiv. 1-31.

MEMORY TEXT—Isa. xii. 2.

Redemption—Deliverance—Separation—Praise.

CLOSELY connected with redemption by the blood of the paschal lamb, was the deliverance of the redeemed from Pharaoh's power, and their separation from Egypt, its people, and its gods. Redemption, deliverance, and separation, are kindred truths, linked together in the thoughts of God, and it is His will that they should be so, in the experience of the saints. Egypt, which means, "that which straitens," is a type of the world, ruled by Satan, its god and prince (John xii. 31: 2 Cor. iv. 4). "The salvation of the Lord" (ver. 13), includes deliverance from the power of Satan (Col. i. 13), and also from "the present evil world" (Gal. i. 4). *The blood* of Christ delivers from wrath (1 Thes. i. 10). *The power* of Christ from Satan and the world. The Red Sea is the figure of Christ's death, in that aspect of it, which shews His victory over Satan (Heb. ii. 14, R.V.), and the deliverance of His people from the world as

Satan's kingdom (Gal. vi. 14). It was *after* they had seen the power of Pharaoh broken, and the sea rolling between them and the scene of their former servitude to him, that "they *believed*, and sang" (Psa. cvi. 12). The Red Sea parted by the power of God, leaving a path for faith to tread through its midst, shews how completely the death of Christ has abolished death with all its penalties for the believer, the sea returning in its might upon the Egyptians, tells how completely the sinner will be overtaken by death and judgment, as the wages of sin (Rom. vi. 23). Israel on the wilderness side of the sea, in a *new* position, under a *new* leader, treading a *new* path, shews the Christian separate from the world, owning the Lordship of Christ, and treading the pilgrim path that leads to God and heaven.

JULY 2nd.—The Two Debtors.—Luke vii. 36-50.

MEMORY TEXT—Isa. xlv. 22.

Two Debtors—Religious and Profligate-Bankrupt-Forgiven

THE Lord Jesus is here seen in company with a Pharisee, and "a woman of the city," and we here learn His mode of dealing with both. The Pharisees of that day were the strictest of all the Jewish sects (Phil. iii. 5), generally the most self-righteous (Luke xix. 11), and hostile to the Lord, and His ways of grace (see Luke xv. 2). The Pharisee here had invited Jesus as his guest. Uninvited and unwelcome, a sinner, one who knew her state, and was willing to own it, came in, and silently going behind the couch whereon the Saviour reclined, she began to wash His feet with her tears, and anoint them with ointment. This was welcomed by the Lord: He did not find fault: He did not thrust her away. He never casts out a sinner (John vi. 37). His grace aroused the natural pride of the host. He "spake within himself," and instead of questioning himself, he questioned his guest. Then the Lord spake a parable, which sets forth the relation of a *religious*, and a *profligate* sinner to God. The Pharisee—the moral and religious man—owed his *fifty* pence: the woman of the city, the irreligious, her five hundred pence. They differed in the measure of their debt: but in this they were alike, "they had nothing to pay." Both were bankrupt: here there was "no difference" (Rom. iii. 23). Thus it is with the sinner: he can give nothing to God to atone for sin: he can *do* nothing to blot it out. This is humbling to the moral and religious: it offends them to take the same level as the profligate. But there is no other way. God's grace to both appears in the word, "He *frankly* forgave them both." This is how God meets the sinner in his guilt and helplessness (Rom. v. 4), and forgives him (1 John ii. 12).

Questions and Answers.

Q.—Would you advise closing the Sunday School during the holiday season?

A.—Not if it can be kept open. If a number of the children do go away, still the remaining number must not be lost sight of. In the event of a few of the teachers being absent for a Lord's-day or two, better gather the classes together, and address them shortly from the lesson, than close the school. Our experience is, that a number never return after such an interval.

Q.—Is it wise or comely, for teachers to play games among themselves, at a Sunday School excursion? This seems to be very common, and causes much talk in the world.

A.—If teachers take out their classes for an afternoon to the country, they ought to devote themselves to the care of their children, and seek by every means to contribute toward their comfort and enjoyment. If they go off to enjoy themselves, leaving their classes to roam where they may, serious disorders may occur, and evil results may follow. Besides, "flirting" and light-behaviour are by no means conducive to godliness among the teachers themselves.

Correspondence.

WORLDLY CUSTOMS AT EXCURSIONS. — "The season when teachers take out their classes for a holiday has come round, and I believe it would be for God's glory to give a word of exhortation to teachers not to give offence and cause stumbling to the children, by engaging in worldly and frivolous games on these occasions."

FOREIGN MISSIONS. "There is a great need for plain and scriptural ministry, on the subject of giving for the support of those who have gone forth to serve the Lord in the foreign field. There is a tendency to slip back into the old unscriptural practice of allowing, and even encouraging *unconverted* children to give their money to support Gospel labourers. This is not of God, and cannot have His blessing." [We feel the force of our esteemed correspondent's words. A dozen years ago, unconverted children were told, that they could not give their money for the spread of the Gospel, seeing they were rejecting it themselves. Now it is to be feared, this testimony has all but ceased, and Sunday School collections from saint and sinner all mixed up together, are sent for Foreign Missions, without much concern how, or for whom, it is to be used. God will not bless this unscriptural mode of acting, and it would be well if God's people would examine it by the light of the Word.-Ed.]

Work and Workers amongst the Young

DUNDEE.—“The Lord has given blessing in the work of the Sunday School here. We had the joy of seeing five young converts from the school, added to the fellowship of saints last Lord's-day.”

PETERSBURG, VA.—“We began a Sunday School here, about five weeks ago, with from 70 to 80 children. All goes on well, and we have much to praise God for.”

COATBRIDGE.—“The Lord has encouraged and blessed us here. Last year one boy twelve years of age was converted, baptized, and received to Church fellowship. Lately, two girls and one boy have professed conversion.”

HELENSBURGH, NEW SOUTH WALES.—Mr. David Niven (formerly of Stenhousemuir, Scotland), has a very cheering and increasingly interesting school in this far off and needy place. He writes, “The attendance last Lord's-day was the largest we have had, and we have not been without tokens of heart-stirring amongst them, but I long to see clear evidences of conversion. Remember us in prayer.”

DUNDEE COALFIELDS, NATAL. The little work begun here for the Lord's Name, is still of a cheering character, although there are many adversaries and hindrances. Continued prayer is desired that the Gospel may bear its fruit.

ABERDEEN.—“There is a good school in St. Paul Street Hall here, and from time to time—especially during special efforts in the Gospel, quite a number of the young folks have been converted to God.”

CONFERENCES. A conference of Sunday School workers, parents and others engaged and interested in the Lord's work amongst the young, will be held in Gospel Hall, Hamilton, on Saturday, 3rd June, at 5 p.m. Subject, “*Vital Godliness: Its Influence on our Children*, and on our testimony in the Gospel.” A goodly number of workers were gathered in the Marble Hall, Glasgow, on Saturday, 29th April, for Conference. An address was given by Mr. J. R. Caldwell, and a number of cheering reports followed.

EDITOR'S NOTE.—We are frequently asked: Have you a Musical Edition of the Sunday School Hymn Book? Not exactly, but most of the tunes required for hymns in the Sunday School Hymn Book are found in the *Musical Edition* of “The Evangelistic Hymn Book.” Sunday School teachers and elder scholars should each get themselves a copy of the *Musical Edition*. There are some grand oldtunes in it, seldom sung, and little known now-a-days.

Furnished for Our Work.

A Friendly Talk with Teachers at a Summer Afternoon Excursion.

IT is much to be feared, that there is among those of us who preach and teach the Gospel and the truth of God to others, a tendency to neglect the replenishing of our own souls, from the Divine treasure-house of the Word. A very slight acquaintance with that subject, may enable a man to say something about it, but it is simply impossible that one can instruct others, in that which he is ignorant of himself. And it is not enough to know the letter of the Word, and to be able to state the subject in a correct form of doctrine merely. However valuable this in itself may be, yet it brings no life, no cheer, no refreshment to the souls of those who hear. In order to have the Word of Life flowing as a living stream from the lips, it must be dwelling in the heart richly; bubbling up as a living spring; not lying as a stagnant pool. The chief supply of this condition comes from a diligent and constant study and meditation of the Word of God, for the replenishing and furnishing of the speaker's own mind and soul. It does not flow in upon him miraculously; it comes by prayerful and persevering study of the Word, not so much to "get up" his subject for the use of others, as to furnish his own soul for whatever service the Lord may have for him. "*Thoroughly furnished,*" or, as it reads in the Revised New Testament, "Furnished completely unto every good work" (2 Timothy iii. 17). Most of us here try to speak to others, old or young, the Gospel's glorious message. A few, perhaps, are more particularly engaged in feeding and guiding the lambs of the Lord's flock. Well, no matter where our service lies, this great principle applies.—We must be divinely furnished for it, else we need not expect God to bless us in

it. Do not think that I am limiting the Holy One of Israel. Ah, no. Full well I know, that He who used of old "the jaw-bone of an ass," can use the most unlikely tool to accomplish His purpose still. This, however, is not the Lord's general way. The law according to which He generally acts, is, to take the fittest instrument to do His work. We are not to count upon God using our ignorance, especially if we have means within our reach to furnish ourselves with the knowledge of His will. There is such a thing as people *priding* themselves in their lack of knowledge, whereas it is more their shame than their infirmity. They could learn, if they put themselves to the trouble to do it. They have the Book of God, which contains those commandments of the Lord which "maketh wise the simple," but from sheer laziness, or lack of interest, they allow the Book to lie on the shelf, and remain in ignorance, when they might be wise. Again I say, this is to the shame of those who are guilty of it. Let us roll away the reproach from our own door at least. I know many will say, "We have little time to search and study the Word." That may be so. In our busy day with most it is so. The more need to make the best of what we have. Do you give *hours* to the newspaper, and *minutes* to the Bible? Are you well-acquainted with the order of events in the House of Commons; but shamefully ignorant of "The Book of Proverbs," with its thirty-one chapters of sound wisdom? I am persuaded that if we were more than we are, men and women of *The Book*, we would speak with greater ease and familiarity, and with more point and unction on "things touching the King," when we meet our classes, or those to whom we speak. May it be ours henceforth throughout our quickly-passing day of service for our absent Lord, to go forth "furnished," as warriors in the day of battle, counting not upon ourselves, but on the Lord.

A Court Preacher.

“DO you know who is the Court preacher?” was the question I heard asked, as I travelled in the vicinity of Her Majesty’s highland home. I really forget what was the answer, for the question set me thinking on a parallel subject. It would be a great honour, no doubt, to preach in the presence of the Queen; to have Royalty listening to his words. I have no doubt there was great care exercised by that preacher, whoever he was, and I hope the presence of the world’s great ones, did not hinder him from speaking out the truth of God, if he had it.

But there is something higher still. The “Court preacher” had his earthly Sovereign as a hearer; the humblest herald of the Gospel stands in the presence of the Divine Majesty of heaven, delivering his message. “As of God, *in the sight of God*, speak we in Christ” (2 Cor. ii. 19). This is just as true of the Sunday School teacher, speaking to his class of five, as of the great evangelist addressing thousands. The Great All-seeing God, is his most attentive listener. If this were always remembered, if its power were felt in the soul, there would be a holy reverence, and godly fear characterising all our service done for, and in the name of the Lord. Certainly there will be no flippancy, no carelessness in the tone or spirit of one who believes that the God of heaven and earth is his most attentive listener. To speak in the presence of the Court of heaven is a great honour indeed, and this honour, dear fellow-servant in the kingdom, is yours. What though your audience consists of a small, unruly class of children, apparently unconcerned and unappreciative? To have God listening, and holy angels “hovering round,” ready to “carry the tidings” of a sinner’s conversion “home,” is high honour.

“It Grew.”

“**H**OW did you manage to gather such a large class” said a Christian worker to a companion whose class of working lads had tripled its number during the year. “It grew” said the teacher with a smile. I did little or nothing to bring the lads: one brought another. I simply seek to have something fresh and interesting for them when they do come, and the lads seem quite interested. I expect soon, that our gracious God will bring many of them to Himself. That wish has since been fulfilled, for in the place where that earnest worker toils among his “boys,” the Lord has given a time of rich ingathering, and many of them have been won for Christ. There is much to be gathered from the two little words used by that teacher, to describe the process by which his class was increased. “It grew.” There was no excessive effort: no flash attraction. He simply devoted himself to his charge, and made it his study to have something to say to his boys when he met them. No doubt this is the real secret of gaining and keeping the attention of our scholars, and of increasing their numbers as well. When the teacher has nothing to say, or when what he does say, lacks interest and freshness, the class, sooner or later, will “go down.” The lack of good teachers, whose hearts and souls are in the work, and who make it their business to have something to say to their children which will secure and sustain their attention, is the chief cause of Schools and classes being reduced in numbers. A class with a competent, godly teacher, will generally increase, and what is of greater value, it will have the blessing of God continually. May we ever present ourselves in a condition of soul worthy of God, and furnished with the Lord’s own message to speak.

The Master's Voice.

'T WAS but a touch of sadness,
 A pang of selfish grief,
 A little moment's heaviness,
 Through trial, keen but brief;
 But I felt the calm of Heaven,
 And wiped the weeping eye,
 When I heard the Master's cheering word—
 "Be not afraid, 'tis I."

Oh! Marah's streams are bitter
 Without the healing *tree*!
 But with it they are sweeter far
 Than Elim's wells could be;
 We bless the hand that causeth
 The grief-embittered sigh,
 When we hear the whisper of His love—
 "Be not afraid, 'tis I."

The heart that knows no sorrow
 Can feel no holy joy;
 I would not have the gladness here
 That never knows alloy;
 For if Life's sea were waveless,
 And mine a cloudless sky,
 I ne'er could hear that word of cheer—
 "Be not afraid, 'tis I."

O Lord, with chastened spirit,
 I bow to Thy blest will;
 I would be active, but Thy grace
 Can teach me to "Be still."
 Calm, 'mid the world's rude tempest,
 I on Thy love rely,
 And hear Thy words above the storm—
 "Be not afraid, 'tis I."

The Bible Students' Class.SUBJECT—*Growth.*

THE life imparted to the believer on the day of his second birth, is eternal and Divine. It is essentially the same in all; the "babe" and the "father" in Christ, the "weak" and the "strong" are possessors of the same life. The degrees of its manifestation may differ. The saints at Thessalonica were advancing; their faith was growing exceedingly, and their love abounding (2 Thess. i. 3), whereas the Galatians were retrograding; they ran well for a time, but were hindered (Gal. v. 7). The Hebrews, instead of progressing in the things of God, continued in an infantile condition, and required the food of babes, when they ought to have been helpers of others; and the Corinthians, favoured and gifted as they were, had lapsed into a second infancy, owing to their carnal divisions and strifes (1 Cor. iii. 1-3).

The new life is capable of development, and God has made provision for its sustenance and growth. The chief means appointed by God for the growth of His people, is the *Word*. So we read:—As new-born babes, desire the sincere milk of the Word, *that ye may grow thereby*" (1 Peter ii. 2). It was through the Word that spiritual life was implanted, and it is through the Word that spiritual life is sustained and developed in the believer. He who neglects the Word, cuts off the staff of life, and as a consequence, feebleness and stunted growth must follow; whereas the believer who esteems the Word of God more than his daily bread (Job xxiii. 12), and meditates in the law of Jehovah day and night (Psa. i. 2, 3), shall go from strength to strength (Psalm lxxxiv. 7), increasing in spiritual stature and might.

The *nature* of this growth is described by various symbols in the Holy Scriptures. "He shall grow like a *cedar* in Lebanon" (Psa. xcii. 12), striking down the roots of his inner and hidden life, known only to God, and spreading abroad his branches of outward and visible life, which men may see and own. "He shall grow as the *lily*" (Hosea xiv. 5), in beauty, purity, and humility, in quiet valleys (Song ii. 1), far from the defilements of the world; testifying not of self, but of Christ; boasting not of personal attainment; but adorning by a holy life the doctrine of the Lord. There is no such thing as mushroom growth in holy things; grace is not developed in us by fits and starts; it increases by daily prayerfulness, daily watchfulness, and a daily walk with God. Some may tell of wonderful growth like Jonah's gourd, which came up in a night, and let it be remembered, it disappeared in a night also (Jonah iv. 10), but true growth is according to the principle "first the blade, then the ear, after that, the full corn in the ear."

There is also growth in *knowledge*, "Grow in grace and in the *knowledge* of our Lord and Saviour Jesus Christ" (2 Peter iii. 18). There is a growth in knowledge that "puffeth up" its owner (1 Cor. viii. 1); but this is because there is a lack of grace to teach him how to use it aright, but the true knowledge will have "in it self-control" (see 2 Peter i. 6, R.V.), and will ever be characterized by a consideration of those who have not attained to it in the same degree (see 1 Cor. viii. 7-10; ix. 22).

The saint who follows on in the ways of the Lord, walking in all the light that God has given him, will make progress; like David, he will go on "*going* and *growing*" (2 Sam. v. 10, margin); whereas one who ceases to "go," and follows not the light that God has given, but lives in disobedience, and walks in a self-chosen path, will cease to *grow*, and become a backslider.

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 1893.

JULY 9th.—**The Man among Thieves.**—Luke x. 30-38.

MEMORY TEXT—Romans v. 6.

The Downward Road—The Helpless Man—The True Friend.

IN this parable, we have the sinner's course depicted, his ruin and helplessness described, followed by a very sweet and full description of the work of Christ, for and in the believer. The parable was spoken in the hearing of the lawyer, who had asked the Lord, "What must I do to inherit eternal life?" Here we have the Lord's own description of the sinner, and of what grace has done for his salvation. "The certain man" is *every* man. "All we like sheep have gone astray." From Jerusalem, "Jehovah's city: the city of peace" (Psa. cxxii. 1-4), "to Jericho," the city of the curse, (Josh. vi. 26). This is the course of sinful man: his back turned on God, on heaven, and peace: his face to hell, the curse, the judgment. "Fell among thieves," sin, the world, the devil: these have robbed fallen man of God, and heaven, and happiness. They leave him wounded, helpless, and ready to perish. A priest: the representative of law passes, but cannot help him: the law may shew the sinner's fall (Rom. v. 20), and curse him (Gal. iii. 10), but it cannot save him (Rom. iii. 20). The Levite—the man of service—looks upon him, but cannot lift him up; nor can ordinances lift the sinner. A certain Samaritan—Christ, "came where he was"—grace: works for him—work of redemption: lifts him up, and sets him on his own feet—Christ, giving the believing sinner His own place (Eph. ii. 5-6: Col. iii. 1): then brings him to a place of rest and refreshment, where care and food are given him. Thus the redeemed and saved sinner, is brought to God, (Eph. i. 13), to the fellowship of His Son (1 Cor. i. 9), and to the fellowship of saints (Acts. ii. 41-44): there to wait the Lord's return (John xvi. 3).

JULY 16th.—**The Friend in Need.**—Luke xi. 5-13.

MEMORY TEXT—Psa. xl. 17.

Midnight—Need—Grace—Bread.

THE parable here, like the marriage at Cana, and others, shews how unprepared is man, to meet the demands made upon him. With all

his boast, wealth, and forethought, he fails to meet the present or future needs of his soul. This midnight visitor may be taken to illustrate the unexpected call, that either death or judgment may give the world. "I have nothing" is the condition of man: if any meet their demands, it must be on the ground of grace. The need of the man, sent him to one whom he knew as able to meet it. So with the prodigal (Luke xv. 17), hunger and want drove him to the place of bread. So felt need: conviction of sin: want of peace; drives sinners to the Saviour. Man's need drew forth God's compassion, we had no claim upon His bread: no friendship existed between God and the sinner. On the contrary, man was God's enemy. Yet He loved him, and gave His Son, His best and greatest gift (John iii. 16), to save and meet his need. In Christ, there is Bread for the hungry (John vi. 48-50). Whosoever eats of Him, shall hunger no more. The promises that follow, are encouragements to the believer, to continually go to God for the supply of all his need.

JULY 23rd.—**The Rich Farmer.**—Luke xii. 16-21.

MEMORY TEXT—Job. xxi. 13.

Time and Eternity—Worldliness—Neglect of the Soul.

THIS wealthy man, with fruitful fields, and filled up barns, represents the man of the world, whose path is often strewn with earthly blessings (Job. xxi. 7-12), while the righteous, the saved, are often in trouble (Psa. lviii. 12-14). God does not blame the man for building new barns: he might have done that, and yet glorified God; and thought of the future. But his whole soliloquy is about himself: *his ease: his pleasure: his enjoyment:* God is not in all his thoughts, Eternity is left out of the count. "Eat and drink," his present: "much goods for many years," his future. Nothing for eternity. *My barns, my fruits:* no word of *my death, my judgment.* Then God speaks: He comes on the scene abruptly, unexpectedly, and unwelcome as His message is, it *must* be heard. "Thou fool"—God's estimate of the worldling. "This night"—sudden doom. Thus death often overtakes the Christless soul. Business, pleasure, prospects, must all go then, and God must be met.

JULY 30th.—**The Barren Fig Tree.**—Luke xiii. 6-9.

MEMORY TEXT—Matt. vii. 19.

Privilege—Barrenness—Visitation—Doom.

THE fruitless tree in the midst of the cared-for vineyard, has a primary reference to God's ancient covenant people, for whom He did so much, but who in return bore Him no fruit. The parable may

also teach us solemn lessons, regarding the responsibility and the doom of those, who in highly favoured lands, where Gospel grace and love have been long dealing with them, have yet rejected all, and borne no fruit in conversion to God, and fruitfulness for Him. "Seeking fruit": God expects no fruit from the flesh in man, but He does expect that His own good seed: the seed of the Word, the Gospel, will be received and bare its fruit. Alas! many that hear, are only barren professors. "Let it alone *this year* also"—a special season of visitation, such as often comes to individuals and families, during which they are convicted, aroused, made anxious, yet are not "born again," and soon sink back to their former careless condition. "After that"—judgment follows mercy, "Cut it down"—death and judgment. No mercy, no intercession after that (See Prov. xxix. 1).

AUGUST 6th.—**The Manna Given.**—Exod. xvi. 1.

MEMORY TEXT—John vi. 33.

The People's Need—The Gift of God—Received and Rejected.

THE manna given by Jehovah to His ancient people in the desert, has many lessons. That it was a type of Christ, we are left in no doubt for the Lord, Himself, has said, "I am the living Bread, which came down from heaven" (John vi. 51). These words have a direct reference to the manna given to Israel (John vi. 31-32). The manna is the type of Jesus, who came down to give life to sinners: it is also a type of Him, as the Bread of life, on whom saints feed to sustain that life (John vi. 57). As to the former. The hungry camp in the desert, cut off from all supply, represents the world, needy and unsatisfied. The manna sent down from heaven, in the still hours of night, unseen and unknown to men, may remind us of the advent of Him, who was the meek and lowly one. It came unearned, and undeserved, as the gift of God. They did not work for it by the sweat of their brow. They had only to gather it, as it lay around their tents, pure and white, unsullied on the sand, its taste sweet as honey. Thus it was with Christ: He is God's love-gift to the world (John iii. 16). He came unknown and unnoticed by men (John i. 10-11). Some received Him (John i. 12), others rejected Him (Mark v. 17). The manna must be gathered or trodden down: Christ is the wilderness food of His people. He is "good" (Psa. xxxiv. 8), to the taste of His people. So are His Words, sweet as the honeycomb (Psa. cxix. 140), the joy and rejoicing of His people's hearts (Jer. xv. 16), more to them than their necessary food (Job xxiii. 12).

Questions and Answers.

Q.—What is the best method of reaching the children of the upper classes with the Gospel?

A.—Special Meetings held in public halls have been found effectual in some places. If possible get a stranger, one with tact and ability to address them, and go round the houses leaving invitations. You may not get crowds, but be thankful of even a few. Send home with the children a stirring Gospel message, *adapted* to their need. Parents have often thus been reached.

Q.—If the children in your class ask you to get them “Stories” of an interesting, but not distinctly Gospel character to read, would you do it?

A.—A teacher cannot be too careful in what he gives the children to read. If our Sunday Schools exist for the simple and only purpose of bringing the Gospel of God to the children, seeking their immediate conversion to God, why should anything be introduced to lure their attention to other subjects. Satan and the world will do that soon enough, *after* they are gone from our care: we need not help them. We are convinced that a teacher, who earnestly seeks the awakening and conversion of his class, will study to give them, what will by God's blessing be productive of such results. Not what they *like*, or what they *ask*, but what they need: that is sound, solid, pointed Gospel and nothing else.

Correspondence.

SUMMER WORK.—“Last summer a few of our teachers, who were on a holiday at the coast, had happy, and I believe fruitful services, by gathering together their own children, with the children of visitors on the shore for a short children's meeting, on the Lord's-day afternoons. Quite a number of the parents came latterly, and heard the Gospel also. We gave away thousands of stirring, pointed Gospel leaflets, which I am certain God would bless.”

YOUNG TEACHERS.—“We have about half-a-dozen teachers in our School, real earnest, happy souls. An aged worker has them at his house, one night a week, when they have united prayer, followed by a short conversational Bible reading on the subject of the lesson for the following Lord's-day. This has greatly helped them, and they all enjoy it immensely.” [A very commendable form of fellowship and help to young workers. It might be adopted in every place if the “aged worker,” or some one doing his work, would set it agoing.—Ed.]

Work and Workers amongst the Young.

STRANRAER.—“We are hanging on the Lord for blessing, and expect soon to see it. ‘The husbandman hath *long patience* ;’ this is specially needful in Sunday School work.”

CARLISLE.—“The Sunday School in Gospel Hall goes on steadily, and the Lord has raised up several helpers in the work.”

THORSHAVEN, FAROE ISLES.—Alexander Mitchell, who has just returned to Faroe after a short visit to Scotland, writes cheerfully of the Sunday School work in Thorshaven. A goodly number of children continue to come, and manifest considerable interest in the word spoken.

CARDIFF.—“There are large and interesting Schools in connection with assemblies of Christians here. At Adamsdown quite a number of the senior scholars have been converted.”

DUNDEE COALFIELDS, SOUTH AFRICA.—“There is still an interest manifest here in the work of the Lord amongst the young.

ATHERTON HALL, BIRKENHEAD.—For many years a large and well-ordered School has been continued in connection with the assembly of Christians gathering here. Many of the young folks have been converted and led on in the ways of the Lord. Lately several have been received into Church fellowship.”

PRAYER is desired for special efforts among young folks, at several watering places, during the months of July and August.

MOTHERWELL.—The Lord has given blessing in the School here of late. Ten young converts from the School have recently been baptized. One class of thirteen boys all profess to be the Lord's.

MORNINGSIDE, LANARKSHIRE.—There is a good School here. Teachers work happily and harmoniously, and look to God for results.

The CONFERENCE of parents and teachers held at Hamilton, on Saturday, 3rd June, was well-attended by Christians from various parts of Lanarkshire. There is need for a revival of interest and power in the work of many of the Schools in this district. In others there is much hearty fellowship in labour, with continuous blessing and conversions.

Come Ye Yourselves Apart.

AT this time of the year, when many of the Lord's people are seeking a change, and a season of relaxation from daily toil, we are reminded of the words of the Master, spoken to His disciples, and servants, after a period of busy toil, and continuous occupation with their work for Him: "Come ye *yourselves apart*, into a desert place, and rest awhile," and the inspired Evangelist adds, "For there were many coming and going, and they had *no leisure*" (Mark vi. 31). These disciples had a little while before, been sent out *from* and *by* their Master, on His service. They had been wonderfully successful too, for we read, "They cast out *many* demons." The fame of their work had spread abroad, until it reached the palace of Herod the king, and brought to his conscience his sin in killing John, whom he supposed to be raised again from the dead. We may gather from all this, that their service had not been in vain. They had accomplished much for their Master, whom they loved and served. But it is just at such a time, that the servant is apt to become more occupied with his Master's work, than with the Master Himself. In the midst of such activity of service, there is the tendency to neglect *secret* communion with the Lord, and to spend one's whole time in the fields of labour, almost, or altogether neglecting the leisure time with Christ, so needful to the soul, to keep it fresh, and filled for effectual service. It was evidently thus with these dear disciples of the Lord at this time, when they returned to their Master, after their season of busy toil. They were more occupied with themselves and their work, than He saw to be good for them. "They told Him all things, both what *they* had done, and what *they* had taught." Doubtless it is a good thing when the servant can go to

his Master, and tell even that. It shews at least that he has no reserve, nothing to be afraid of, either in his doctrine or his practice. To be able to go and tell the Lord, all that we have "done" and "taught," is a sign that the servant has been owning his Master's Word as his authority, both in doctrine and practice. One who has been teaching some pet theory of his own, or walking in some self-chosen path, will not be found going with the same ease to tell his Master, "*All*" that he has "*done* and *taught*." But even with this, good and lovely as it is, there was too much self-occupation. What *they* had done, what *they* had taught, was filling their thoughts. This is a common danger to the servants of the Lord. It leads to high-mindedness, conceited opinions of one's own importance, and consequent disparagement of others, and their work. The Master saw it: His searching yet tender eye, at once took knowledge of their true condition, and it was then that the gracious words fell from His lips, "Come ye yourselves *apart* and rest awhile." He knew that they needed rest and leisure, and He invited them to "come" apart from the busy throng, the needy world, and rest awhile *with Him*. To "go apart" by themselves, would not have met their need, but to "come apart" in the company of their Lord and Master, to be alone with Him, to hear His voice, to eat with Him, was the very kind of solace and retirement that they needed. The servants of the Lord must have such seasons still. It is not enough to go apart alone, to brood on their own failures, or the failures of others, or to be occupied in some kindred form with *self*. This will only aggravate the trouble. But to be called apart with Christ, to hear His voice, to be by His side, to get fresh revelations of Himself, is rest, true rest to the soul of the weary, hard-worked servant. And even if such seasons are but short—as in our busy time they usually are—the spirit is

refreshed, the soul is fed, and the servant comes forth with renewed strength, freshly-girded to bear the toil, and to go on in the work of the Lord, which has been appointed for him to do.

Waiting and **W**orking.

AN old proverb tersely remarks — “Prayers and provender hinder no work.” This is just as true in the service of the Lord, as it is in daily labour. Waiting upon God in prayer, and feeding the soul on the bread of the Word, hinder no real work for God. Indeed, there will be no real work done, if these are neglected. The Christian who neglects to give prayer and meditation their proper places, will soon find himself too feeble, to do much in the service of the Lord. The wheels may go for a time, but they will soon slacken their speed after the motive power has ceased, and eventually they must stop altogether. This has much to do with the constantly-mourned lack of energy and vigour among those who profess to be the Lord’s servants. For example, how often do we hear the complaint, that one and another has given up his class in the Sunday School, giving some trifling reason perhaps, which only serves to show how languid an interest he has in it. It may be family, business, or even church cares, absorb his attention. He finds himself with more in hand than he can overtake, and must in consequence drop some part of his work. Well, if he never had it given him by God, the sooner the better. But if that service has been given him by his Divine Master, if he has been called by the Lord of the vineyard to engage in it for Him, he may rest assured, that he has not had any more given him, than his Lord and Master is both able and willing to strengthen him to do. But that strength is to be got by waiting on the Lord. It comes to the

soul in quiet seasons spent before the throne in prayer, and at the Master's feet listening to His voice. Instead of giving up the work, or any part of it, to which the overburdened servant of the Lord has been called; let him "draw" fuller supplies from the unfailing Source, to which he has constant access, and at which he is ever welcome, and he will find by so doing, that his spiritual strength will be renewed, and that with freshness of vigour and youth renewed as the eagle's, he will go joyfully on in the path of his appointed toil, "leaping and walking, and praising God."

"Like a New Man."

A BROTHER in Christ, who has been in feeble health for a long time, was lately advised to remove his residence to a higher altitude, and to thoroughly revise his bill of fare. This was done, and with so good result, that writing the other day he says, "I am like a new man. Able to walk and work, as in the days of youth." There are certain of the Lord's people and servants, often depressed and feeble in spiritual health. Perhaps a change of residence, and a revision of their bill of fare, might work like wonders. A higher elevation, further away from the politics and clamour of the world's gossip, "up higher" to the fellowship of God and His people, a simple daily fare on the Bread and Water of Life, from the Word, with total abstinence from novels, and filthy communication would make them like "new men." There would be no "feebleness" among the servants of the Lord, if this simple "Hygiene" in spiritual things had their attention. There would be health and vigour, with ability to walk in the way of holiness, and to work the "work of the Lord." There would be no lassitude or depression, but a joyful ardour like as in the days of youth.

Alone with **J**esus.

THIS, this is rest, Lord Jesus,
ALONE with Thee to be ;
The desert is a gladsome place
With Thy blest company.
How sweet to hear Thy tender voice,
Bidding me "come apart" ;
Such rest for throbbing, aching head—
Quiet for weary heart.

Yes, this is rest, Lord Jesus,
ALONE with Thee to be ;
Where every sigh for "fellowship,"
Is heard and met by Thee.
Thy saints on earth, how dear they are,
Their love how passing sweet,
Yet would I leave them all to sit,
ALONE at Thy dear feet.

Such precious rest, Lord Jesus,
ALONE with Thee to be ;
Thy secret words of love to hear,
Thy smile of love to see.
To feel my hand clasped tight in Thine,
To know Thee always near ;
A happy child ALONE WITH THEE,
My heart can nothing fear.

This, this is rest, Lord Jesus,
ALONE with Thee to be ;
The desert is a happy spot,
With Thy blest company.
Amid the throng I might forget,
That I am all Thine own ;
I bless Thee for the "desert place,"
With Thee, dear Lord, ALONE.

The Bible Students' Class.SUBJECT—*Babes.*

THERE are various stages of growth in grace. The family of God; the household of faith, has its varied forms of life, all the fruit of grace, but in great diversity. Some of these forms, represent the spiritual being, in a young and undeveloped yet healthy state; others show him in a condition of unhealthy infancy, in which growth is retarded, and degeneracy supervenes. As the natural life is subject to certain forms of disease; so is the spiritual, and concerning these God has given His people warning and example in His Word, as well as supply for the healthy development of Divine Life in them.

The "*new-born babe*" (1 Pet. ii. 2), elsewhere "infant," is the smallest form of this new life. This has special reference to the young convert, the one newly come to the faith, or "new-born." Such was the Eunuch on the day that he went on his way rejoicing, in the desert of Gaza (Acts viii. 39). In other surroundings, so was the jailer of Philippi, on that night in which he washed the stripes of the Lord's prisoners, which his hand had inflicted. The three thousand at Pentecost, laying their wealth at the Apostles' feet; the hospitality of Lydia in inviting the Lord's servants to her house; the burning of their books by the Ephesian sorcerers who had been converted to God; these, and many such scenes recorded in the Book of God, are evidences of this "new born" condition, and bright witnesses to the "first love" that characterizes it. There is a peculiar freshness, and joy in the new-born soul. The "kindness of youth," and the "love of espousals" (Jer. ii. 2), are especially remembered by the Lord. Although deficient in knowledge, and lacking in experience, the "babes" are dear

to God, and precious in His sight. Under the endearing name of "My lambs," (or, more correctly, "My dear lambs,") the Great Shepherd gave Peter charge, to feed them. This is the secret of their growth. As the new-born babe by feeding grows, so the new-born saint by desiring the "sincere," that is, the "unadulterated milk" of God's Word, grows thereby. Apart from feeding, there can be no growing. There must be "food convenient" to the tender age. Ministry of pure and heavenly fare. Adulterated, or corrupted food (see 2 Cor. ii. 17), retards the growth of God's new-born babes.

There is another condition—one of unhealthy and unnatural babyhood—described in God's Word, under which some had fallen. The word used to describe this condition is "neephos," which means "a babe; one not speaking." The Hebrew believers had fallen into this condition, through the attractions of Judiasm; and there are many of the children of God similiarly hindered by Ritualism, with its meaningless forms and ceremonies; clerisy, with its wretched bondage and hindrance of God's Spirit's work in true ministry. The Galatians had been reduced to this condition by their subjection of law, and the elements of the world (Gal. iv. 3); and the saints at Corinth, gifted and enriched as they were, had become "babes" by carnality and divisions among themselves (1 Cor. iii. 1-3). Such "babes" are unable to bear the "strong meat" of God's Word, and hence need to be again instructed in the first principles of God's Christianity. This should be especially remembered by all who minister the Word. The doctrines and practices of apostate Christendom keep many of God's true people, who are under their influence, in this condition; hence the need of constant ministry for their deliverance and restoration, and their re-establishing on the foundations of the Gospel, and the vital truths of Christianity.

Notes on Bible Lessons for Sunday Schools.

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AUGUST 13th.—**The Rock Smitten.**—Exod. xvi. 1-31.

MEMORY TEXT—Isaiah lv. 1.

The Smitten Rock—The Thirsty People—The Life-giving Stream.

THE rock in Rephidim smitten by the rod; the thirsty host, fainting, crying for the refreshing stream; God's gracious answer to their cry, the free, full supply; the drinking and the reviving, have their Gospel lessons for the unsaved, and their words of truth and grace for the children of God.

"That Rock was Christ" (1 Cor. x. 4). Such is the Spirit's brief comment on this scene in Rephidim. A flinty rock (Psa. cxiv. 8) is the fitting type of Him, who was in the estimation of men, "of no form or comeliness" (Isa. liii. 2). Yet in that rock dwelt the fountain of life. "In Him was life" (John i. 4). "The Son had life in Himself" (John v. 26), but before it could flow out to sinners, He, the living Christ, must die. The rock must be smitten, ere the pent up stream can flow. Moses smote the rock in Rephidim with the rod—that same rod as he had used to part the Red Sea—and at the stroke, the living stream gushed forth, and the people drank, and were refreshed.

The answer to this smiting of the rock, is the death of Christ. "He was stricken, smitten of God, and afflicted" (Isa. liii. 4). He died the death of shame, under the judgment of God, in order that He might give life to the world. He gave "His life a ransom for many" (Matt. xx. 28). He died "the just for the unjust" (1 Peter iii. 18). The words of Jesus are—"I am come that they might have *life*" (John x. 10). The Gospel is God's good news of life, "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). The invitation to thirsty ones is to "come and drink" (John vii. 36). "Whosoever will, let him take the water of life freely" (Rev. xxii. 17). The streams of earth are all unsatisfying (John iv. 14), but the water given by Jesus, has life, refreshment, and satisfaction to the soul. The believer has *in* him, the living water as a well (John iv. 14); the Spirit dwells in him; through him also as a channel the living stream flows to others (John vii. 38).

AUGUST 20th.—**The Hebrew Servant.**—Exod. xxi. 1-11.

MEMORY TEXT—John x. 15.

The Willing Servant—The Object of His Love—The Bored Ear.

THE ancient law of the Hebrew bond-slave, presents in type the place assumed by Christ, the willing servant; His perfect love and service in life and in death for His people. His present ministry on their behalf, and the future union and glory of Christ and His saints. Of Him it is written, "He took upon Him the form of a servant" [a bond-servant or slave] (Phil. ii. 7). He was in the form of God, but He "became in the likeness of men" in order that He might identify Himself with, and suffer for, His people. He ever was the sinless One, yet He took upon Him, and bare in His own body on the tree, the sins of those for whom He gave Himself. We had no claim upon Him: He was free. "He came in by Himself"—the only begotten Son, the perfect Man. He might have passed through earth and from it "by Himself," abiding alone. As He Himself testified (John xii. 24), it was by death alone that He could have others with Him in life and in glory. And so for their sakes He gave Himself to die. "Christ loved the Church and gave Himself for it" (Eph. v. 25). The individual saint can say, "Who loved me, and gave Himself for me" (Gal. ii. 20). The bored ear of the Hebrew servant was the mark of his willing service, and the mark of the spear, the wounded hands and feet of the risen Christ, will ever mark Him out "the Lamb as it had been slain," the Redeemer of His people. "If his master has given him a wife and children." The answer to this is, "Those that thou hast given me" (John xvii. 12). "All that the Father giveth me" (John vi. 37). "Behold I and the children which God hath given me" (Heb. ii. 13). And having loved His own, and served them in death, He still serves them in resurrection (John xiii. 2, with 1 John ii. 1), and will serve them and love them for ever (John xiii. 1; Luke xii. 37).

AUGUST 27th.—**The Mercy Seat.**—Exod. xxv. 17-22.

MEMORY TEXT—1 John ii. 2.

The Throne—The Sprinkled Blood—The Only Meeting-place.

THE ark with the mercy-seat, stood within the holy of holies, the inner circle of the Tabernacle of Jehovah. Within the ark were the two tables of stone, the unbroken records of Jehovah's claims. The first were broken in man's hands: the second were secured within the ark. That ark was a type of Christ, in whose heart was hid Jehovah's law (Psa. xl. 8), and in whom alone He was glorified.

But this was not enough. It truly formed the basis of Jehovah's throne, but if that throne is to become a meeting-place for ruined man, it must have more than a perfect Christ, within whose heart and in whose every step and act God was glorified. There must be blood shed: there must be death. Death is sin's wages: the curse must rest upon the transgressor, or on one in his stead. "Without shedding of blood is no remission." The blood-stained mercy-seat is the answer to this. The mercy-seat was a golden lid above the ark, with the cherubim on its ends. On this propitiatory or mercy-seat, the high-priest sprinkled once a year the blood of a sin-offering on the day of atonement (Lev. xvi. 14). Thus Jehovah's throne was established in righteousness in the midst of a sinful people. "There," Jehovah said, "I will meet with thee." Christ is our propitiation (1 John ii. 2): "a propitiation through faith in His blood" (Rom. iii. 25), and in Him God can meet with, and justify the sinner. Whosoever comes to God by Christ, owning His shed blood as his only plea, believing on Him alone as Saviour, that man is justified (Acts xiii. 39), ungodly though he be (Rom. iv. 5). Here, and here only, can the sinner meet God in *grace*. At the great white throne—there will be no blood, no propitiation there—the sinner will meet a righteous God in Judgment.

SEPT. 3rd—**The Great Supper.**—Luke xiv. 16-24.

MEMORY TEXT—Revelation iii. 20.

The Great Feast—The Bidden Guests—The Excuses.

THE parable here describes God's provision in grace, and man's unwillingness to share it. We have here—in other words—the Gospel of God, and man's rejection of it in various forms. The supper was provided entirely by the host: the guests were invited to feast upon another's bounty. Such is the Gospel. It is "the Gospel of God" (Rom. i. 1); "the Gospel of the Grace of God" (Acts xx. 24). In the Gospel, God is the Giver (John iii. 16), man the receiver (John i. 12). Many were bidden. Not only "the lost house of the house of Israel" (Matt. x. 6), but all "the world" and "all nations" (Matt. xxviii. 18; Mark xv. 15). To this invitation of grace there was a general refusal. "They all with *one consent* began to make excuse." Men differ about many things: they agree on this. There was no desire to be there. All were pre-occupied. "Ground"—worldly possessions. "Oxen"—worldly business. "Wife"—earthly relationships, all brought forward as excuses. All lawful in themselves, yet enough for the devil to use to keep sinners from Christ, and lead them to hell. But if the first-invited guests reject, needy ones in far-off places, will receive the invitation. And so the message goes forth to the "streets and lanes," and to the "highways and hedges." If religious and self-satisfied sinners will not have Christ, or His Salvation, there are consciously needy ones, who will gladly receive it, and be saved by it (see Acts xxvii. 28; Luke xv. 2).

Questions and Answers.

Q.—Is there any scriptural warrant for the common saying, that, “We are to gain people, old or young, by guile” to hear the Gospel. It is frequently quoted here by some who use very questionable expedients to attract, and create a sensational kind of interest in connection with their Children’s Services and Gospel Meetings?

A.—We do not know of any Scriptural warrant for using “guile” in the service of the Lord. We have read in (1 Pet. ii. 1), that we are to lay it “*aside*,” and God says, “the man is ‘blessed’ in whose spirit there is *no guile*” (Psa. xxxii. 2). We hardly think that God would want His people and servants to use a weapon in His service, about which He has given such commandments. Those who are in the habit of using questionable means, to accomplish their desires, sometimes quote (2 Cor. xii. 16), as their authority. But surely they must be hard up for “proof,” before they go there for it. Paul is not there telling what he did, but he is rehearsing what some of his traducers *said* he did. There is all the difference in the world, between these two things.

Correspondence.

VISITING.—“We have a class of young Christians in the school here, all of them converted within the last few months. None of them are yet in the fellowship of the church, so that they do not—in the same measure, at least, as others—come in for much pastoral care, by those who shepherd the flock. But we have one or two teachers—the teacher of this class being one—who give themselves *especially* to visiting and caring for such young believers, and seeking to exercise and lead them on in the truth. By this means, they are not lost sight of, nor allowed to feel themselves “outsiders.” I have noticed in places where this pastoral care is not extended *beyond* the number of those believers, whose names are on the church roll, that many who had been truly converted were lost sight of.” [Very true, but “pastors” are given by the ascended Lord for the feeding and leading of all His people, and not for those *only*, who are supposed to be in right paths, and lying down in green pastures. There are many to whom they may have no access, but young believers, such as our correspondent describes, are usually of easy access. Let them be *fed* and *led*, and not left to starve and wander, or to be drafted off to some worldly church, to be “penned” with the ungodly.—Ed.]

Work and Workers amongst the Young.

FRANCIS LOGG, who is preaching in a tent at Auchnagatt, Aberdeenshire, to old and young, writes: he met a farmer's daughter not far from here, who was converted to God through reading "The Young Watchman." She is baptized, and in fellowship with the Lord's people at Peterhead. Will fellow-labourers continue to remember our little periodical in prayer to God.

JARVIS BROOK.—"Our school here continues to grow in numbers and interest. We have much cause for praise. We are cheered at intervals by some dear child passing from death unto life, and I believe a time of awakening and revival is at hand.

SYDNEY, NEW SOUTH WALES.—"The Lord's work among the children here has many drawbacks, unknown to workers at home, yet we are not without tokens of the Lord's blessing, and knowing that His Word will not return to Him void, we go on sowing the good seed in His Name."

NEW ZEALAND.—"There is not the vigorous work, or interest manifest among God's people in work among the young, that one would like to see. Still, the Lord has blessed and saved children in many places. I believe if the Lord's servants, who move from place to place, made it part of their ministry to establish Sunday Schools, in a godly and simple way, there would be more manifest interest taken in them."

BELFAST.—"We are now and again cheered by hearing of some of the young folks being anxious, and of others having trusted Jesus."

CAPE TOWN.—"The children are not forgotten in Gospel labours here. We seek to tell them of Jesus, and win their young hearts for Him."

BIBLE SEARCHING TEXT BOOKS.—We are very pleased to say, that the number of "Bible Searching Text Books" sent us this year, *perfectly* filled up, exceeds that of any former year. A large number are really splendidly done, and reflect great credit on the diligence and care of the searchers. No doubt many of their teachers have encouraged them, and they could not encourage them in a more thoroughly useful and profitable work. To get acquaintance with God's Book is above rubies.

SCHEMES OF LESSONS.—In answer to several recent enquiries made for schemes, we may say, that we have still a few hundreds left in book form, giving the weekly memory text in full, and also a few hundreds of Bible Searching Text Books, *both* of which we will now supply at *half price* while they last.

God's Principles of Success.

THE Book of Joshua contains the record of victory in the host of God's ancient warriors, as they took possession of the land of Canaan. The principles upon which these victories were given, are recorded in the opening chapter, in the Word spoken by the Lord to Joshua, as the leader of Israel, and the representative warrior of the Lord's host. "This Book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to *do* all that is written therein, for then thou shalt make thy way *prosperous*, and then shalt thou have good *success*" (Jos. i. 8). Here we have God's principles of blessing, the only true way of prosperity and success in the service and warfare of the Lord. Although times have changed, these principles of realized blessing remain the same. They are the same for the Lord's servants today, as they were in the days of Joshua, the son of Nun. There need be no difficulty therefore among those who serve the Lord Christ, as to the way of prosperity and success in their service for Him. It has been made as clear and simple, as the way of salvation is to the sinner. Of course, we must remember, that the prosperity and success here spoken of, is what these words represent in the Lord's estimation, not in the world's. The world's idea of prosperity is reckoned by another method. "Success," as men view it, is generally connected with apparently great results; large numbers of people, well-filled churches, satisfactory finances, and such like. Even among those who know and spread the Gospel, success is often reckoned according to the effect it produces on the public mind, the number of professed converts, and the absence of opposition. But this is not the method of reckoning in heaven. All these may exist without one

particle of "prosperity" or "success" as these are seen by the eye of the Lord. It is necessary for the Lord's people and servants to remember this, otherwise they will be led astray by the world's way of reckoning, and as a consequence, they will adopt the world's methods to obtain them. When the servants of the Lord learn to reckon according to His Word, then they will readily perceive how precious and how fitting are the means, which He has commanded to obtain these results. "The Book of the law" was to be to the front, in all this warfare of the Lord. "The Book" was not to depart out of their mouth: their words were to be ordered according to its teachings. They were to "meditate therein day and night." Meditation is the Divine mode of feeding and sustaining the soul, under the teaching of the Holy Spirit. There are many readers of the Word, but few who "meditate therein." To gain knowledge of any truth is comparatively easy, but to get a grasp of God's Word in the soul, so as to have it controlling the heart, and exercising the conscience, is quite another matter. Then last of all, they were to "observe to *do* according to *all* that is written therein." Obedience to the Word of the Lord, to *all* the Word of the Lord, is the only way of blessing. There is no obedience in selecting certain favourite portions, which we find congenial to us, and making a creed of them, to the exclusion of others. The whole Word of God, its precepts, its promises, its commands, and prohibitions are all to be observed by the Lord's servants, if they would have Divine prosperity and Divine success. This is contrary to the cherished opinions of the religious world of our busy day. *Liberty* to do what you think best, and liberality toward those who do the opposite, is the popular creed. We do not wonder at the world adopting this as its watchword. The world is away from God, and its thoughts are exactly the opposite of

His. But it ought not so to be with the Christian. He should take his "marching orders" from the Book of God, doing neither his own will, nor the will of others, but at each step consulting the Word of His Lord, wherein he will find light for all his path, and counsel for every emergency. May all who serve the Lord Christ, in whatever sphere, remember these Divine principles of blessing, and seek to order their service accordingly.

Boastings.

ONE of the leading features of the last days, is, that men shall be "boasters" (2 Tim. iii. 2). This is true in the fullest sense, in the world of this day. Let any who doubt it, take a look around the world's advertisements and mark their tone and spirit. But the region of "boastings" is not confined to the world: it has taken a firm hold on what professes to be "the church." Even among true believers, boasting is not wanting. When a little "reviving" has been given in grace among the Lord's people, what a piping and advertising of it there is, and while all this is going on, the blessing ceases. When the Lord gives a little fruit of His Gospel, and a few sinners are brought from death to life, how often the Spirit is grieved, and the work stopped, by the boastings of those who clamour for the credit of being the "means" of the blessing. What a "flourish of trumpets" there often is, over what ultimately turns out to be a very small affair so far as abiding results are concerned. What a glorifying of man, in the "reports" of the religious world's movements. How little about God, His Spirit, and His Word. The spirit of the age is, "I am rich, and increased with goods, and have need of nothing," while in the estimation of the Lord, these boasters are "poor, and miserable, and blind and naked."

A Watcher for Souls.

WHEN I was a lad, I had a teacher, who was a real watcher for souls. He had not the joy of seeing many of the boys that formed his class while I was in it, converted, while under his care. Most of us went away into the world unconverted, but thank God, half of the class has been converted since. I think we all felt it was due to the beloved man of God, who laboured so earnestly among us, (and I am persuaded, he laboured no less earnestly for us in prayer before God), to go and tell him of the grace of God having reached and saved us. He was not a man of many words. The lesson was always interesting, and as a rule he kept our attention. I believe he never came to school without having prayed over the subject for the day. He seldom asked us individually, if we were "converted" in presence of the rest, but often he would watch his opportunity to have a word in private with each of us. His words on these occasions were full of love: you could see the tear standing in his eye, as he spoke. Yet he did not keep back the truth. He spoke often of Eternity, of an endless heaven for the saved, and of an everlasting hell for the lost. Many of us had our first convictions during these short, private, and personal talks. He seemed to see this himself, for he often pressed us to "decide" while we had our convictions, and not trifle with them. He watched the operations of God, His dealings with us, and suited his words to our condition. Years have rolled on, our dear and honoured teacher, continues to "watch for souls," in his own quiet sphere, and I feel sure that the day of the judgment-seat will shew, that his labours have been abundantly blessed, and that a bright reward is his. What a privilege and responsibility belongs to the Sunday School teacher!

The Worker Nearing the Glory.

' **T**IS over; life's pilgrimage story,
The burden and heat of the day!
Before me lies naught but the glory,
Behind, all the toil of the way.

O weariness, farewell for ever!

Now "the lame one shall leap as an hart."
Disappointment and sorrow shall never
Again fling their anguishing dart.

For tears shall be wiped from all faces,
And joy be the portion of each;
Of sickness and pain are no traces,
For death is now far out of reach.

Set free from the grasp of temptation,
From the sin which dominion hath sought,
I conquer through much tribulation,
For Jesus my triumph hath bought.

The gates of the city are nearing,
The glory has dazzled my sight,
And voices are now within hearing,
Last heard in earth's shadowy night.

My loved ones, my children are waiting,
Sweet fruit of my toil "gone before,"
And they stand in the gate with a greeting,
A welcome to rest evermore.

And yet there is melody higher,
Than their out-gushing language of love;
A song of which saints never tire,
To be sung in the mansions above.

The rapture! oh, how shall I tell it?
Unspeakable, glorious, Divine!
A rapture with nought to dispel it
A bliss through eternity mine!

The Bible Students' Class.SUBJECT—*Little Children.*

LITTLE children," "young men," and "fathers" are words used by the Spirit to represent three stages of growth, among those who are the children of God. There are two words both rendered in the authorized version—"little children." These two words are different in the Greek language, and have entirely different meanings. "Teknia"—the word used in 1 John ii. 1, 12, 18, 28: iii. 18: v. 21, is a title of endearment, and is applied to all the family, young and old alike. It does not at any time describe the measure of their growth, but expresses the Father's affection for those who are the members of His family. It is always used when the children are addressed directly, that is, when the Father speaks *to* them. At other times when the Father is speaking *of* them, the ordinary word "tekna," which simply means "*children*" is used. This is the word used in 1 John iii. 1, 10: v, 2, etc.

"Paidia" is the word translated, "little children" in 1 John, ii. 13, 18, and means the *little ones* of the Divine family, in contrast to "young men and fathers." The singular of the same word is used concerning the infant Christ in Matt. ii, 8, "Go and search diligently for the *young child*," and again in Matt. xviii. 2, "Jesus called a little child." From all this it will be apparent, that this word refers to those who are the younger members of the family of God. The special word addressed to the "little children" contains an encouragement and a warning. First, "I write unto you, *little children*, because ye have known the Father" (1 John ii. 13). This is the position of the little one. He may not have attained unto knowledge or strength, but he knows and confides in the Father's love. His life is one of dependence and

trust. The indwelling Spirit teaches him to say, "Abba, Father." The new-born soul cleaves as a little child to its parent, to God, counting upon him to supply its need. Privileges rather than responsibilities fill its vision. Confidence more than intelligence characterizes its experience. It trusts, and allows itself to be borne in the arms of another.

The second message addressed to the little children is one of warning, "Little children it is the last hour, and as ye have heard that antichrist cometh, even now have there arisen many antichrists, thereby we know that it is the last hour" (1 John ii. 18 R.V.). It has sometimes been said, that young believers ought not to hear of evils and enemies, but be simply occupied with what is good. Such was not the way of the apostle here. Those little children had "heard that antichrist cometh" even at an earlier stage of their experience. Now they are warned against the "many antichrists" who were already on the scene, acting in the spirit of the coming antichrist, to draw away and attract from Him, whom God hath made the Centre of gathering, and the Head over all, to His people. God's purpose and way is to gather all His saints to Christ, to lead them to own Christ individually and collectively as their Lord, and to obey His word in every detail and relationship of life. These "antichrists" in certain cases may be false professors, who have crept in unawares among the people of God, but by their "going out from us" have "made manifest that they were not all of us." But this is not so with all. The apostle warned the Ephesian elders that from among themselves men would arise speaking perverse things "to draw away the disciples after them" (Acts xx. 30). This is the spirit of antichrist. "The antichrist" will exalt himself, he will gather men around him: he will demand the worship of his followers, he will deny the Father and the Son.

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 1893.

SEPT. 10th—**The Lost Sheep.**—Luke xv. 1-7.

MEMORY TEXT—Luke xix. 10.

The Wandering Sinner—The Seeking Saviour—The Way Home.

THE occasion of the great fourfold parable of this chapter being spoken by the Lord, was the murmuring of a clique of "Pharisees and Scribes," who, when they saw the crowd of "publicans and sinners" draw near to hear His words of grace and truth, threw forth the taunt, "This man receiveth sinners, and eateth with them" (ver. 2). Never did the enemies of the Lord, utter a truer word than this. He at once accepts their reproach, and proceeds to shew that He does far more than merely "receive" the sinner: He goes out after him, seeking until He finds him. In the parable that follows—for there is only one parable—"this parable" (ver. 3), the Lord gives a fourfold picture of the sinner's ruin, and alongside of that, a description of the work of the Godhead—Father, Son and Spirit—in the salvation of the sinner. The lost sheep, tells of the sinner, in his departure from God, his active continuance in the path of sin and self-will, and his relation to God as lost. This is abundantly shewn in other Scriptures, see Isa. liii 6: Psa. cxix. 176: Rom. iii. 12. The shepherd going forth after the wanderer, seeking "until he hath found it" tells of the work of Christ, who came to seek and to save that which was lost (Luke xix. 10). The Good Shepherd who laid down His life for the sheep (John x. 11). The finding of the sheep—conversion (1 Pet. ii. 25). The laying it on His shoulder—place of power (John x. 27): the journey home (Isa. xl. 11: xlvi. 4), and the joy (Jude xxiv), all tell of what Jesus has done, is doing, and will yet do for those who believe on Him.

SEPT. 17th—**The Lost Money.**—Luke xv. 8-10.

MEMORY TEXT—Ephesians ii. 1.

Lost in the House—Helpless—Sought and Found.

THE second picture presents the ruin of the sinner in another form. The piece of silver, fallen from its place, lost in the house, and unable to lift itself up, or restore itself to its rightful owner,

shews the sinner fallen from his first estate (Rom. v. 19), dead in sin (Eph. ii. 1), and helpless (Rom. v. 6). Lost in "the house"—not in the "wilderness" as the wandering sheep, nor in the "far country" as the wandering son—may shew that moral and religious sinners, who never go into open sin, are lost to God as really as others who do. The activity of the woman, shows that God, through human means—for the woman here and elsewhere, is the figure of the Church—by the light of His Spirit and His Word finds out the sinner, discovers to him his true state, awakens (Acts xvi. 30), convicts (John xvi. 8), and converts him. The shepherd tells of the work of Christ: the sweeping and finding of the work of the Spirit. Both are needed in the genuine conversion of a sinner to God. The Spirit uses the Word to convict, and directs the awakened one to the Person and work of Christ.

SEPT. 24th.—**The Two Sons.**—Luke xv. 11-32.

MEMORY TEXT—I John iii. 1.

Two Classes of Sinners — Grace Received and Despised — Within and Without.

IN the two sons, we have the character and course of two distinct classes of fallen men. Dispensationally, they represent the Jew and Gentile: the Jew nationally despising grace, and opposing its flow to the Gentile (see Acts xiii. 45-46). Morally they represent the self-righteous "Pharisee," and the abandoned "sinner," the religious, and the profane sinner. The course of the younger son, tells of man's independence and insubjection to God (Rom. viii. 7). "Far country"—the world without God, in the "course" of which the sinner walks (Eph. ii. 2). "Riotous living"—fulfilling the lusts of the flesh (1 Pet. iv. 3). "Began to be in want"—beginning of sin's punishment: foretaste of hell. "Came to himself"—true conviction. "I will arise"—decision. "Came to his father"—conversion. The welcome, kiss, robe, ring, and feast, all tell of God's attitude toward man. The believing sinner who comes to God by Christ, is welcomed as a son into the household of God, to abide for ever (see John i. 12. Gal. iv. 5). The elder son, self-righteous, angry, scoffing at grace, shews the religious, self-righteous and grace-rejecting sinner, his attitude toward God, and those whom He saves. He justifies himself, clings to his works, refuses the invitation to enter the house, and is left outside. Such is it now, and such will it be hereafter with all who despise God's grace, and Christ's Gospel.

OCT. 1st.—**The Altar and the Fire.**—Exod. xxvii. 1-8 : Lev. vi. 9-13

MEMORY TEXT—Hebrews xii. 29.

The Altar—The Fire—The Victim—The Offerer.

THE altar of shittim-wood and copper in the court of the tabernacle, was the place of sacrifice. *There* the transgressor came with his sin-offering (Lev. iv. 29-30), and there its blood was shed. It was called "the altar at the door" (Lev. iv. 7), because there was no entrance to God's dwelling but by that altar. The shittim or incorruptable wood is typical of the human nature of the Lord Jesus: the copper of His divine nature. On the altar the fire burned. He "endured the Cross" (Heb. xii. 2). It was "foursquare"—the same on all sides. So the Cross of Christ is for all. There is no difference. It stood on the ground—equally accessible to all. So is Christ and the Gospel of God. It was the *only* meeting place, between God and man (Exod. xxix. 43). The ever-burning fire (Lev. vi. 13), tells of Divine justice, claiming to be satisfied. This was seen at the Cross of Christ. There, the Lamb of God bore the judgment of a holy God against sin. For all who believe on Him, the judgment of sin is past (John v. 24), there is no condemnation (Rom. viii. 1). But for the sinner, who neglects or despises the atoning death of Christ, the "sorer punishment" (Heb. x. 29), is yet to come. The "eternal fire" (Jude vii), of Gehenna (Mark ix. 47-48 R.V.), the lake of fire in eternity (Rev. xx. 15). The offerer, who came with his victim, laid his hand upon its head, and shed its blood, satisfied the altar's demands. So the sinner who receives Christ and trusts His blood, is saved and set free. The act of laying the hand on the head of the sacrifice, expresses identification. From that moment the sin of the offerer was reckoned to the victim, and *it* was treated as the guilty one. It was thus, that the Spotless Lamb of God, was "made sin" for us. All who now believe on Him stand identified with Him, and are accounted righteous.

A Sunday School Worker writes:—"I rejoice to say there is much interest manifested by the children in the Bible Searching Text Book recently introduced to our School, and the children are bringing it before the notice of companions. Quite a number of these children want copies of the Text Book. I think this is a splendid opportunity to introduce the truth of the Gospel into families in which spiritual darkness reigns."

Questions and Answers.

Q.—If a teacher manifestly gets away from God, and is frequently seen in the society of unconverted ones of the other sex, in short, is found keeping company with an unconverted young man, do you think such an one should be allowed to continue to teach a class in the school?

A.—Certainly not. How could any Christian parent send his child to be “taught” by one living in open disobedience to one of the plainest commandments of the Lord? Let it be remembered, that a teacher’s ways often speak more loudly for good or evil than her words. Sins of this kind are not so promptly dealt with as others, possibly because they are so common, and no stigma attaches to them in the eyes of men. Nevertheless they are evil in the sight of God, they break communion with the Lord, and defile the believer, thereby unfitting him for the service of a holy God. This is surely sufficient cause for refusing one in such a condition, a place as an instructor and example to the young.

Correspondence.

OUR CHILDREN’S SUMMER TREAT.—“It was our custom for many years, to give our school a day’s holiday on the sea shore during the summer. The time was spent in the usual manner, with games, races, etc., teachers and children alike taking part. It was never a very satisfactory affair to some of us; we felt in our souls it had no tendency to raise the spiritual tone of the school, rather the opposite. Still we allowed it to go on: it was the custom in other schools, and we were afraid if we stopped it, the children might cease coming. The Lord visited our school and saved a number of boys and girls. When the time came round for the annual trip, we all felt that it would be a poor “example” to set before the young believers, to give them races, sports, etc. for prizes. How could they distinguish between this, and the world’s races, with their gambling, and other sins. We resolved not to walk so close to the world’s ways. It might be done in safety, but it might not. We thought it safest to run no risk, and I believe the Lord was pleased. We invited our scholars together one afternoon, gave them a homely treat of strawberries, with a nice Gospel book, and told them our reasons for not going to the coast for games, etc. They were all quite pleased, and I am sure we have lost nothing by the change.”

[Sunday School Excursions are now-a-days conducted by the *world*, in such a shocking way, that none who fear God, and have regard for the spiritual welfare of the children, could possibly proceed on similar lines. It is a grave question whether in such times, there should be "Excursions" at all in connection with schools, which simply exist for the purpose of leading children to Christ. We rather fear they are a "rag" of the world's customs, yet to be got rid of. Our correspondent's words are worthy of consideration, and his account of their simple substitute for the "trip," is certainly a step in the right direction. It is high time sack-races and the like were abolished.—Ed.]

Work and Workers amongst the Young.

HARROWGATE, YORKS.—"Our Sunday School here is growing in numbers, and we have tokens of the Lord's blessing amongst us."

FEATHERSTONE, YORKS.—"About 200 children come together on the Lord's-day afternoons to hear the Gospel. When our new room is finished, we hope to begin a Sunday School."

LANELLY, SOUTH WALES.—"At special meetings of believers held here on 10th July, the afternoon subject was, 'The Salvation of our children,' a theme worthy of consideration at special meetings elsewhere."

ABERYSWYTH, WALES.—"Mr George Bennett of York, hopes to go to this watering place during August, to conduct children's services on the shore. He will be glad to be remembered in prayer, and to have the help of any of the Lord's people who may be in that district spending their holidays."

BIHE, CENTRAL AFRICA.—"Miss Gilchrist's diary and letters, tell of encouraging work amongst the children. She has a school of sixteen to twenty boys and girls, who come regularly, and learn to read the Word of God. Nama, the little liberated slave girl, manifests interest in the things of God, and often asks questions. Miss Gilchrist longs for her manifest conversion, and asks prayer that the Lord may speedily save her and others."

OUR SUNDAY SCHOOL ALMANAC and TEXT BOOK FOR 1894.—Our little Almanac and Daily Text Book, with its fifty-two lessons, Infant class subjects, and a number of fresh items of interest for Sunday Schools is now in the printer's hands, and will be ready *early*. Our Foreign and Colonial friends should send their orders at once, so as to have delivery before Christmas.

The Sunday School Teacher :

THE QUALIFICATIONS AND WORK.

PRIZE ESSAY. (*See Children's Almanac, 1893*) By "Quartus."

IN our time, the work of instructing the young in Divine things, and seeking to guide them to the Saviour, receives much attention; perhaps not so much as its importance demands. The early forming of the mind; the first impressions of eternal things; the simplest impartation of spiritual instruction, are of such infinite importance, that it becomes a question of no secondary character as to who should fill the place of teacher, instructor, and guide to our young folks.

Of course, in the family, God has already settled this. In the *church*—or more correctly—in public ministry of the Word, of which it may be inferred our children more or less share, the channels are those gifted and set by the Lord for this work (see Eph. iv., 1 Cor. xii). In the Sunday School—which is now acknowledged to be the mode of instruction most generally fitted to meet the need of the children—there is more latitude than in either the family or the church, and consequently the greater danger of uncalled and unqualified persons thrusting themselves into the work. There is no special list of qualifications given as to who should fill the place of Sunday School Teachers, but we may gather from the analogy of Scripture, that what are required in order to fit one for service in the Gospel, namely:—conversion, godliness, soundness in the faith, blamelessness of conduct, knowledge of the Word, and some ability to communicate the same to others—should be found in all who stand forward as teachers and guides of our children in things eternal.

But in addition to these, the Sunday School Teacher

must be a *lover of the young*, or otherwise he will never get on among them. He must be *in touch* with the children, able to descend to, and enter into their ways of thinking, and so break the Bread of Life small to them, that they may receive it. A real *lover* of the work, his whole heart and soul in it, not to be turned aside by lack of interest or apparent success, or have his patience damped out by a listless class, or a few unruly spirits in it.

The work—his great work and aim—is to lead the children to Christ. Teaching, instruction, warning and entreaty, are only means to secure an end, and that end the conversion of the children. We must never lose sight of this, or let it have a second place, otherwise our Sunday Schools will fail of their purpose, and degenerate into mere religious seminaries, in which young folks are indoctrinated and prepared to fill their places—too often without being born again—in the church of their parents. It is all-important, that such truths, as by the blessing of God will produce conviction of sin, and awaken the children to a sense of their condition and need as sinners, be kept constantly before them. Ploughing and sowing, here as in nature, must precede reaping. Apart from conviction there can be no real conversion. Where the conscience is not reached, false profession, and counterfeit conversion are likely to be found. When there are manifest signs of the Spirit's work amongst the children, Christ in all His fulness, the Gospel in all its plainness, with the results to all who believe, and the doom of those who reject, should be earnestly and solemnly put before them, but no *undue* pressure put upon them, otherwise, our zeal may exceed the zeal of the Lord, and false conversion, apart from a new birth result. To those of our children, who *are* the Lord's, instruction in the truth should be gently and wisely given: their feet led into the ways that be in Christ to walk faithfully therein.

Serving a Precise God.

A BELOVED servant of Christ was once accosted by a worldly professor of religion with the words, "You are by far too particular and precise. I see no need for it." "*I serve a precise God,*" said the Christian worker, and quietly passed on. There is a tendency in our day to forget that the God whom we serve, is a God of precision. His Word is precise, and admits of no variations. He has given definite instruction and commandment to His servants *what* they are to do, and *how* they are to do it. There is nothing left to man's ingenuity or device. This is just where an insubject servant finds fault. He wants to have his own way, to carry on things as *he* desires, and in order to give himself liberty to accomplish this, with as little trouble from his conscience as possible, it is not at all an uncommon thing to dispose of the Lord's commandments, or to explain them away as if they meant very little. But the words of our God are words of precision. He means exactly what He says, and it is the work of His servants to bow to His Word, and give it effect in all their service. If others lay it aside, and substitute their own plans instead, this does not in the smallest measure alter the precision of the Lord's commandment. It abides for ever for the guidance of His servants. Let it be yours then dear fellow-worker in the kingdom, to ever remember, that you serve a God of precision. Others may boast of their "liberty" to serve here and there, and as they please, but the true liberty of the servant is that which he obtains by obeying "the truth" (John viii. 36). To one who loves his Master, and delights to know and do His will, the precision of His commandments will not be irksome. He will find his joy in doing that which his Lord hath commanded.

“Better than Themselves”

THE word “let each esteem other better than themselves” was written to the saints at Philippi. They were a working, diligent people. They had been specially active in their Gospel testimony (Phil. i. 5). This was good and acceptable in the sight of God. Yet this very activity and Gospel zeal laid them open to a snare, not uncommon to the servants of the Lord, namely, that of too highly esteeming themselves and their labours, to the disparagement of others. This the Apostle instructed by the Spirit, seeks to correct, by giving them the Lord’s commandment “Let each esteem other better than themselves.” A needed truth for the servants of the Lord in all ages. Never more so, than when the Lord has been using our feeble efforts to the conversion of sinners. Then it is that Satan seeks to raise the spirit of “vain-glorious” and self-esteem, the sure precursor of a fall. This greives the Spirit of God, fills up the vessel with pride, and makes it utterly useless for the Lord’s use.

Dear fellow-workers in the Lord’s vineyard, let us see to it, that our spirits are clean from this sin. If in the loving-kindness of God, seasons of reviving and refreshing are sent us, and the hearts of sinners are won by God’s Gospel, spoken through our lips, let us instead of taking the credit and glory of being “the instruments” and thus consciously or unconsciously robbing God, let us rather, forgetting self and self’s doings, say, “My soul shall make her *boast in the Lord.*”

A PRAYERFUL SPIRIT.

“I find” says an honoured soul-winner, “that when I am able to continue in prayer for souls, and have a prayerful spirit, there is blessing not far off.”

The Harvest Labourer's Song.

"The harvest truly is plenteous, but the labourers are few" (Matt. ix. 37).

"He that reapeth receiveth wages, and gathereth fruit unto life eternal"
(John iv. 30.)

WHERE are the labourers? Where?
 For the world's great harvest-field
 Is white, and the corn in the bursting ear,
 Doth plenteous promise yield.
 And the Lord of the harvest sends
 This message to each—"My son,
 Go, work for Me, 'mid the golden grain,
 Till the shortening day is done."
 And Oh for the ready hand,
 And the earnest purpose true,
 To toil for Him on the waving plains,
 Where the labourers stand so few.
 It is but "a little while,"
 And the weary limbs shall rest;
 And the aching head, and the fevered brow,
 Grow cool on the Saviour's breast.
 It is but "a little while,"
 And the Lord of the ripening grain
 Shall come again, as a crowned King,
 With His servants in His train.
 And who shall describe the joy,
 To the faithful worker given?
 The sweet "Well done!" from those blessed lips,
 Whose smile is the joy of heaven.

PATIENCE.—How often we fail to see the fruit of our labour, simply because we have no patience to wait for it. "The husbandman *waiteth* for the precious fruit, and hath *long* patience."

The Bible Students' Class.SUBJECT—“*Young Men.*”

THE next stage of Divine growth is represented by the words “Young Men.” These have passed the condition of “babes”; they are no longer helpless, in the sense of being unable to share the conflicts of the Christian life. They are able for war. The first word to them is, “I write unto you young men, because ye have overcome the wicked one” (1 John ii. 13). They had been in conflict with the wicked one—the adversary, and had overcome him. It was well for them that in their earlier days, the heart became acquainted with the Word of God, so that in the time of their conflict, in the days of the enemy’s attack, they had that Word as a Sword in their hand. This is apparent from the word that follows. “I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one” (verse 14). Their strength was derived from that Word, on which they had been feeding. There is no spiritual strength, no real power in the Divine life, apart from a continual eating of the Bread of Life, and a daily exercise of mind and conscience in the will of God. To neglect the Word as food for the soul, and light to the path, is to effectually arrest spiritual progress. Full well the devil knows this, and makes it his special business to bring this about. It was by the Word, that our blessed Lord conquered the devil in the wilderness. He had that Word abiding in Him. He was the Man whose meditation was in the law of Jehovah day and night (Psalm i. 3) and by it he overcame. Let it be remembered that it is not the sixty-six Books of the Bible, not the “Logos” but the “Rhema”—the saying of God, which becomes the “Sword of the

Spirit" in the hand of the Christian warrior, in the day of his conflict with the devil and his hosts.

But this is not all. The young men had overcome "the wicked one," but there is yet another foe. The word of warning immediately following shows, that they were in special danger of being conquered by the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (verse 16). The world is a treacherous and a subtle foe; many strong men have fallen into its embrace, and as Delilah shore the locks of Samson, the world has taken from them their glory and their strength. "The love of the Father is not in him"; that is, it has no present abiding place in his heart; no dominating power over his affections. One in whom the Father's love abideth; who finds his joy and delight in the glorious sunlight of his Father's love, will not fall in love with the world. The "little child" reposes in the father's love, abides in it, breathes its atmosphere; it "lives, moves and has its being" in love. As it grows older and stronger, the tendency is, to become occupied with other things. But it is worthy of note, that in spiritual things, one stage of growth does not supersede another. Thus while the "young men" have become strong, it is not expected that they will cease to "know" the Father, which was their joy as "little children," or that the Father's love will cease to abide in them. To dwell in that love, to have that love abiding in us, is the only safe-guard against the love of the world. By this snare many mighty men have fallen. Of Demas, a fellow-labourer of the Apostle Paul (Philemon 24), the sad record is, "Demas hath forsaken me, having loved *this present world*" (2 Tim. iv. 10).

*Our next month's subject is—***Fathers.**

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 1893.

OCT. 8th.—Burnt Offering and Sin Offering.—Lev. i. 17. iv. 12.

The One Sacrifice—Acceptance—Forgiveness.

MEMORY TEXT—Ephesians v. 2.

The offerings give us much help in understanding the various aspects of the One Sacrifice of Christ. They were fore-shadowings of the last great offering at Calvary. They are of special value in presenting the Gospel to the sinner, and the value of the death of Christ to the young believer. These offerings were divided into two classes viz.—Sweet savour offerings, and offerings for sin. The burnt offering was of the former class; the sin offering was of the latter.

The burnt offering was *all* burnt upon the altar; it was all for Jehovah; it all ascended as a sweet savour to heaven. The offerer laid his hand upon its head, this was the act of identification. The worth of the sacrifice was henceforth accounted to him. He stood identified with his offering; accepted in it. It was no longer a question of his worth, or excellence, but of the worth of the sacrifice which had been accepted in his stead. How sweetly all this points to Christ, and to the believing sinner who stands identified with him. He offered Himself "A sacrifice of a sweet-smelling savour" (Eph. v. 2). "He offered Himself without spot to God" (Heb. ix. 14). "And for us" (Gal. ii. 20). and the believer is "Accepted in the Beloved" (Eph. i. 6). "Complete in Him" (Col. ii. 10). The sin offering points to Him who "was made sin for us" (2 Cor. v. 20), who "bare our sins in His own body on the tree" (1 Pet. ii. 24) and who for our sakes became a curse (Gal. iii. 13). Believing in Him, our sins are forgiven (Eph. i. 7), removed (Psa. ciii. 12), remembered no more (Heb. x. 17).

OCT. 15th—The Leper Cleansed.—Lev. xiii. 38-46; xiv. 1-18.

The Sinner's Condition—Place—Confession—Cleansing.

MEMORY TEXT—John xv. 3.

Leprosy is a type of sin in the flesh: leprosy in a person, points to the natural condition of the sinner, unclean before God, (see Psalm xiv. 1-3; Isa. lxiv. 6). The leper's place "without the camp," his condition "without hope," shut out from God and his people,

beyond the skill and power of man, daily dying, constantly crying "unclean, unclean," all vividly points to the ruin of man, and his unfitness for heaven. The next chapter points to the remedy. The priest goes forth without the camp. Holiness forbids the leper's approach to God, but grace finds a way of reaching the leper. That way is through sacrifice. The two birds, "alive and clean," are types of Christ. He was the living One,—death had no claim upon Him; He was also the clean One,—there was no spot on, or blemish in Him. As such He died. His precious blood was shed; shed for atonement and cleansing. The leper sprinkled, pronounced clean, has its answer in the believing sinner being justified (Acts xiii. 39), cleansed (Heb. x. 22) and brought to God (Eph. ii. 13). The living bird let loose, with blood on its wing—the risen Christ set free, ascended on high, the security of His people. The clothes washed. (2 Cor. vii. 2). His hair shaved (1 Pet. ii. 1; Col. iii. 8), practical holiness in the lives of the Lord's people. Oil—the emblem of the Spirit, God's seal upon (Eph. i. 13), and unction in believers.

OCT. 22nd.—**The Scape-goat.**—Lev. xvi. 20-34.

Atonement — Sin - Bearing — Rest.

MEMORY TEXT—1 Pet. ii. 24.

THE great day of atonement in Israel, the sacrifices then offered, the work of the priest, and the attitude of the people, all point forward to the atoning death of Christ, and its results. The two goats, present two aspects of that death. "The Lord's lot"—the goat whose blood was shed, and sprinkled by Aaron on and before the mercy-seat, is typical of Christ's death, as that which meets the claims of God. He is our propitiation (Rom. iii. 25; 1 John ii. 3); by His atoning blood, God can be just and the justifier of the believing sinner (Rom. iii. 26). The other goat, the scape-goat, points to Christ as the sin-bearer of His people. Over the scape-goat's head, the people's sins were confessed, while they stood looking on. Then the goat was sent away into the wilderness, carrying with it the sins of the people, to an uninhabited land, where they were remembered no more. Thus the Lord Jesus became the sin-bearer. His people's sins were laid upon Him (Isa. liii. 6); He bare them in His own body on the tree (1 Pet. ii. 24); and by Him they have been "removed" (Psa. ciii. 12) to a place of separation (see Lev. xvi. 22. margin) where God will remember them no more (Heb. x. 17). The people had no part in this great work. To them it was a day of rest; to work was death (Lev. xxiii. 30). They were cleansed from all their sins before the Lord (v. 30), by the work of Another.

OCT. 29th—**The Jubilee.**—Lev. xxv. 1-10.

Bondage — Redemption — Liberty — Restoration.

MEMORY TEXT—John viii. 36.

THE Jubilee, which occurred every fiftieth year in Israel, was the year of liberty and restoration. As a Gospel type, it tells of deliverance from sin and Satan's bondage and of restoration to God, and heaven, on the ground of accomplished redemption.

If a man's inheritance had passed from him, into the hands of another, it was restored to him at the Jubilee (v. 25). If the man himself had become a bond-man, he was set at liberty then (v. 39). If neither the man nor his kinsman could redeem the lost inheritance, the Jubilee gave it back to its owner, without price. On that great year of liberty, Jehovah undertook their cause. He became the redeemer of the bond-man, and the restorer of the inheritance. The same day on which His blood of atonement was sprinkled on the mercy-seat, the trump of jubilee sounded throughout the land. The blood was thus, the procuring cause of the liberty. In all this, we have portrayed, the sinner and the Saviour, the ruin of man and the Gospel of God. Man is a bond-man (Rom. vii. 14; 1 John viii. 34). He is unable to redeem himself (Psa. xlix. 7); he has lost his inheritance also. The death of Christ has procured his liberty, and it has also regained his lost inheritance. Whoever now believes the Gospel, has redemption (Eph. i. 7), deliverance (Col. i. 13), an inheritance (1 Pet. i. 4), and a title to be there (Col. i. 12).

Nov. 5th—**The Unjust Steward.**—Luke xvi. 1-12.

Stewardship—Unrighteousness—Judgment—Eternity.

MEMORY TEXT—Rev. xxii. 11.

THE parable of the unjust steward, has its solemn lessons for saved and unsaved. Man is a steward, even in his unregenerate state, and will have to give an account to God (Rom xiv. 12). If he abuses his privileges, he will have judgment accordingly (Matt. xxv. 29-30; Heb. x. 29).

The believer is also a steward (Cor. iv. 1-2). His master's goods are in his hand. He has been put in trust with the Gospel (1 Thess. ii. 4), and with the truth of God (Col. iv. 17). It is his responsibility to see to it, that those for whose benefit the Master has deposited with him His goods, receives them (Luke xii. 42; 1 Pet. iv. 10). They may be offered, frittered away, or the Master's claim compromised compare with Jude 3; 2 Tim. ii. 15. The steward in the parable was unjust, that is he wasted what was entrusted to him. He was not an

open riotous waster like the prodigal (Luke xv. 13), he stood in high credit with the world, but he was unjust in his master's esteem. So it is with many; they are looked upon by the world as good, benevolent, and charitable, but in God's sight "unjust" and "unrighteous." The Pharisees were such (v. 14), so are all men. (Rom. iii. 10). The steward was called to account; so will the sinner, and according to his privileges, so will his judgment be. (Rom. ii. 12; Matt. xi. 22; Rev. xx. 13). The steward was commended for his far-seeing shrewdness. He made provision for the future; he looked forward to the time when his opportunities would be past, and used them while he had them, unjustly in his case no doubt, and the Lord does not commend that, but uses it to enforce the wisdom of being provided for, before the evil day came. To the sinner it says, prepare for eternity in time; make sure of salvation and a place in heaven while here on earth. The next parable tells of one who neglected to do this.

Correspondence.

We acknowledge with thanks, a sum sent for Special Prizes to Bible Searchers, from LA CROSSE, WIS., U.S.A.

THE JOY OF HARVEST.—“We have had a season of ingathering, and the Lord's servants are reaping the fruit of many years of patient sowing of the seed. We have made it a rule for several years to take up the lesson given in the “Magazine” regularly, and *expound* to the various classes as they were able to follow, the solid Gospel truths therein contained. Some of our number thought the subjects too heavy, and were inclined to adopt a more novel style of teaching, with less of the solid teaching of the Word. But in mercy this was prevented. Now I believe we are *reaping* the fruit of the seed thus sown, and I am glad to add that all who have been converted evince great interest *in* the Word, and are searching it daily like the Bereans of old.”

EXERCISING YOUNG BELIEVERS.—“We have found it to be a real help towards exercising the minds of young believers in the things of God, to ask them to write out—say once a month—an outline of the subjects previously considered, with the teaching given, and read it to the class. For example—our subjects for this month have been all Old Testament Biographies, and on the first Sunday of next month we will have four short papers read, giving an epitome of the four subjects. [Very helpful indeed, and worthy of being practised by young believers' classes.—ED.]

Work and Workers amongst the Young.

EASTBOURNE.—“We have a good School here; have seen fruit from the seed sown, and believe there is more to follow”.

CHARTER'S TOWERS, QUEENSLAND.—“We need the prayers of God's people for work among the children and young folks here. There is a large field for work of this kind.”

DALMELLINGTON.—“The Sunday School begun here many years ago, from which there has been blessed fruit at various times, still goes on, although smaller in numbers than once it was. Prayer is asked that the power of God may again be seen in the conversion of souls.”

STRATHAVEN.—“We began a Sunday School a short time ago. Children listen very attentively.”

HEATON, NEWCASTLE-ON-TYNE.—“Our Sunday School continues to increase every week. We have 100 children now, and all working in harmony one with another; pray for us.”

BELLSHILL.—“Our School goes on very cheerfully here, our numbers have increased, and more fellow labourers have been raised up for which we are thankful.”

UNITED STATES.—A Worker writes, “We have much to contend against in this great Union, in carrying on Sunday School work on simple and Scriptural lines. The world's Churches have great attractions, which we of course do not hold out. Then it cannot be denied, that Assemblies of Christians *as a rule* are unexercised about this department of the Lord's work. Why it should be so, I cannot tell. O that God would send some one, on whose heart He has specially laid this work, to stir us up to more united effort for the conversion of the young.

EDITOR'S NOTES.—We would specially request superintendents and teachers to send their orders for “The Children's Almanac and Bible Searching Text Book for 1894” as *early* as they possibly can, so as to ensure delivery in the Colonies and other distant places in good time, to allow the young folks to begin their Bible Searching and other splendid winter employments as provided in the little book, while the long evenings last. It will be ready by the time they read this.

Our “Household Sheet Almanac”—A fine large sheet, with choice Texts and Pictures, 1d. “The Watchman Sheet Almanac,” in Rainbow colours, with Engravings, ½d. “The Pocket Diary and Daily Text Book,” 1d. The Gospel Almanac ½d, will all be ready this month.

Spiritual Freshness.

A Tea-Meeting Talk with a company of Teachers.

HERE is a beautiful word in Jer. xvii. 8, which is very much in our way, as those who stand before the young folks as witnesses and representatives of Christ: "A tree planted by the rivers of water, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green." It is not so difficult to recognise Christians of this ever-green type. They are easily picked out from the crowd. You have sometimes noticed in the midst of a row of dingy and dusty trees, one with verdure on every bough, and freshness on every leaf. You find that the roots of that tree are down by the well. This is the secret of its freshness. Up through these hidden roots comes the sap, right through the trunk it percolates, to the tiny leaf on the outermost twig. What the root is to that tree, the heart is to a Christian. Both are invisible, but external signs tell where they are, and what they are doing. Sap at the roots, gives the evergreen leaf. A heart fixed on Christ, cleaving to Him, abiding in His love, drawing from His fulness, and distributing the same to every part of the spiritual being, is easily known. The evergreen leaf, the continued freshness of soul, the ever-willing hand for service, tell where the saint's roots are. These are the kind of witnesses the Lord wants. Dusty professors, powdered all over with worldliness, are of no use to Him whatever. Dryness below, shows deadness above; and people look on, and form their opinions of God's Christ and Christianity from what they see. This is especially so with the children. O then, let us see that our leaves are green; that we do not misrepresent the Christ of God. And to have evergreen leaves, we must have roots by the river—hearts dwelling in the love

of Christ, saturated with it, and sending it forth in every look, and act, and word. There will be *real* testimony there, such as the world will not be able to close its eyes to.

Attracting the Children.

THE tendency of our time is to adopt measures of a worldly and utterly unscriptural kind, to attract old and young to what the world calls "religion." In the churches the people must have grand music, else the pews would be half empty. For the sake of the "good singing," ungodly people are induced to endure a dry dull sermon of fifteen minutes, which otherwise they would not be bothered with at all. The world's Sunday Schools are made attractive by all sorts of "entertainments." With them it is not a question of *conviction* of sin, and *conversion* to God, but of numbers, collections, and such like. The temptation is to follow in the same direction, in order to attract the children. To hold out some kind of novelty to make the school attractive. We may say at once, that we do not believe in this way of getting the children at all. Better not get them at all than descend to such means. But we believe they can be got, aye, and kept too, after we have got them, apart from such ways and means. We believe there is sufficient attractive power in the Gospel and the Word of God, ministered by divinely-fitted teachers, who are in communion with God, to gather and to keep our young folks, apart altogether from ungodly attractions, and carnal devices. When these are resorted to, it is only too plain that the living God has been departed from, and heart-confidence lost in that Gospel, which is His chosen instrument to convict sinners. Under such conditions professions are by no means scarce, but profession is one thing, *conversion* quite another.

The Cobbler and the Tract.

A TRACT distributor in visiting his district, left a tract in the workshop of a sceptical cobbler. The old man took it, thinking it was a handbill advertising some drug, or article of merchandise, but, when he found it was a Gospel tract, he threw it at his feet in disgust. Some time after, he picked it up, and put in inside the sole of a slipper which had been sent him for repairs. Months passed, and the incident had been quite forgotten, but God had watched over that little messenger of grace, and had purposes of love to accomplish by it. The slipper in which the tract was safely inclosed, was sent again to be repaired, and this time it fell into the hands of a working cobbler, who had long been anxious about his salvation. When he tore off the worn-out sole of the slipper, he observed a piece of paper sticking to it, and picking it up out of curiosity, he began to read it. There he found simply stated, what his burdened soul was longing to know, even the way of life and salvation, through faith in Christ alone. He read it again and again, and through the mercy of God, was led to put his trust in Christ, and receive salvation. God often uses the most unlikely means to reach sinners with His Gospel. Truly His ways are wonderful. Let those who scatter the seed of the Word, learn from this, that although the message may be rejected by those to whom it is first given, that God is able to send it by their hands to others, who are longing to have it, and to know that Saviour whom others reject and despise.

We are constantly hearing of parents being saved through reading the Gospel carried home by the children, and the day will declare much that we know not of now. Let it be our aim to sow such seed as God can own and bless.

Unqualified and **U**nspirited **T**eachers.

WE frankly admit, that owing to the dulness and lethargy of some would-be Sunday School teachers, the children cannot be got to attend their classes. They declare that they get nothing worth listening to there, and there is a large measure of truth in the statement. Parents should not, of course, accept that as a plea for absenting themselves from the Sunday School, nor in any way encourage children in indulging hard thoughts about their teachers. But, on the other hand, those who have the care and the oversight of Sunday Schools, should see that numbers are not reduced, and children driven away, by the inaptitude, or spiritual unfitness of the teachers. Better far, have half-a-dozen hearty, zealous, and qualified teachers, than a score of heartless, and unfit persons, who have no power to draw or keep the children. When numbers drop off, when interest languishes, when there are no conversions, and everything seems to drag heavily, the causes will generally be found among the teachers. Some may be away from God in heart, and in no wise exercised about the conversion of their children, and others who are there in charge of classes, have neither heart nor ability to look properly after them. There is a need-be for a thorough searching and replenishing of many a Sunday School.

The **D**ay of **T**rial.

IN every department of the Lord's work, there comes the day of trial. Very often the trial is the forerunner of the blessing. If workers are cast upon God, and made to search their ways, then the day of trial will not have come in vain.

A **W**aiting **W**orker's **D**esire.

“Blessed is the man that heareth Me, watching daily at My gates,
waiting at the posts of My door” (Prov. viii. 34.)

LORD! I would work for Thee;
In Thy wide field afar,
The joyful song wakes echoes sweet,
Where Thy dear servants are.

Vain seems my life for Thee
While I lie here apart,
Oh, give to me the hearing ear,
And the understanding heart;

“My child! yon busy scene,
Is not assigned to thee;
Thou hast a place upon my breast,
There thou shall rest with Me.

The pine tree loves the plain,
The cedar seeks the height;
The myrtle in the valley low
Must bear its blossoms white.

Safe from the scorching day,
Its sheltered life hath been;
The storm that swept above the hill
Have left my valleys green”.

Lord, let me meekly learn,
The mysteries of Thy grace,
Content, if I may only have
The sunshine of Thy face!

FAMILY BLESSING.—“Since we opened our little School in connection with the assembly of Christians here, several families have received great blessing. Parents have been stirred up; children converted. I believe the Sunday School is a real channel of blessing to the family as well as the church.”

The Bible Students' Class.

SUBJECT—*Fathers.*

THE third and last division of the Divine family, as addressed by the apostle John, is "Fathers." Twice there is a word to them (see 1 John ii. 13, 14), in each case brief, and unlike that addressed to the "little children" and "young men," it has no warning attached to it. The word in both cases is, "I have written unto you, fathers, because ye have known Him that is from the beginning," or, as the Revised Version has it, "because ye *know* Him which is from the beginning." They had known, and they *still* knew Him. It was to Christ they were brought on the day of their conversion. To Him the Holy Spirit brought them. With Him they had remained. Others had drifted, but they had clung to Him. The result of this was, that they had grown in grace, and in the knowledge of their Lord and Saviour Jesus Christ (2 Peter iii. 18). They had gone "from strength to strength" (Psa. lxxxiv. 7). Their path had been that of the just, which is as "the shining light, that shineth more and more" (Prov. iv. 18). Their eyes were on the right object: their hearts were fixed on Christ. There is nothing to set right, nothing to warn about. They are where they ought to be, and there they are simply to "abide." This is truly blessed. It speaks of a condition not so common among saints of God. An apostle wrote in early days—"Though ye should have ten thousand tutors in Christ, yet have ye not many *fathers*" (1 Cor. iv. 15, R. V.). There are the smallest number who thus begin and go on with Christ, holding a straight course along the heavenly road, with eye and heart steadfastly fixed on Christ. There was only a Caleb and a Joshua, among the thousands of Israel, to stand in their lot in the land of Canaan. All the rest

had broken down, or turned aside by the way. "Not many fathers." No! the times are against spiritual progress. The world claims its share: the Lots and Demases turn aside to it. The flesh overcomes others, and impedes them on their onward way. The "many antichrists" work in varied ways, but their work has as a common object—to draw souls from Christ. This will be done by "the Antichrist" when he appears, and the "little children" are warned against those who are acting in measure after the same manner. "Clerisy" in all its grades is virtually a denial of Christ's place as Head of the Church, and Son over God's House. It is in its measure of the spirit of antichrist, and so is every system, doctrine, and practice which put Christ out of His place, and draws away from Him. The safeguard and security of the soul is found in verses 20-27, and may be summed up as "abiding in Christ," "walking in the Spirit," "continuing in the truth."

All this and much more "the fathers" had overcome; and there they stand with purposed heart, fixed on Him to whom the Spirit introduced them long ago, and in whom the Spirit enabled them to abide. They are not tired of Christ: they still find their joy in Him. Mark, it is not in the work of Christ, or even the doctrine of Christ—although both these would have their due value—but the word is "Ye know *Him*." And just because they knew Him, they claved to Him to know Him better. "That I may *know* Him" (Phil. iii. 10) was the yearning desire of Paul. Few, if any, ever knew Christ better; yet to "know Him" was his heart's desire. Thrice-blessed are the saints whose spiritual history can be thus recorded by the Spirit. Such growth in grace is not attained by fits and starts, or by spasmodic attempts, but by daily devotion to Christ, and habitual walking with God, in spirit far above the world, and the things of the flesh.

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 1893.

Nov. 12th.—**The Rich Man and the Beggar.**—Luke xvi. 19-31.

MEMORY TEXT.—Psalm ix. 17.

Life's Choice—Death—The Present State of Saved and Lost.

THESE two men—the rich man and the beggar—are representatives of the two great classes into which mankind are divided, the saved and the lost. It was not the beggar's poverty that gave him a place in heaven, neither was it the rich man's wealth that took him to hell. The one *lived* for the present world: he had his portion in this life. He had nothing for the world beyond. The beggar, poor, afflicted and only desiring crumbs, had his portion in the world beyond. His name Lazarus—which means "help of God"—reminds us that he was linked with Him who is "mighty to save." Such in life are the saved and lost now (Psalm xvii. 14-15). The worldling has his "good things," his heaven here. The Christian dies to find it hereafter. Then the curtain is drawn aside, by the Lord's own hand, and we see the destiny of both men, in the world to come, even now, before the resurrection. The beggar is "in Abraham's bosom"—to a Jew the highest conception of bliss, angels attend him there, his sorrows are over, he is "comforted." To the believer now, the prospect is even brighter. He is absent from the body to be "at home with the Lord" (2 Cor. v. 8, R. V.). Very different is the destiny of the worldling. He dies and is buried—this ends his earthly history, but the Lord unveils what follows. There we see the awful and present doom of the sinner, in hell, tormented, with memory awake, craving for water, to find no remedy. Such is the present doom of the sinner, before the judgment. After that, he will be cast into the lake of fire (see Rev. xx. 15).

Nov. 19th.—**The Pharisee and the Publican.**—Luke xviii. 9-14.

MEMORY TEXT.—Matthew v. 20.

Religious and Profane.—Selfrighteousness—Confession.

THE Pharisee here, as elsewhere in the Gospels, is the representative of the religious man: the publican, of the irreligious and

immoral sinner. Both these men went up to the temple—at that time the only place where God could be met, and sin dealt with, according to His claims. They went there, from very different motives, and with contrary estimates of their personal condition in God's sight. The Pharisee prayed “with himself”—self was the mainspring of all his thoughts. His prayer consisted of a recital of his own virtues, and closed with thanks to God that he was not as “the rest of men” (R. V.) or “even as this publican.” He justified himself, and condemned his fellow-man. This is the spirit and way of the self-righteous: there is no self-judgment, no acknowledgement of sin, no confessed need of atonement, or mercy. All this is an abomination in the sight of God (Prov. xv. 8. : Matt. xxiii. 25. : Rom. x. 3).

The publican took his true place before God, “afar off” (Eph. ii. 13.) and owned his condition. He said—“God the merciful (or propitiated) to me *the* sinner.” He owned personal guilt “*the* sinner.” He sought mercy on the ground of Sacrifice—or propitiation. This is the Divine way: it is the only meeting place between a holy God and a guilty sinner. Christ is our propitiation (1 John ii. 2). His precious blood has been shed (Rom. iii. 25) and whoever comes to God, trusting in that blood alone, is justified (Acts xiii. 39)—as this publican was.

Nov. 26th.—**The Good Shepherd.**—John x. 1-16.

MEMORY TEXT.—Psalm xxiii. 1.

The Sheep—The Shepherd—The Path.

THE sinner in nature, unsaved and wandering from God, is likened to a lost sheep (Isa. liii. 6 ; Luke xv. 4). The Lord Jesus in His mission to earth for the salvation of sinners, is likened to a Shepherd going after the wanderer, seeking, until he finds it (Luke xv. 5 ; Psalm cxix. 176). The conversion of a sinner is described as a return to the Shepherd (1 Peter ii. 25). The Lord Jesus is presented in a three-fold Shepherd character in the New Testament. As “The GOOD Shepherd” He *died* (John x. 11). As “The GREAT Shepherd” He *lives* (Heb. xiii. 29), as “The CHIEF Shepherd,” He will come again (1 Peter v. 4). He gave His life for the sheep (John x. 11). He purchased the flock with His own blood (Acts xx. 28). He was smitten with the Sword of Justice (Zech. xiii. 7). There He stood as their Surety and Ransom. His death on the Cross has given Him a title to become the owner of the flock. One by one the lost are saved by Him (Luke xix. 10). Then they become His own, and are known to Him (John x. 14

with 2 Tim. ii. 19); led by Him (John x. 4). The sheep know Him; hear His voice; and follow Him (John x. 27). These are the marks by which they are known among men. They follow in the footsteps of the flock (Song i. 8); the ways that be in Christ (1 Cor. iv. 17); walking in truth (3 John 4); and love (Eph. v. 2).

DEC. 3rd.—**The Brazen Serpent.**—Numb. xxi. 4-9; John iii. 14.

MEMORY TEXT.—Isaiah xlv. 22.

Sin—Death—Confession—Remedy.

THE well-known Gospel type of the Brazen Serpent, made use of by the Lord Jesus, in his interview with Nicodemus the Jewish Ruler (see John iii. 1-14) aptly tells of the sinner's ruin and the Divine remedy. The murmuring camp, tempting God (1 Cor. x. 9) speaking against Him, despising His manna—type of the lawless, rebellious world. "Fiery Serpents"—the power of Satan, result of man's sin. The result—death (Rom. vi. 23) "We have sinned"—the sinner's conviction and confession. The Divine remedy—a Serpent of brass—image of the agent of their ruin. By man sin and death came (Rom. v. 12-14). By the Man Christ Jesus, life, and righteousness come (Rom. v. 15-18). Through Him the sinner receives life (John iii. 15; x. 10; Rom. vi. 23). A look to the uplifted Serpent on the pole, raised high in the midst of the camp, where every eye might see it, was God's way of giving life to them. Looking to Jesus (Isa. xlv. 22, believing on Him (John iii. 15) is God's way of Salvation now. There was only one uplifted Serpent—one Divine remedy in the camp. There is only one Life-Giver (John v. 26) and Saviour (Acts iv. 12). All who believe in Him are instantaneously and eternally saved (John iii. 16-36) justified (Acts xiii. 39); all who refuse to come to Him (John v. 40) perish (Acts xiii. 41). As the brazen serpent in later days became an object of worship (2 Kings xviii. 4), so altars, crosses, and forms, are often looked to, and trusted in, while Christ is rejected now.

Our Bible Lessons for 1894.

WE have been greatly cheered throughout the current year by receiving numerous testimonies from brethren and sisters labouring amongst the young, in this and other lands, of the help derived from the monthly "Notes on Bible Lessons" which have appeared in the "*Magazine.*" We are also thankful to find, that the "Lessons" are found suited to the varied needs of the thousands

of precious children for whom they are prepared. We may say that the compiling of these Lessons is with us a matter of much prayerful exercise of mind, and we are sure that the prayers of many fellow-labourers mingle with ours, that the Divine blessing may be richly bestowed upon them.

We think well thus early, to give an outline of what the subjects for the coming year will be, so that Superintendents and Teachers may know a little beforehand.

The Weekly Bible Lessons for 1894 will be "*Personal Types of Christ in the Old Testament*," with "*Remarkable Conversions in the New Testament*" every alternate month. These subjects so brimful of the great fundamental truths of the Gospel, will give ample scope for adapting their teachings to children of all ages. "*Simple Illustrated and Blackboard Lessons for Little Ones*" for every Sunday of the year. Notes on these Lessons for the use of Teachers, will be given monthly as usual in this Magazine. A "Scheme of Lessons" in sheet form at 2/ per 100; on card, 2/6 per 100; and in Book form with Memory Text complete at 3/ per 100, are all ready. Also The Children's Almanac, with *all* the above, and a Daily Memory Text, to find, fill in, and repeat, 25 for 1/; 4/ per 100.

Correspondence.

CORRESPONDING WITH SCHOLARS.—"I have been in the habit of corresponding with scholars after they have left my class and gone to situations in various parts of the world. Those yet unsaved have had the Gospel kept before them, and I have invited questions on any difficulty. A number have very gladly embraced the opportunity, and I feel it to be a happy and effectual service to continue in the name of the Lord. I am often cheered to hear of the conversion of old scholars with whom I have thus corresponded, and I notice they very quickly inform me when they are decided for Christ."

[A good work, but it needs perseverance, and should not be stopped if the young folks fail to reply. There are many out in the lone world, who would value words of counsel communicated after this fashion.—ED.]

FUNDAMENTAL TRUTHS.—"Sound instruction in the *fundamental* truths of the gospel is more than ever called for in our day, when even our children are enticed away from the truth by erroneous teachings. While earnestly seeking their conversion, let us instruct them fully in the truth, whereby they can be made free."

Work and Workers amongst the Young.

GLASGOW.—“There will be a Conference of Sunday School Workers held in Marble Hall on Saturday the 28th October.”

NORTH OF IRELAND.—“There is a considerable interest in Sunday schools, and several report conversions.”

AYR.—“Our Sunday School in James Street Hall here, keeps up fairly well in numbers. We long to see conversions among the children.

DUNEDIN, NEW ZEALAND.—“There is little interest among young folks here in the things of God. We read of boys and girls being gathered into the kingdom of God in the old country, and long to see the hand of the Lord put forth here in like manner. There is need for saints and assemblies to be stirred up to their responsibility in this department of the Lord's work.”

BOSTON, MASS.—“We toil away sowing the seed in faith, but cannot speak of much fruit in conversions among the young.”

NOTTINGHAM.—“There has been steady labour among the young folks, and we have been cheered by seeing some gathered in.”

REVISED NEW TESTAMENTS FOR TEACHERS.—There is at present a great reduction in the price of Revised Testaments, and, while it lasts, we would advise Sunday School Workers to avail themselves of it, and provide themselves with a copy. It is undoubtedly a great help in studying the Word, and preparing lessons. There are three sizes, all strongly bound in soft leather, *post free* as follows—Pocket size 9d., Medium 1/, Large 1/6. *Cloth Edition* 6d.

Our Almanacs for 1894 are all ready, and can be sent in small or large quantities to any part of the world. We would again remind our friends, that in order to secure the quantities they may require, it is well to order early.

EDITOR'S NOTE.—We will continue to send the same number of Magazines to all our subscribers during the coming year, as we have sent during 1893, unless contrary orders are sent us. It is specially desirable that alterations in quantity or address be sent us as early as possible.

OUR NEW LIST OF REWARD BOOKS FOR SUNDAY SCHOOLS is now ready, and will be sent *post free* to any Sunday School Teacher in the world. It contains a selection compiled with great care of the *very best* books published in Great Britain, for this purpose. Each book has been examined carefully, as to its doctrine and suitability. All sizes from 1d to 5/. A Liberal Discount given to Schools.

Freshness, **F**lourish, and **F**ruit.

“Those that be planted in the house of the Lord, shall flourish in the courts of our God” (Psa. xcii. 13).

THE true secret of fruitfulness, is to have the soul abiding in Christ. Spiritual freshness and power come by drawing from His fulness. In temple language, to be planted in the “house,” is the secret of flourishing in “the courts.” The “house” was the dwelling place of Jehovah, the place of priestly communion and worship. The “court” was the place of outward service. Inside the house it was Jehovah Himself: outside in the courts, it was His work. As the servants of Christ, we have to do with both, for we are at once both Priests and Levites. Our place of communion is within, our place of service without. Surely we may gather from the thought of being “planted” in the house, that our God desires our roots to be struck down into the depths of communion with Himself. Then our appearance in the courts will be as the tree in the springtime. There will be freshness, flourish, and in due season fruit. This applies to the smallest sphere of service for God. A teacher of half-a-dozen children in a small obscure Sunday School, must be planted in the “house,” before he can flourish in the “courts.” In other words, he need not expect to see conversions—fruit of the Gospel through his labours—unless his own soul is in abiding communion with God. Let it then be our first and chief concern, dear brethren and sisters in Christ, to have our planting in the house of the Lord made sure. Then the result will be seen, if not by us, by our Master—which is more important—in fruitful service in the courts of our God. The fruit thus borne, will abide to the Master’s praise, and the servant’s reward in that day.

Novel Methods of Teaching.

THOSE who labour amongst the young, seeking their salvation and instruction in the things of God, have long recognized the necessity for ministering the Gospel and the Word of God to them, in simple language, such as they are able to understand. That form of instruction usually adopted in our Sunday Schools, where the teacher gets into close and personal contact with the children, is deservedly held in repute as being the best. In addition to this, the children are sometimes addressed from the platform, by one of their teachers, or a stranger betimes. This has also its advantages, particularly in pressing home the truth, and arousing them to a personal application and appropriation of it. We have known of many thus brought to decision for Christ. In this latter method, the black-board has sometimes been used with good effect, to enable the children to memorize texts, to see connection and harmony in subjects, to mark the relation of places in the Bible narrative, and such like. All this—so long as it is kept in its place—is of real service and value in speaking to the children of things of God. But this is not enough for some; they must go a great deal further, and introduce methods which are more calculated to turn the Sunday School teaching into a pantomime, than to make it the means of convicting and converting the children. The world has run wild in this respect long ago. There is no necessity for following it; nay, let us positively refuse to follow it in its ways. And if men, whose *forte* is to provide entertainment rather than instruction for the children, attempt to introduce their foolery, let those who fear God offer a stern and united resistance. This may not be pleasant to the flesh, but God will own it.

The Bible Students' Class.

SUBJECT—*The Family at Home.*

IN closing our meditations and study of the family aspect and relationship of God's people, it is fitting that we should consider the destiny that awaits them in the future. Their present position and privileges; their relation to God as their Father; to Christ as first-born from the dead; and to one another as brethren, will have their full fruition in "The Father's House." Heaven, not earth, is the sphere of their fulness of blessing. Their home is where Christ has gone. His dwelling is their dwelling: His home their home. "This world is a wilderness wide;" the valley of the shadow of death, through which they walk to the house of the Lord, where they will dwell to "everlasting days" (Psa. xxiii. 8), As we sing—

"Heaven is my Fatherland: Heaven is my home."

It was of this home, that the Lord Jesus spake to His disciples, a little while before He left them, in the ever-memorable words, "In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself" (John xiv. 2-3). These precious words tell what will be the destiny of the children of God, when earthly days are past. They also tell the way of exit from the world, and the manner of their reception there. Blessed be God, a warm welcome awaits the children in the Father's House. They do not appear as strangers there. There will be unbroken intercourse among the children in that *home* of love. Everything that now hinders the full "communion of saints" will be done

away, and there, where no lurking serpent waits to beguile, or sin to lure, the children shall be at home, in the eternal light and love of their Father—God.

Note to Bible Students.

This completes our study and meditations on the subject chosen for the year, namely—“*The Children of God; their Position, Privileges, Path, and Portion.*” We rejoice to note the deep interest taken in the subject by members of the Class, and trust that much spiritual profit and blessing may have been reaped by them. We have sought the Lord in regard to the subjects for our united Bible Study for the coming year, and believe we have been guided to “*The Foundation Truths of Christianity,*” many of which are being assailed and frittered away in our day, not only by open enemies, but by many who profess to be Christ’s disciples. We believe, therefore, that our souls should be well established in these truths, and would earnestly invite our readers, to seek to interest children of God everywhere, to share in these studies. We shall be pleased to have the names and addresses of all who desire to share these studies with us throughout the coming year, not for publication, but for reference and fellowship. We shall welcome short notes, jottings, and questions bearing directly on each subject. These may be sent in an open envelope, or enclosed in a half-penny wrapper, marked M.S.S., and to be included in our *resumē* of the subject, must reach us before the 7th of previous month. We earnestly beg of all our readers, to do their very utmost to get Christian young men and women, to join with us in digging into the Word of God on these momentous truths. The monthly subjects for 1894, are given in “*The Gospel Almanac,*” now ready, price 6d. per dozen.

Notes on Bible Lessons for Sunday Schools.

DEC. 10th—**The Cities of Refuge.**—Joshua xx. 1-9.

MEMORY TEXT—Psalm xlvi. 1.

Danger—Refuge Provided—The Way—Security.

IN the cities of Refuge provided by Jehovah for the manslayer, we have a foreshadowing of the future deliverance of the Jewish people, who, in the ignorance and blindness of their past and present state, have crucified and rejected their Messiah. Here also we have a Gospel picture of Christ the sinner's refuge, and of that salvation provided for sinners, who have forfeited their life, and become subject to Divine judgment, (see Rom. iii. 19 : vi. 23). The manslayer was subject to death at any moment. He was in danger anywhere and everywhere. His only place of assured safety, was *within* one of the six cities of refuge. Fleeing there, he was safe from the avenger of blood (Deut. iv. 42 with Josh. xx. 5). The six cities—three on either side Jordan—were in prominent places, where everybody could see them: they were of easy access from any part of the land. A "way" was prepared, so that one fleeing might have no difficulty in knowing how to go. All this points to Christ and His Gospel, as the Divine provision for the sinner. He is the Refuge of God's providing, all others are "refuges of lies" (Isa. xxviii. 15). The way is plain (see Acts xvi. 17, 30-31). When the manslayer owned his "cause" to the elders of the city, its gates were opened to him, he was taken from the place of danger into that of safety, to become a fellow-citizen of Jehovah's priests. So the sinner owning his sin, is "received" (see Luke xv. 2, 20-21), and never "cast out" (John vi. 37). The names of the six cities are full of meaning, and tell what the saved one's place and privileges are. KEDESH—means "holy" (1 Cor. i. 2): SHECHEM—"shoulder" (Luke xv. 5): HEBRON—"fellowship" (1 John i. 3): BEZER—"precious" (1 Pet. ii. 7): RAMOTH—"exalted": GOLAN—"happy" (John xv. 11).

DEC. 17th—**Naaman Cleansed.**—2 Kings v. 1-17.

MEMORY TEXT—1 John i. 7.

Leprosy—Pride—Anger—Cleansing—Confession.

NAAMAN, captain of the host of Syria, a mighty man and honourable, presents to us the sinner in high esteem in the world. "But he was a leper"—tells what he is in relation to God. Leprosy is the type of sin, and its effects on men: sin in the nature, spreading itself abroad

in words and deeds, The end of this is death (Rom. vi. 21 : James i. 15). Leprosy was incurable : it baffled all man's skill : so does sin (Jer. ii. 22). A little maid, a slave from the land of Israel, bore testimony in the house of this great man, to the power of God's prophet, and the word passed on to Naaman, who received the testimony, and at once acted upon it. Thus the Lord's people, however humble their sphere, may bear testimony to Jesus, and to the power of the Gospel to save sinners. Naaman knew his true condition, owned it, and although the news reached him through a captive maid, he did not despise it. But Naaman erred in taking gold and silver to the prophet—he wanted to be cured in a royal manner. God's gifts are free (see Isa. lv. 1 : Rom. vi. 23). He received the plain, definite message, "go wash in Jordan," but this did not accord with his "thoughts;" it upset his plans ; it humbled his pride. It set aside "Abana and Pharpar" great rivers of his own land, and this was more than he could stand : "he went away in a rage." This is often the first effect of God's truth on the sinner. At last advised by his own servants, he went down, stripped himself, and dipped in Jordan seven times, coming up perfectly clean, with flesh as a little child. Thus the sinner who comes to Christ, and trusts His precious blood, is made clean (John xv. 3.) ; he is born again (John iii. 3) ; he becomes a little child in God's family (1 John ii. 18), and confesses with the mouth Jesus as his Lord (Romans x. 9), and his knowledge of God's salvation (see John ix. 25).

DEC. 24th—**Isaiah Convicted and Cleansed.**—Isa. vi. 1-8.

MEMORY TEXT—Heb. x. 17.

Conviction—Confession—Cleansing—Consecration.

IN this great Gospel chapter of Old Testament time, we have the sinner before the throne, and the altar of Jehovah. The light of the throne arouses him to a true sense of his sin and guilt : the grace of the altar tells how these may be removed. The sinner who now comes to the light of God's throne, finds it to be a mercy-seat, where grace can deal with him : the sinner who neglects or rejects God's present offered grace, will pass on to the judgment throne, connected with which there will be no altar of sacrifice, but "the lake of fire" (see Rev. xx. 11-15). There are four stages in this old time conversion, worthy of notice. They present the progress of God's working in a soul. First, there is *Conviction*. Brought into the presence of God, the prophet sees himself to be no better than the leprous king, who had died that year under the judgment of God (v, i).

In God's sight "there is no difference" (Rom. iii. 23) and when the sinner is brought before God he ceases to measure himself by others (2 Cor. x. 12; Rom. iii. 9), he stands convicted of sin before God. *Confession* follows. "Woe is me for I am undone." This is no empty form of words, but the honest confession of what he finds himself to be (see also Psa. li. 4; Luke xviii. 13). *Cleansing*.—"Then flew one of the seraphim"—the haste of *grace* to reach the sinner. The father "ran" (Luke xv. 20) to meet the convicted and returning prodigal. God never keeps the sinner waiting. From the throne to the altar: from the altar to the sinner—grace through righteousness. Cleansing on the ground of a sacrifice offered and accepted. "Their iniquity is taken away"—the Gospel message (see 1 Pet. ii. 24; Heb. ix. 28; x. 17). *Consecration*.—"Who will go?" "Here am I." The saved one owns himself the Lord's: His bond-slave (Rom. i. 1, R. V.), ready to do His master's bidding, as He may command (Acts ix. 6).

DEC. 31st—**Joshua, the High Priest.**—Zech. iii. 1-7.

MEMORY TEXT.—Proverbs xxx. 12.

Stripped—Cleansed—Clothed—Crowned.

JOSHUA, the high priest, the representative of the nation spiritually, in his defilement and cleansing, may point to the past and future condition of Israel, especially to the time of their cleansing and restoration to the place of a "kingdom of priests" (see Exod. xix. 6; Isa. lxi. 6). We may also learn the way of God with a religious sinner, one having a profession, a high standing in the esteem of men, clean in his own eyes, yet, notwithstanding, not washed from his filthiness (Prov. xxx. 12). Joshua stands before the angel of the Lord. Satan, the adversary, stands to resist him. Thus the devil seeks to hinder the Gospel from reaching men. He is the deceiver (Rev. xii. 9) and the hinderer, (2 Cor. iv. 4). The adversary rebuked, Joshua's true condition appears. "Now Joshua was clothed with filthy garments." These are the emblems of man's righteousness (Isa. lxiv. 6). These must be taken away before grace can deal with the sinner. He must be stripped (Phil. iii. 9). This is part of the Evangelist's work—a great part of it, and of all who would win souls for Christ. No self-righteous sinner can be saved (Rom. x. 3.) Then comes the Gospel—the justification of the *ungodly* (Rom. iv. 5; Acts xiii. 39. Iniquity taken away (see Psa. ciii. 12; Titus ii. 14). Change of raiment—the believer standing in God's righteousness (2 Cor. v. 21; accepted in the Beloved (Eph. i. 6).

The fair mitre ; priests unto God (1 Pet. ii. 5, 9) the common portion of *all* believers (Rev. i. 5). Then comes the new walk, the service, and the reward (v. 7).

SPECIAL NOTE.—We find that the plan adopted at the beginning of this year, of giving the “Notes on Bible Lessons” for the *first* Lord’s Day of the coming month, with notes for the current month, has given much satisfaction to teachers, especially to those in Canada, and the United States, who are able thus to have the notes on the Lesson always in good time. We hope, God willing, to continue this during 1894.

Questions and Answers.

Q.—What would you suggest as the best way to interest fellow-believers in Sunday School work? We have no school in connection with the church here.

A.—Bring before them the responsibility of preaching the Gospel to “*every* creature”—including children. It has been found a help to invite those likely to share such work, to come together for prayer and conference, and get some one actively engaged in Sunday School work to lay its aim and objects before them. Do not wait till *everybody* says it should be done, but begin at once with what you have. If the Lord be with you, sympathy and fellowship will increase.

Correspondence.

WALKS WITH MY SCHOLARS.—A Teacher writes, “I have enjoyed several afternoon walks with my class of girls, and found excellent opportunity for close personal conversation of Gospel subjects. I usually take three at a time, and find that they are more willing to open out their minds, and express their difficulties to me when walking together than at any other time. Of course I try to make it easy for them to do so, by relating bits of my own experience when a girl, and find this helps to draw them out. There are many of our young folks really *desirous* of expressing their difficulties, but they have little opportunity.”

[Yes, no doubt, and many of them are truly anxious too. Every opportunity should be embraced to get into their confidence, and thus be able to deal with their difficulties, and point them to Jesus. Soon they will be gone: plunged into the cares and commerce of the world, where convictions are soon stifled, and the things of eternity forgotten.—Ed.]

NO SUNDAY CLOTHES.—“Our School is in a very poor district. When we first went round inviting the children, parents said they could not come, as they had no Sunday clothes. The workers arranged that in order to make the children feel at home in the clothes they had, they would come to their classes in their every-day clothes. This we did, and found the plan effective. The dear children came, some of them bare-footed, and we are none the worse of our ‘change of raiment.’”

INEXPERIENCED TEACHERS.—“There is a common danger, especially where there may be a scarcity of teachers in a Sunday School, of *pushing* young and inexperienced persons, to take up classes. I do not mean “inexperienced” as teachers: all have to learn as they go on in the work: but without experience, or who have not given any clear evidence of spirituality at all. It is not enough that one is converted: many who have been converted, are inconsistent walkers, and not of good report at home and in the world.”

SOUND GOSPEL TEACHING.—“Our Teachers here, desire me to say, how *very much* they have enjoyed speaking to their classes during the year, on the Bible Lessons, as given in your “Scheme,” of which the helpful and suggestive “Notes” appear in *The Sunday School Worker's Magazine*. We have had the joy of seeing several decided conversions, and we are sure that God will own such sound, solid Gospel teaching, to the salvation of others. We shall continue the Lessons next year, God willing, and hope to have several *new* classes.”

GOSPEL POEMS. “The children of our school, had four Prize Bibles given them last Christmas, for memorizing and repeating four good Gospel poems. They had three weeks given to learn them—and the parents say, the houses rang with the sound of the words all that time—then the children repeated the verses before a number of the teachers privately. The *four* prize-winners repeated the Poems at the Annual Tea Meeting on Christmas night, when parents and children were gathered together, and it was really good to hear God's Gospel being thus spread abroad.”

[Three weeks' making of the houses “ring” with words of Gospel truth, is not a bad way of “evangelizing.” An unconverted father once told us, that his three girls had come to him every night after his return from work, and asked him to “hearken them” saying their verses. And, said he, “one of them had a hymn which ended always with—*Where wilt thou spend Eternity?* and I cannot get these words out of my mind.” Quite so. That was part of the teachers' object in giving these verses to be learned.—Ed.]

To our Readers.

THE present number, completes our *Eighth Annual Volume*, and closes the *Eighth* year of the existence of "*The Sunday School Worker's Magazine and Bible Student's Helper.*" We have indeed had much to praise God for, during these eight years, both in regard to the little Magazine itself, and the work to which its pages are particularly devoted. During the year now closing, we have again and again been cheered by hearing of fresh ground being broken, and Sunday Schools begun in far-off places. Joyful notes of praise have come from reapers, bearing the golden sheaves, and lesser songs, not the less welcome, from gleaners in whose field a single soul has been won for the Saviour. And thus the work of grace goes on, and will go on, until the full harvest has been reaped, and the gathered sheaves laid down at the worthy Owner's feet.

As the years glide on, the devil's wiles increase, and his deceptions multiply on every side. Our young folks are the special subjects of his plans, and he spares no pains to entrap and allure them from the Gospel of God, which alone can save and make them truly happy. Let it be ours, dear fellow-workers, to increase our diligence, and throw our whole souls into the grand and glorious work of throwing forth "the Life-line" to rescue and save them.

We would most earnestly seek a continuance of the prayerful, practical fellowship of our many helpers, who from the first until now, have taken such a warm interest in the spread of this little paper. We desire that it may be more than ever made use of by them, as a channel of communication on all practical matters connected with the Lord's work amongst the young, in this and other lands. We purpose to devote a larger portion of the Magazine in future to Questions, Answers, Suggestions and Practical hints, and would ask Sunday School teachers *everywhere*, to pass on by this means, *everything* calculated to help and cheer fellow-toilers in other parts of the great field. The uniform rate of postage all over the world, now permits of writing, in the form of M.S.S. being sent from *any part* in an open envelope, or postal wrapper, marked M.S.S. for *One Halfpenny*.

THE BIBLE STUDENT'S CLASS will, God willing, be continued, and the subjects for 1894 will be, "*The Great Foundation Truths of Christianity,*" beginning with "*The Divinity of Christ.*" We shall be pleased to hear that a few hundreds more of our young men and women have begun to dig deep into these great subjects, which are being assailed and denied on all hands.