

# The Sunday School Worker's Magazine

AND

## BIBLE STUDENT'S HELPER.

“His WORD runneth very swiftly” (Psa. cxlvii. 15).

“This WORK goeth fast on and prospereth” (Ezra v. 8).

### VOLUME XVI.

KILMARNOCK :

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE.  
AND THROUGH ALL BOOKSELLERS.

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# The Secret of Fruitfulness.

A WORKERS' WATCHWORD FOR THE OPENING YEAR.

"From Me is thy fruit found."—Hosea xiv. 8.

"He that abideth in Me, and I in him, the same bringeth forth much fruit."—John xv. 5.

**H**ERE we have the source and the secret of all true fruitfulness, alike in Christian life and service. The source is in the blessed Lord Himself; the secret is in the saint abiding in Him.

All His saints are in Him positionally; they all share His life, His peace, His glory, but more than this is needed for continuous fruitfulness. The conditions of fruit-bearing are that the saints abide in Christ, and that His Word abides in them. The word "abide" is translated in the same chapter by the words "continue," "remain," which makes its meaning sufficiently plain. To "remain" where grace has placed us, in closest, dearest intimacy, nothing between, nothing reserved. To "continue" as we began, receiving everything from Him, yielding everything to Him, guided in everything by Him, doing everything for Him; this is abiding. And whatever others may think of such a life, however it may be viewed by the church or the world, it will be in the estimation of heaven a fruitful life indeed, a sweet savour of Christ unto God. It will not fail to leave its mark for eternity, however little noise it may make in time. God will get His own and men will be blessed by it. Let such a life be your aim beloved fellow-believer, throughout the year upon which we enter. Cultivate a close abiding communion with the Lord. Shun and abhor all that would imperil it, or draw you from the source of its supply. Cleave close to the person of Christ. Let His words cleave close to you. Take and abide in the place grace has given

you in Him, and give His Word the supreme place that He claims for it in you. Then your branch shall not cease from yielding fruit, nor shall your leaf wither. Weary ones around you shall taste and be made glad, and even those who fail to own you will be refreshed by the fruit that grows on the branch that runs "over their wall." O to be fruitful to God, a joy to Christ, and a blessing to men throughout the opening year. • GEN 49-22

"'Tis not in bustle or continual strife,

Abiding fruit is found,

But in the calm and heavenly life,

Which makes no trumpet sound,

The tree whose roots are by the river spread,

Is never shrunk or dry,

And he whose faith draws from the risen Head,

Receives a full supply."

### My Class for Christ.

IT was a big request, and yet as we heard that godly, earnest teacher pray on the early hours of that New-Year's morning—"O God, give me my whole class for Christ this year," we did not doubt that the prayer of faith found entrance to the holiest, and was received there. It came from the heart where it was begotten of the Spirit, and faith laid hold on God for its answer, while hope looked out for its fulfilment, and love was full of labours for its prize. And blessed be God, ere half the year had run its course, every member of that class was truly converted and joyfully confessing Christ. Verily, God is the hearer of faith's prayer. If you would see great things done *for* God during the coming year, beloved Christian worker, then expect great things *from* God, and hold yourself in readiness to serve or sit still as the Lord of the harvest may appoint.

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

OUTLINE OF THE EPISTLE.—The epistle to the Ephesians has been called "The Believer's Canaan," because herein is set forth in rich and glowing terms, the place and character of the believer's blessing and inheritance, not measured by man's need but by God's glory. Here, the Divine purposes are unfolded, the Christian's standing declared, the Church's call and destiny revealed. Christ as Man glorified, His new dignity as Head over all to the Church, the Church's place in association with Him, its unity, diversity, ministry, and completion are all here described. Chapters i.-iii. deal with Standing and State; chapters iv.-vi. with Walk and Warfare. The sphere of the believer's blessing is the place of his conflict; his responsibilities flow from his privileges; his walk is to be according to his standing. Earthly relationships are owned among this heavenly people, and their claims maintained after a heavenly pattern, and all things belonging to the old man and the former condition put off and eschewed. Conflict with the powers of darkness who dispute the believer's claim to the enjoyment of heavenly things, will be known all through this "evil day," and he who apprehends most fully will know it most fiercely. Armour provided has to be put on, and power given has to be used, to ensure the victory.

SAINTS AND FAITHFUL IN CHRIST (Chapter i. 1). "Saints, or separated ones, by the call of God (see Rom. i. 7), by the work of the Cross (Heb. x. 10), and as saints we are to so walk and act (chp. v. 3). "Faithful," or "believing," not two classes, but two aspects, of God's people. They are saints, they are "believers" (see Acts v. 14, 1 Tim. v. 12).

And being "believers" they maintain their faith, and manifest it by their works (Jas. ii. 18-22). "In Christ Jesus," one of the key notes of the epistle (see verses 3, 10, 12; ii. 6, 10, 13, &c.) Blessed position! making all secure for ever. This is the believer's place of no condemnation (Rom. viii. 1), acceptaunce (Eph. 1-6), completeness (Col. ii. 10), new creation (Eph. ii. 10), and resurrection glory (1 Cor. xv. 22).

BLESSED IN CHRIST (Eph. i. 3). The earthly people were blessed with earthly blessings, in an earthly inheritance (Deut. xi. 10-12; xxviii. 3-4); saints of the present age are blessed with "all *spiritual* blessings in *heavenly* places in Christ." Their inheritance and their treasures are all above, and there their heart is to be also. "Set your affection on things above" (Col. iii. 3), is a word for all who have been raised with Christ. Although all is already ours by gift, yet only what we actually "know" (v. 18), and practically possess, we enjoy. All the earthly Canaan was given to Israel, but only "Every place where the sole of the foot trod" (Josh i. 3), was actually possessed. Earth is the place of the believer's pilgrimage (1 Peter ii. 11), heaven, of his citizenship (Phil. iii. 20 R.V.), and of his inheritance (1 Peter i. 4). It may be briefly summarised thus:—"God," the blesser; "All," the measure; "Spiritual," the character of the blessing; Heavenly Places," the sphere; "In Christ," the security.

CHOSEN IN HIM.—"God's elect" (Rom. viii. 33) is a title of dignity and privilege. It is applied to the Lord Jesus (Isa. xlii.-i.) and to all His own (Col. iii. 12). Had this been remembered, the doctrine of election would never have become the subject of barren controversy that it is. Rank and privilege, rather than salvation from sin and hell,

is the prominent thought. "Chosen in Him" tells of God's purpose and grace, His eternal counsels in regard to His beloved Son. In Him the saint and the church had their place in the divine purpose, with Him both were blessed, to Him God had given them (John xvii. 2). "Before the foundation of the world" tells that this grace was no after-thought of God. The heavenly people were before His mind and in His heart, before the world was. The earthly people's call and inheritance, is *from* the world's foundation only (see Matth. xxv. 36., Deut. xxxii. 8). "Holy and without blame before Him in love." If God has a people, they must be worthy of His Name, fitted to be in His presence. This He works through Christ, by putting away their sin (Heb. x. 19), putting themselves as sinners out of existence before Him (Rom. vi. 6) and creating them anew in Christ Jesus (2 Cor. v. 17). Election forms no part of the Gospel, nor is it contrary to it. The Gospel word outside the door of mercy is "Whosoever (John iii. 16), on its inner portal "Chosen in Him."

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THE BIBLE STUDENT'S CLASS, is open to all believers, and a hearty invitation is given to young Christians especially to share in its studies. Time spent over the Word of God is time well spent, and will yield rich returns here and in eternity. There is no membership, only it is earnestly requested, that the weekly subject may be prayerfully searched, studied, and meditated on *privately*, and that it may form the theme of *mutual* study in Bible Classes, Young Men and Women's Meetings, Assembly Bible Reading, or Family Study. In many places a week night, in others an hour on the Lord's Day morning or afternoon, is set apart for the local BIBLE STUDENT'S CLASS to meet for the study of the subject. To any desiring further help on the Epistle to the Ephesians, we commend the following works—LECTURES ON EPHESIANS, by Wm. Lincoln, Cloth, 1/6: By Wm. Kelly, Clot 2/-.

## Notes on Bible Lessons for Sunday Schools.

NOTE.—THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Stout, Tinted paper, perforated in four squares, to fix in Scholars' Bibles, is *Now Ready*, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDREN'S ALMANAC for 1901," with *all* these Lessons, a Daily Text and Portion, and Sixty Bible Searching Prizes, 4s per 100.

JAN. 6th.—**Jeremiah's Early Days.**—Jer. i. 1-19.

MEMORY TEXT.—2 Timothy iii. 15.

*Jeremiah like Jesus—Early Days—Call and Commission.*

There is little wonder that the Jews in doubt as to the personality of the Lord, concluded.—"Thou art *Jeremias* or one of the prophets" (Matt. xvi. 14), for between the weeping prophet of Israel (Lam. i. 16) and "the Man of Sorrows," there is a striking parallel. Indeed, some of the language of the prophet can only in its fullest sense be true of His great Antitype (see the touching cry of Lam. i. 12-24). Though his messages of warning were rudely refused, and shame, sorrow, and persecution were His reward at the hands of men. His name which means "Exalted of Jehovah," throws light on another side of the subject, and at once reminds us of Phil. ii. 5-11. The path of humiliation for Christ's sake, is after all the path to exaltation (2 Tim. ii. 12). Like many more of God's mighty men, he was favoured with godly parents.

His father **Hilkiah** was a priest, in all likelihood he who found the missing book of the law (2 Chron. xxxiv. 15), the reading of which was the basis of Josiah's great reformation, while his uncle Shallum (Jer. xxxii. 7) was the husband of **Huldah** the prophetess, whose words of advice were eagerly sought for by Josiah and his counsellors (2 Chron. xxxiv. 22). His home was at **Anathoth**—a little place to the north of Jerusalem, whence all the news of the great city would soon reach his ears, and where he would be within easy distance of the great national feasts to which every pious Jew was expected to go. In such circumstances then, "the *Word of the Lord* came" to him: (verse 4) and then as now brought about the crisis of his life (see 1 Thess. i. 5), his conversion to God; though still on his own confession, "*a child*" (ver. 6). Let teachers find encouragement here (2 Tim. iii. 15).

To the astonished youth, the Lord unfolds this purpose for him: "*I knew thee*" (predestination). "*I formed thee*" (regeneration).



"*I sanctified thee*" (sanctification). "*I ordained thee*" (commission)—all of God. Such is the Divine order still. The timid Jeremiah, like Moses in an earlier day (Exod. iii. 11), is staggered by the announcement, but the repeated "*I am with thee,*" admits of no denial, and God and this trembling youth are to be pitted against the royalty and might and sin of Israel (verse 18); "He always wins who sides with God" (See Exod. xxxii. 26).

To support and assure His servant, God gives two signs:—  
(1) **The Almond Rod.** A Tree, noted for the rapidity with which it buds, blossoms, and bears fruit (See Num. xvii. 8)—a sign of the speedy fulfilment of His Word—a mighty lever in the hand of God's servants yet. "His purposes are ripening fast."

(2) **The Seething Pot,** telling of judgment ahead—judgment to come" must still be on the lips of the heaven sent soul-winner (see Acts xxiv. 25). "I will sing of mercy and judgment (Psa. ci. 1).

Jan. 13th.—**The First Message.**—Jer. ii. 1-13.

MEMORY TEXT.—John viii. 37.

*Man Forsaking—God Entreating—Broken Cisterns.*

The youthful prophet's first message beautifully expresses God's pleadings with wayward sinners, "the bands of love" (Hosea xi. 4) "and the pains of hell" (Psa. cxvi. 3) He both employs, but the former is generally His first method. "*I remember thee*" (verse 2), how the words unfold the matchless love of God towards those who had sadly forgotten Him, and assure sinners still of a warm welcome at His hands. As always, the message begins with a convincing charge of *their sin*: tenderly they are reminded of "the **kindness** of their youth," their zeal for God in early days, confiding implicitly in God as they "went after" Him into the wilderness—all so changed now: a description which might well be applied to many a sinner, till whose once-softend heart has now become hardened, and whose once-tender conscience has been blunted by constant sin. The next part of the message is a defence of *the changeless grace of God*. The redemption from Egypt, the salvation of the Red Sea, the preservation from desert dangers, are all brought forward to woo the wanderers. Their answers to-day are easily found in "the *Gospel of the grace of God*"—so sweetly enfolding the great things He hath done for sinful men.

They had changed, but not God: their sinful hearts had lusted

after other gods, and from the far western isles of Chittim to the Kedar no such record of callous, causeless desertion of one who had done so much for them, could be found. "My people have changed their glory for **THAT WHICH DOTHT NOT PROFIT**" (see Mark viii. 36). What a Judas bargain this! Yet many willingly make the exchange to-day! Then the prophet sums up their guilt under two heads. "My people have committed **two evils**" (verse 13). "They have *forsaken Me, the **Fountain** of living waters.*" Beautiful title; telling of "what depth of need His love can satisfy"—whispers of the great Gospel Invitation with which the inspired Word closes (Rev. xxii. 17), beckoning man away from the false joys of the world to eternal satisfaction in God. Man must have something to satisfy his thirst, if not God, then the world: if not the *Fountain*, then the *hewn out cisterns*, telling of labour, time, and wealth spent, but all in vain, for they are "*broken cisterns that can hold no water.*" "Now none but Christ can satisfy" (cp. John xiii. 14).

Jan. 20th.—**Iniquity Marked before God.**—Jer. ii. 14-28.

MEMORY TEXT.—Num. xxxii. 23.

*A Sad Ruin—A Futile Reformation—A Fatal Resolution.*

"The wages of sin" would be a fitting epitaph for the sad description given in these verses.

Israel—the freeman of Jehovah had become a slave; the land of his possession had been wasted by strangers; his dignity and glory were all but gone, and the bitter part of it is, Jehovah's righteous charge. "**Hast thou not procured this unto thyself?**" (ver. 17.) Such are the results of sin: man has become "the captive of the devil." The fall has robbed him of dignity, and worst of all, separated him from God.

As the sad results of this sin make themselves felt, Israel, instead of repenting and returning to God, attempts to form an **alliance with Egypt** (ver. 18) to help them out of the difficulty, as the sinner sore pressed by his sin, turns to the world and seeks amidst its follies to forget God (Psa. ix. 27). But this is only adding guilt to guilt, for, sooner or later, in time as well as in eternity, he is destined to find it is "*an evil thing and bitter*" to forsake the Lord (Gal. vi. 7). Verse 21, is a striking commentary on *the descent of man*. Planted "a noble vine;" "wholly a right seed;" he has become "a degenerate plant." "Thou hast fallen by thine iniquity"

(Hosea xiv. i.) so thoroughly ruined that "no reformation will suffice," even though repeated and earnest applications of *the soap and nitre of reform* be made. The trouble is too deeply seated; the defilement is embedded in the depths of the sinner's being, "*thine iniquity is marked*" before me saith the Lord." "The Lord looketh on the heart," and yet spite of this the impudent retort of Israel is "*I am not polluted*:" a sentiment re-echoed by many a self-righteous sinner to-day (see Luke xviii. 11). But the truth of their guilt is plain, and *swift as the dromedary* they had ran in the paths of sin (see Rom. iii. 15). Like "*a wild ass*" (an unclean animal under law) regardless of discipline and void of understanding, they had done as they listed as sinners still do (see Eph ii. 2); unrestrained and unchecked, knowing full well their danger, they rush madly on driven by the devil in the wilderness of sin, breaking pledges and resolutions until Satan whispers "***There is no hope.***" Just in that condition the Son of God can deal with them as He did when on earth with the men of Gadara (Mark v. 8), but too many yield to the enemy's snares, and saying "I have loved strangers and after them will I go" rashly seal their fate.

Jan. 27th.—A Call to the Backslider.—Jer. iii. 6-25.

MEMORY TEXT.—Luke xv. 18.

*God's Pleadings—The Profession and Confession—Security or Shame.*

Once more we have an example of the tender remonstrance of Jehovah with His backsliden people and the terms on which He will receive them as sinners back to Himself.

God would have been abundantly justified in turning His back upon man and leaving him to the consequence of his sin, but "***Turn thou unto Me,***" is still the burden of His cry (see Ezek. xxx. 11); spite of the prodigal's sin the Father runs to meet him (see Luke xv.) Verse 10, unmasks the shallow ***profession*** of Judah, which in the sight of God was worse than the open impiety of Israel (Rev. iii. 16). There must be a frank acknowledgment of sin on the sinner's part, as there will be a frank and full forgiveness on the part of God. "***Only acknowledge thine Iniquity***" (ver. 13). When a soul comes this length, he is not far from the kingdom (compare Luke xviii. 13; Acts xvi. 30, &c.); the grace of God can reach him in all his confessed guilt and when this glad gospel assurance breaks through the unbelief of his heart, he can say

as repentant Israel will yet one day say, "**We come unto Thee**" (John vi. 37). And the ever precious Gospel promise is—"Him that cometh to Me I will in no wise cast out." The question, how shall I put thee among the children (v. 19), is fully answered in John i. 12, Gal. iii. 26. "Perfect love casteth out fear" (1 John iv. 18) and the Spirit of God taking up his abode within the regenerate soul awakens the cry "*my Father*" (ver. 19). Precious name on the lips of the saint, inexpressibly sweet in the Father's ear. How different this from the "**shame and confusion**" (ver. 25.) of the unpardoned sinner, now dreading the very thought of close contact with the God he has offended, and destined to endure throughout eternity "shame and everlasting contempt" (Daniel xii. 2).

February 3rd.—The Infant King.—Matt. i. 1-18, ii. 1.

MEMORY TEXT.—Luke ii. 11.

*Son of David—Saviour of the World—Bethlehem.*

Matthew's Gospel presents the Lord Jesus as **King**. Compare with *Mark*, where He is presented as the servant, Luke as *Man*, and John as *Son of God*. Apparent "contradictions," as short-sighted sceptics are pleased to call them, are easily accounted for, and found to be perfectly in their place in the light of this. Hence, very fitly, the genealogy of the Lord Jesus is here shown as **Son of David** (see Luke 29), though born of humble parents they were of the *Royal line*. Conspicuous in the illustrious line are the names of *Rahab* and *Ruth* (verse 3), both poor Gentile outcasts, whom grace had brought into this dignified position (compare Eph. ii. 12-13). *His Name* was announced before He was born—unfolding His character and His work: (1) **Jesus** (Saviour), and (2) **Emmanuel** (God with us). This is the divine order. First, He *saves* (Acts xvi. 31, with Rom. x. 9), then He *abides* with His saved ones all the days (Matt. xxviii. 20). For them He now appears in heaven as their High Priest and Advocate, on earth in the person of His Holy Spirit (John xiv. 16). He saves His people *from their sins* (compare Rev. i. 5, Rom. v.), their penalty once and for ever, their power day by day (Rom. v. 11), and their *presence* at His coming again (Heb. x. 28 with Phil. iii. 20-21). His birthplace was **Bethlehem** (the House of Bread). of such historic memories. It was "David's city" (Luke ii. 4), where he spent his early days among the sheep cotes; here, earlier still, Ruth, the gleaner, went to work in the harvest

field, while the tomb of Rachel, the loved wife of Jacob, is in the vicinity (Gen. xxxv. 24). To Bethlehem then belongs the eternal distinction of being the birthplace of the Son of God when He came down to tabernacle among men (John i. 14). Yet, in all the days of His sojourn here, we never heard of a Bethlehem sinner being saved, or of the people of His native town giving Him a welcome. Those most highly privileged are often the most heartless, and have least room for Christ.

## Echoes from the Harvest Field.

PRAYER.—“We had a gracious season of ingathering here, at the beginning of the year, which was God's answer to a week's prayer-meetings among the teachers. There was no special agency, no excitement or noise, but a quiet solid work of God's saving grace, the fruit of which remains to His praise.” [This is just what teachers everywhere should pray for and expect.—Ed.]

ANXIOUS SCHOLARS.—“We have solemn yet blessed times at the close of our school, speaking to anxious ones who remain to be pointed to Jesus. A deep work of awakening has been going on for some time, and this is the result.”

THE OLD TESTAMENT.—“We are all thankful that the lessons for the coming year are to be partly from the Old Testament. There is great ignorance among both old and young as to what is contained in the Old Testament Scriptures, especially the prophets, and many Christians think there is no gospel truth in them. Yet it was from these very Scriptures that the Lord expounded the things concerning Himself (Luke xxiv. 27), and concerning them the Spirit says—‘To Him give all the prophets witness’ (Acts x. 43). In days of infidelity and questionings, our young folks should not only be told the way of salvation, but made acquainted with the whole Word of God, by which alone they will be preserved from the delusions of these last days. [Very true. Some teachers and preachers too, seem to always harp on the same two or three strings, and give from their treasure things *old* and *old*; the same lessons, same subjects, same platitudes, again and again, until their classes and hearers are wearied out, and drop off. The Gospel in all its simplicity and suitability to our young folks, is to be found in the Old Testament as well as the New, and we are glad to learn from various workers that ‘the Gospel in the Prophets’ has been found well adapted to their classes.—Ed.]

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

Good work is reported from various places during the closing months of 1900. Conversions in many places, and sounds of coming blessings in others.

DUNDEE.—There has been blessing in Puller's Hall Sunday School, several conversions.

POLLOKSHAWS.—“During the Gospel effort lately made here by our brother John Ferguson, several of the young folks in the Sunday School were saved.”

KILMARNOCK.—A few young ones in the various Schools have recently professing conversion, three from the Bible Class were baptized this week.

AYR.—We have had drops of blessing, several young ones confessing Christ. “Praise God.”

NOTTINGHAM.—There is a good School in connection with Clumber Hall here. Will God's people pray for much blessing during the coming year.

HOMESTEAD, PA.—There is an interesting school here, and God has blessed His Word in days gone by.

LONDON.—A Conference of Sunday School Teachers will God-willing be held in Gospel Hall, Archel Road, West Kensington, on January 19th, at 4 p.m. Dr. Owles and Mr. J. Churchill of Wimbledon will open the subject.

GLASGOW.—Teachers' Tea Meeting on 2nd June, in City Templars' Hall, 122 Ingram Street, at 4-30. Monthly Meeting for Teachers in SPRINGBURN Gospel Hall, on 26th January, at 5 p.m.

Sunday School Workers' Motto for 1901—a neat Floral Card, Envelope Size with Text and suitable Verse in gold. 1/- per doz.

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## The True Soul-Winner.

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A true soul-winner does not need to advertise himself or his work. His spiritual children, those whom he has begotten through the Gospel (1 Cor. iv. 15), mark him out. He is not necessarily a *gifted* man, in the sense of being able to speak to thousands, but he is a *godly* man, one who habitually speaks to and walks with God. He is a man on terms of intimacy with the Most High. He is familiar with the sanctuary of God ; it is his dwelling-place (Psa. xc. 1). There, he daily searches himself, and asks God to search him (Psa. cxxxix. 1) ; there he is freshly supplied with the holy unction (Psa. xcii. 10) in the power of which he goes forth to "rescue the perishing." There are many preachers, few soul-winners. Fewer still, to whom God can entrust this holy work continuously, for when one has been used even in a little measure, he is apt to become puffed up, to imagine that he is somebody, and to thus rob God of His glory and deprive himself of the honour of being the chosen instrument of guiding sinners to the Saviour. It was said by the Lord to Jeremiah concerning Coniah of old, "Write you this man childless" (Jer. xxiii. 30). This was regarded as the curse of God upon him. But what shall he say of the saint, the servant of Christ, the preacher, the Sunday School teacher who is written childless in the book to be opened at Christ's judgment seat? For what is the end and object of all Gospel testimony? Is it not to bring sinners old and young to the Saviour? He who fails in this, misses the chief end of all service. "To seek and to save the lost" was the mission of the great Soul-winner. "By all means to save some," the ambition of His most ardent follower, Paul. Oh, to be consumed with the same desire ; to be as one of old, who cried in agony of soul—"Give me children or I die" (Gen. xxx. 1). It is to such that the honour and

the joy of winning souls to Christ are given. Would you be among the number, fellow-believer? Would you share in this honourable service, which angels well may covet, but will never share? Then be true to God. Draw near to His Throne. Deal with Him at His mercy seat. Lay yourself upon His altar. Cut yourself adrift from every encumbrance, every entanglement. Hold yourself in readiness to do His behests, to speed forth at His bidding, to join yourself as Philip of old to whatever chariot He may see fit to send you. And see to it that no self-will or pride of your own, no dread of the frown or sneer of others, hinder you from fulfilling all the ministry you receive from the Lord, as unto Him and underneath His eye, coveting only His smile, and satisfied to wait for His reward.

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### Abiding Fruit.

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**F**RUIT that abides to God's praise is the result of abiding in Christ. Converts who stand—yea, who go from strength to strength—are those whose faith who do not stand in the wisdom of men, but in the power of God. If you would be used, dear Sunday School Teacher, in leading your scholars to Christ, see that you set Him forth before them as the one Object of their faith. Do not hide the "Altogether Lovely" One by your own shadow. Hold up Christ, tell of Christ, and not only will you see fruit of your labour, but the fruit will abide: it will be fruit in full vigour, whose seed is in itself; sons of their Father, whose image they bear; clear and shining lights, whose lives are the light of men, and who in turn lead many others to the Saviour. Such fruit is the result of deep, abiding communion with God—not of spasmodic or exciting efforts, got up to produce an effect which quickly passes away.



## The Servant's Portion.

“The Lord is the portion of mine inheritance” (Psa. xvi. 5).

“He will not fail thee nor forsake thee” (Josh. i. 6).

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**F**EAR not beloved! Go calmly on,  
God chooseth out thy way;  
Hath not the Lord of Glory shone  
On this thy path to-day.

Acquaint thyself the more with Him,  
And thou shalt be at peace;  
Bring vessels, fill them to the brim,  
Think not the oil will cease.

When every cup is drainéd dry,  
Where nature sought to drink,  
God giveth more of His supply  
Than thou can'st ask or think;  
He turns the vessels upside down,  
He shows how frail they be  
Ere Love's own labour He will crown  
From love's exhaustless sea.

Ah! be not troubled evermore,  
His eye the meek shall guide;  
The desert need will soon be o'er,  
The Lord doth still provide.  
The Lord will not His servants leave,  
Nor ever them forsake;  
If “This Man ‘sinners’ doth receive,”  
“His own” His care He'll make.

Rejoice in Him though all around  
Should charge the soul to weep,  
The “special treasure” He hath found  
Trust thou His skill to keep:  
His every jewel, set, doth shine  
Full in His glory's light;  
Thou living God, the day is Thine,  
Thine also is the night.

## The Bible Students' Class.

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*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

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PREDESTINATED TO BE CHILDREN (Chap. i. 5).—Predestination eyes the place and position of those who are the objects of election. God foreordained them to sonship notwithstanding their low and lost estate. Nothing less would satisfy Divine love, more it could not bestow. "Predestinated to be conformed to the image of His Son (Rom. viii. 29). In Christ there is found the means of a manifold reproduction, by Him God is bringing "many sons unto glory" (Heb. ii. 10), and all "according to the good pleasure of His will," and "to the praise of the glory of His grace"—thrice mentioned in this chapter (vers. 6, 12, 14). Grace has triumphed over sin, it has had its way. God has been glorified, His claims all met, and the objects of His love brought into His presence, yea into relationship with, and conformity to, His Son; nearer and dearer they could not be.

ACCEPTED IN THE BELOVED (Chap. i. 6).—"Taken us into favour in the Beloved One" is the literal reading of this verse. And what a large and wealthy place it opens to the vision of the saint. Once from the open heavens the Father speaks concerning the Son—"This is My Beloved Son, in whom I am well pleased" (Matth. iii. 17). But then He was the "only begotten" (John iii. 16). He abode, alone (John xii. 24). But in resurrection His people are one with Him (John xx. 17): "all of one" (Heb. ii. 11). "As He is, so are we" (1 John iv. 17). Accepted, graced, taken into favour, according to the Father's estimate of the Beloved Son. Loved with the same love (John xvii. 26). "The Lord taketh *pleasure* in His people" (Psa. cxlix. 4).

As sinners, we were the objects of Divine compassion : as sons accepted in the Beloved we are the objects of Divine complacency. Surely we may well yield our tribute of praise "to the glory of His grace," and make that Beloved One in whom we are accepted, the all-absorbing object of our faith and heart's devotion.

REDEMPTION AND FORGIVENESS (Chap. i. 8).—Here we are reminded of what we were and where we were, when grace found us, captives of Satan, far off from God. Here a Redeemer found us. Nothing short of redemption could meet our case. This has been secured eternally (Heb. ix. 12) by "the precious blood of Christ" (1 Pet. i. 19). And as a result of this redemption, God is able to show "the riches of His grace" in the forgiveness of our sins. He "frankly" (Luke vii. 42) and "freely" (Rom. iii. 24) forgives, and what He forgives He forgets (Heb. x. 17). "Riches of grace" tells how liberally it is done : "all trespasses" (Col. ii. 13). And this "grace reigns through righteousness," (Rom. v. 21). God has had glory, we have had grace by virtue of the Cross of Christ, Thus the need of our souls, and the claims of a Holy God, have been fully met by the death of Christ.

GATHERED IN ONE (Chap. i. 10).—The purpose of God is to gather together (or head up) all things in Christ, both in heaven and earth. This will be fulfilled in "the dispensation of the fulness of times," when Christ shall be Head over all, uniting heavenly and earthly things in one in Himself. Now, He is gathering out from Jew and Gentile a heavenly people, forming them into "one new man" (Eph. ii. 17), and fitting them for His glory. When this heavenly calling is complete, when the dead and living have been caught up together around Himself (1 Thess. iv. 17), and to the throne (Rev. v. 7-8), He will begin to gather His earthly

people (Isa. xi. 10-11) to their own land, and as the dying patriarch said, "Unto Him shall the gathering of the people be" (Gen. xlix. 10). Then in the heavens above and in the earth beneath, His name shall be loved and adored. As Israel's Messiah, as King of kings below, and as the Lamb of the throne above, to Him "every knee shall bow and every tongue confess that Jesus Christ is Lord" (Phil. ii. 19).

### Garments Fresh, and Feet Unweary.

SEE that aged pilgrim leaning on his staff. He has been in the wilderness for many years, yet, amid the land of drought, he retains the dew of his youth. His garments are fresh, his feet unweary. He is as happy in the love of Christ, and as hearty in the service of His heavenly Master, as in the days of youth. Others have dropped off, retired, and consider themselves no longer "fit" for the royal and honourable service. But he goes on: his bow abides in strength: he is an evergreen olive in the house of the Lord. And the secret of it all is this—He keeps on good terms with God. God is the portion of his soul, the lot of his inheritance. He is not occupied with the difficulties of the path, he lives above them, and finds his solace and his rest *in God*. Daily he draws his supplies from heaven, and there is no lack there. He meets the same foes, has to face the same steep as others: but he does not attempt it in his own strength, he counts upon God and proves Him all sufficient. Christian Reader, if you would know the blessedness of such a life, keep on ultimate terms with God. He is the same now as in the days of old. He will never fail nor forsake those who put their trust in Him, and who make His word the only rule. Fresh and happy in His service they grow, to old age.

## Notes on Bible Lessons for Sunday Schools.

NOTE.—THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Stout, Tinted paper, perforated in four squares, to fix in Scholars' Bibles, is *Now Ready*, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDREN'S ALMANAC for 1901," with *all* these Lessons, a Daily Text and Portion, and Sixty Bible Searching Prizes, 4s per 100.

FEB. 10th.—The Wise Men's Visit.—Matt. ii. 1-12.

MEMORY TEXT—Romans x. 9.

*Anxious Inquirers—Earnest Seekers—Adoring Worshipers.*

With Divine precision, Matthew's Gospel alone describes the visit of the wise men—it is a *kingdom picture*—and therefore fitly falls to the pen of the Evangelist who speaks of Christ as the King. *Luke* shows (chap. ii.) that *before* this, aged godly *Jews* (Simeon and Anna) had welcomed "the Consolation (Hope) of Israel." Now *Matthew* tells of the far-off Gentiles, seeking and finding the King—thus fulfilling in *part* a prophecy (Isa. lx. 3) which *shall* have its full answer in the day of millennial glory. These **wise men from the east** or *Magi* were probably eastern princes from Persia or Arabia—noted for their learning and wisdom, as Daniel was at Babylon (Dan. i. 6, ii. 14). How they had heard of the coming Messiah we are not definitely told. One of the few Gentile prophets we read of in the Word, wicked Balaam, had foretold "There shall come a Star out of Jacob" (Num. xxiv. 17), while the prophecies of the Jews had gone far and wide. So with the appearance of **His star** (a new star in the heavens was always associated by easterns with the advent of some great personage) and back of all, the instruction of the Spirit of God, these **anxious seekers** set out on their long, perilous journey to Jerusalem, imagining that the Coming One would emanate from the centre of regal pomp and religion. Just here, they and many others since, who expect to find salvation in religion, make a mistake. **Where is He?** is the cry of the seekers for Christ, longing to bow at His feet.

But the great city seemed in utter ignorance; till at last their repeated enquiries reached the ears of the king. The advent of another King disturbed the monarch and his subjects. *He was troubled*, conscience-smitten and fearful, as every sinner must be at the thought of the King of Righteousness coming to deal with them.

A council of *all the chief priests and scribes* is held, and he demands where Christ should be born. Without difficulty, because thoroughly acquainted with the letter of their Scriptures, they tell him, quoting to him the very verse in Micah, v. 2. Here then we have three representative classes: (1) *Anxious seekers* (the wise men); (2) *careless and callous* priests, knowing about Christ, but utterly regardless, though only seven miles distant from Bethelohem; (3) *Hating and wrathful Herod*; the defiant sinner. After all their labour, they are dismissed from the centre of religion with the poor advice **go and search**. No certainty in the systems of worldly thought, but once outside the boundaries of the city to their inexpressible joy "the star"—God's beacon which they had first seen at their far-off home appears to guide them (as the Holy Spirit through the Word still does the seeking sinner and saint too), nor does it leave them till it guides them to the object of their search (Mr Newberry says to Nazareth, not Bethlehem, see Luke ii. 39). There, though in lowly surroundings, they *fall at His feet*, owning Him as Saviour and Lord, and with *exceeding joy* (see Rom. v. 11) open out the expressions of their heart's gratitude and worship—and not deigning to turn aside to the king and his followers who had so little heart for their Lord they return peacefully to their own country another way.

February 17th.—**Herod's Fear and Anger.**—Matt. ii. 1, 2, 3.

MEMORY TEXT.—Isaiah iii. 11.

*Hater—Hypocrite—Murderer—Slave of Satan.*

We have already seen, what does not on the surface appear, the deep-seated hatred of Herod against the infant King. His deceitful dealings with the wise men (ver. 8), professing to be an anxious seeker and would-be worshipper, while secretly plotting murder, though carefully covered up, were known to God—as the hypocrisy of many an apparently pious sinner is still (Matt. x. 26); for upon the departure of the Magi, for their far distant home, *Joseph is warned* of God of the impending danger, and bid flee into Egypt, thus fulfilling a prophecy applied already to Israel (Hosea xi. 1) and now to Israel's Lord. Thus early was the "enmity" between "the seed of the woman" and "the serpent" seen (Gen. iii. 15). Foiled in his attempt to deceive the wise men, Herod now *throws off his disguise*, and in a fashion which makes him as an out-and-out tool of the devil, gives orders for a wholesale massacre of Bethlehem infants

of two years and upwards, judging that the infant King would be sure to be among the slain. But The Almighty was His Refuge and Fortress (Psa. xci. 2); no sword could "come nigh Him" (Psa. xci. 7) until the hour appointed of His God. When "**Herod was dead**," what a commentary on the attempts of puny man—duped by the devil—to oppose himself to the might of God! What an awful eternity for the man whom history calls "Herod the great!" Now that the danger is past, Joseph is instructed by God to return to the land of Israel; and he came and dwelt in *a city called Nazareth.*" Nazareth was the most scorned of places; not only despised by the Jews, but looked down upon by the Galileans themselves, hence Nathaniel's question: "Can any good thing come out of Nazareth?" (John i. 46). No wonder it is written "being found in fashion as a man, He humbled Himself" (Phil. ii. 8). "**Jesus of Nazareth**" was the Name by which He was known among men through life—it was written on His Cross—and even in the glory to which He has gone, "Jesus the Nazarene" (Acts ix.), the name of His humiliation, will be eternally enshrined.

February 24th.—**A Wilderness Preacher.**—Matt. iii. 1-17.

MEMORY TEXT.—John iii. 17.

*The Herald of the King—The Summons—The Response.*

The spiritual and moral darkness which had settled down upon Israel was disturbed by the appearance of "a burning and a shining light" (John v. 35). Our chapter ushers in this herald of the King without any particular of his birth, antecedents, or previous training: the object of the Gospel is to present the King, not the herald; for these we must turn to Luke. He is introduced to us as "*a wilderness preacher*;" strange place for the herald of a King to be, but thereby declaring that the kingdom at hand would be *outside* the existing official as well as the religious powers. His message was "**Repent**:" he summoned the slumbering conscience of the nations to awake—the very first step towards the kingdom then and now (see Acts iii. 9). "**The Kingdom of Heaven is at hand.**" Daniel had foretold its coming long ago (see iv. 26 and chap. viii. of his prophesy). Now their King was about to come unto them, as we know, only to be rejected: so that it exists now in "mystery" (see Matt. xiii.), postponed in its manifestation till the King again returns. "**A**

**Voice**” (ver. 3): beautiful attitude of the Lord’s messenger (see John i. 23), directing attention away from himself to his message: his very raiment rude and common and in keeping with the stern character of his message. True testimony had its effect: all classes left the cities and poured out to the wilderness (see Luke iii.) to be baptized — thereby **confessing their sins**, and that death (which the ordinance symbolised) was the due reward of their deeds. Many were real, but the devil fain would mix “chaff” with the “wheat,” and when the proud Pharisees and Saducees appeared amongst the rest, the servant of the Lord detected the sham—trying to float into the kingdom on the tide of a popular movement, and in withering words *unmasked their profession*. The **axe** of Divine truth then and now cuts at the root of the fairest trees in earth’s vineyard: and sooner or later, the lifeless, fruitless professor will find himself “*cast into the fire.*”

Then right worthily he exalts *Christ*: telling of His twofold mission, *baptizing with the Holy Ghost*, going on in grace now, and “*fire*” to follow in judgment by and by: when He purges His floor and rids out of His earthly kingdom “all things that offend” (Matt. xiii. 40). Then follows that marvellous act of grace. The Baptist has the honour, most reluctantly it is too, of baptizing Christ Himself. No judgment of God brought Him there as it had done others, no repentance did that perfect, holy God-Man require, but “it becometh *us* to fulfill **all righteousness**” is His condescending word, as He takes His place among the others, knowing full well it was only the foreshadowing of a “baptism” (Luke xii. 50) He must yet endure, ere the kingdom could be set up in righteousness for ever.

March 3rd.—**Slightly Healed: No Peace.**—Jer. viii. 4-12.

MEMORY TEXT.—Rom. v. 1.

*The Rush to Eternity—The Conscience—The False Peace.*

A sad picture this of the folly of men bent on sin, silencing the voice of conscience the while by many a vain excuse. “**I hearkened and heard.**” Little does the careless sinner think of God as a listener. Yet the silent speech of the heart is heard by Him, but He strains His ears in vain to catch a repentant cry. The sinner keeps to “his ways” (see Isaiah liii. 6 with Eph. ii. 2) like the riderless steed unchecked by bit and bridle dashing into the very jaws of



death on the battlefield, unable and unwilling to pause and ask, "**What have I done?**" a question which would bring him to his knees before God if duly weighed in the light of truth.

The very birds of heaven regulate their movements in the light of the future, and have "**their appointed times,**" but the sinner forgets his appointment (see Heb. ix. 27), which must come all the same. It was not *ignorance* of God's requirements that was their ruin, but *unbelief*. So it is to-day. "The law of the Lord is with us" was never more true than now, when His Word is in every home, but to all appearance for many "certainly in vain made he it"—intellectually grasped, but wantonly refused and disobeyed, or where its sharp edge becomes too keen for the diseased soul of man, the wise-aces of the day can pass it through the riddle of "higher criticism," and *reject* such parts as suits them. Then comes Jehovah's bitter complaint, "They have **healed** the hurt of the daughter of my people **slightly.**" Agencies were at work then, and have been increasingly popular since, to cover the baldness of sin and its effects, with a veneer of something agreeable, to mollify its deep, deadly wound with many an ointment, while on ever hand "*peace, peace,*" the soothing lullaby of hell, hushes to rest the rising fear. But stern and solemn come the words from the very throne of God, "**There is no peace.**" Arranged by man and the devil it may have been (see Isaiah xxviii. 15), but the blood-bought, heaven-ratified "covenant of peace" (Col. i. 20 and Rom. v. 1) it cannot be. God's peace is founded on *righteousness* not *reformation* (Isaiah xxxii. 1-7). His word probes to the very root of the cancer of sin, before applying the balm of assurance. Peace *made* by the blood of the Cross (Col. i. 20), *preached* in the Gospel (Rom. x. 15), and possess by faith (Rom. v. 1), true abiding peace is within the reach of all.

A PROFITABLE HOUR.—"We have a vacant hour between our afternoon meeting for ministry of the Word and the Sunday School. This we spend as follows: The first fifteen minutes for a simple cup of tea, with opportunity for fellowship; the next half-hour a conversational Bible Reading on the subject of our lesson—in which we find the *Notes* given in the *Magazine* very helpful—the last fifteen minutes for prayer. Thus we enter on our work refreshed in soul and body." [Very good, and well worth trying by others who have a "vacant hour."]

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

Cheering news of blessing with the Word spoken at New Year gatherings of young folks, came from many quarters. Where such gatherings are used in a goodly manner for the presentation of the Gospel, as well as for the enjoyment and encouragement of the children, such results may be expected. But where the world's way has been introduced, and "an entertainment" the only aim—garnished of course with a little religion—conversions are out of the question.

ABERDEEN.—The Lord is working amongst the young at Footdee, and several have been saved since the year began. The Annual Tea was held on the 9th, and the young folks were addressed by Messrs M'Gaw, Logg, Salter, and John Ritchie, Jun.

GLASGOW —Sunday School Teachers Monthly Meeting in Union Hall, West Graham Street, on Saturday, 23rd February, at 5 p.m. Mr. George Bennett, of York, has some thought of coming to Glasgow for Children's meetings soon. The Lord has given blessing in Dennistoun district, where a school was begun last year.

SYDNEY.—"We have been cheered during the year in Sunday School work, and desire the prayers of fellow-labourers that there may be abiding fruit of the words spoken."

CANADA.—"Mr. Soper has been speaking to children and young folks in several places, and the Lord is moving. We long to see an ingathering of young people such as we read of in THE MAGAZINE in some parts of the old country."

BELFAST.—"We have seen a few conversions in several schools here of late, and this encourages us to go on sowing the seed and looking to God for the increase."

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## “It is not In Me.”

### A HOMELY TALK AT A TEACHERS' MEETING.

THE word that Joseph spake to Pharoah, when as a captive he was brought from the prison to the palace to interpret the King's dream, may form a fitting word of help and cheer to dear fellow-workers in the Kingdom. Said the Hebrew captive to the mighty King, “It is not in *me*. God shall give” (Gen. xli. 16). There was in that double confession an honest acknowledgment of his own insufficiency, and a full and God-honouring confession of his confidence in the ability and sufficiency of God to meet the need of the hour, and these are just the two conditions which the true Gospeller and soul-winner should seek to attain. They are essential conditions to the true servant of God. We find the same spirit in New Testament times, and almost the same words on the lips of Paul. “Neither is he that planteth anything, neither is he that watereth, but God who giveth the increase” (1 Cor. iii. 7). Himself nothing : God everything. †To make little of oneself is not of itself sufficient: that alone would lead to despair. God must be brought in. The spies saw themselves as grasshoppers, they saw their foes as giants, but only Caleb and Joshua saw God. There may be a certain amount of unbelief, as there sometimes is of self-complacency, in belittling ourselves and saying “It is not in me,” but faith reaches out to the source of its supply and adds—“God shall give.” To the question—“Who is sufficient for these things?” faith's triumphant answer ever is—“Our sufficiency is of God” (2 Cor. iii. 5). May our souls learn the double lesson, then, beloved fellow-workers, and be kept continually self-emptied and God-filled, furnished for every service to which our Lord and Master may appoint for us. There are wonderful possibilities within our reach. God is working secretly, but I believe deeply, in the hearts of very many of our children.

He has called us to be co-workers in the blessed work of pointing these spirit-convicted ones to the Rest-giver, of winning their young and tender hearts to the Saviour. But when we think of the vastness of the work, and its eternal issues, what can we say but "It is not in me." This is a good, yea a necessary condition of the soul. But raising faith's eye to God who has called us, and who has not sent us on His warfare at our own charges, let us lay hold on Him for all we need, daily, hourly, trusting in and reckoning on our God, of whom we can truly say "God will give."

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### Finish Thy Work.

"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

**F**INISH thy work ! The time is short,  
 The sun is in the west,  
 The night is coming down ; till then  
 Think not of rest.

Finish thy work ! Then wipe thy brow,  
 Ungird thee from thy toil ;  
 Take breath, and from each weary limb  
 Shake off the soil.

Finish thy work ! Then go in peace,  
 Life's battle fought and won ;  
 Hear from the throne the Master's voice,  
 "Well done ! Well done !"

Finish thy work ! Then with thy tongue  
 Give praise to God above ;  
 Sing a new song of peace and joy,  
 And heavenly love.

## Serving the Lord by "Proxy."

**A** CHRISTIAN man, the best of whose years had been spent in "making the world," lay upon his dying bed. He had no doubt as to his salvation, for he was resting on the atoning work of Christ alone for that. But his heart had lost its early love and joy, and he sorely lamented his mis-spent life as a Christian. Lying on the confines of the eternal world, he saw things in a different light from what he had seen them in the busy hours of health, and to one who visited him he said—"Brother, my life has been a mistake. I have been trying to serve the Lord by *proxy*. Giving an occasional pound to help forward Gospel work at home and abroad; generally in my place on the Lord's Day; interested more or less in what I heard or read of others serving the Lord, but, oh! I had little or no heart for His service myself. I see it all now, but I can never undo it." Then, grasping his brother's hand, the dying Christian said, with great earnestness—"Do not try to serve the Lord by *proxy*. His word to all His redeemed ones is—'Go work to-day in my vineyard.' He wants yourself, your heart, your life, your strength, and had I to begin my life again, by His grace, I would give Him mine." That last message has a word to us all. There is no serving of the Lord by "proxy." He desires the love of the heart and the activity of the hand to be given, and less than this He does not accept as service. The mere "surplus" of a life spent according to the course and fashion of the present world, is not regarded as service in the heavenly courts. Up there, they serve day and night, with undivided heart, hearkening to the voice of His Word. And it is due to Him who gave *Himself* for us that we who have been redeemed by His precious blood, should give our very best to Him. This is what he seeks, and what is His due.

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

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THE GOSPEL OF YOUR SALVATION (Chap. i. 13).—Here for the first time in the Epistle, the Apostle uses "ye" in contrast to the "we" of the earlier verses. Those who had "before hoped in Christ" (R.V.), like Paul himself called from among the Jews, were the first converts at Ephesus (see Acts xviii. 1-4). Others had to hear "the Word of truth, the Gospel of your salvation" as Gentiles without God, having no hope. The word of truth, convicts, humbles. The Gospel gives life, light, and liberty. Paul's Gospel (see Rom. i. 1 with xvi. 25) was not only the declaration of Christ's death, burial, and resurrection (1 Cor. xv. 1-3), but it was the Gospel of the glory of the blessed God (1 Tim. i. 11 R.V.). The Gospel of the glory of Christ (2 Cor. iv. 4 R.V.). It told of a Christ in glory and the believer's association with Him there (Chap. ii. 5-6). A present (Acts xvi. 31), and eternal salvation (Heb. v. 9) is the the inalienable portion of all who hear and believe it. There is no room for doubt or fear. "The Gospel of your salvation" full-orbed, preached in the power of the Spirit, leaves none in Doubting Castle or in bondage.

THE SEAL AND EARNEST (Chap. i. 4).—"In whom ye are sealed," or having believed "ye were sealed." This is a different operation of the Spirit from the quickening of the dead (Eph. ii. 13). It is His seal on the living. There is no thought of a lapse of time between the believing and the sealing. Immediately the sinner sets to his seal that God is true (John iii. 33), God sets His seal upon him, saying: "Thou art Mine." The Spirit Himself is the seal of accomplished redemption. Like as of old,

in the cleansing of the leper, the oil was put upon the blood (Lev. xiv. 14-17), so God puts His seal upon the one whose faith lays hold on the Perfect Sacrifice. To lack the Spirit of Christ is to be none of His (Rom. viii. 9). "The Earnest" views the future. An Earnest is a foretaste, a portion of the fulness. Like the grapes of Eschol borne to the desert, and eaten there, the actual fruit of their inheritance, so heaven is begun on earth. The Spirit brings Christ and the inheritance near, and makes both good to the believer now. For Seal and Earnest (see 2. Cor. 1-22).

FAITH AND LOVE (Chap. i. 15). "Faith in the Lord Jesus and love unto all the saints." These two are unseparable. Faith comes first in order: it connects the soul with God and Christ, and thus the Divine nature is begotten in the believer. Then love to Him that begat and those who are begotten of God (1 John v. 2) begins. Faith is but an empty name if it worketh not "through love" (Gal. v. 6). Love is the test of discipleship (John xiii. 35) and obedience is the test of love (see 1 John v. 2 with John xiv. 23).

THE HOPE AND THE INHERITANCE (Chap. i. 18).—"The hope of His calling," is glory: that "eternal glory" to which He has called us (1 Pet. v. 10). Christ Himself is the hope of that glory (Col. i. 28). The "Spirit of revelation" can alone bring it near, and give wisdom how to use it, not fixing dates for its fulfilment, but ever looking for that "blessed hope" (Titus ii. 12), and as those who have such a hope "in Him" purifying themselves as He is pure (1 John iii. 3). "The riches of the glory of *His* inheritance in the saints"—not our's here, but *His*. The Lord has *His* own peculiar treasure—"a people for His own possession" (Titus ii. 14: 1 Pet. ii. 9) in His saints. They are His portion, the lot of His inheritance (see Deut. xxxii. 9).

“Riches of His grace” shown in our forgiveness (v. 7)  
 “riches of the glory” yet be shown when His saints are like  
 and with Him, Christ glorified and admired in each of them  
 (2 Thess. i. 10).

THE HEAD AND THE BODY (Chap i. 22).—The resurrection and glorification of Christ are here set forth, as the two greatest acts of Divine power. The former was the answer of heaven to His perfect work. The latter to the Divine glory and dignity of His person. He passed as the glorified Man to a new glory and a new place, with honours and titles He never had before. “*Head* of all principality and power.” “*Head* of a new creation” (Rom. v. 18: Rev. iii. 14). “*Head* of His body, the church” (Chap. v. 23), and here “*Head* over all *to* the church.” “His body”—composed of all believers (Chap. ii. 14) united to Him and to each other by the Holy Ghost, formed into one body by baptism in the Spirit (1 Cor. xii. 12), expressing an inseparable, mystic union, which saints of former ages did not know (see Eph. iii. 7), needful to His fulness, or completion. For as Christ is the fulness of the church (Col. ii. 19), so the church is the fulness of Christ.

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### Meditation on the Word.

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IT is not by reading and studying alone, that the soul is fed and the spiritual life strengthened. There must be meditation, prayerful meditation, in order to turn that which is gathered into spiritual nourishment, and daily walk in the truth in practice. Under the law, the animals reckoned “clean” were those that chewed the cud and parted the hoof. So the believer who meditates *on* and walks *in* the truth of God, will be in health and vigour.



## Notes on Bible Lessons for Sunday Schools.

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MARCH 10th.—**Harvest Past : Not Saved.**—Jer. viii. 15-22.

MEMORY TEXT—Hebrews ii. 3.

*Privileges Despised—Grace Rejected—Judgment Fallen.*

The Chapter from which our lesson is taken, gives a full description of the fearful condition into which the people had fallen, the self-justification with which they answered every appeal and warning from God, and the unblushing shame with which they continued to sin, while yet pretending to be worshippers of Jehovah. Then the final warning, the judgment of the oft-reproved, their wail of remorse, when too late, in the land of their captivity they awoke to their true condition, and the prophet's lament and tears over his people's folly. All this provides a solemn lesson in its application to these times of God's longsuffering and Gospel grace.

**Utter Destruction.**—"I will surely consume them" (v. 13). Often warned and faithfully reproved, they had not hearkened to the warning voice. No one repented or said "what have I done?" (v. 6). Now their judgment is announced. So will it be with the despiser of God's grace, the rejecter of His Son (Heb. x. 27). The privileges given shall suddenly "pass away from them" (v 13) to return no more.

**The Approaching Avenger.**—"The snorting horses" heard at Dan, the place where Nebuchadnezzar's horsemen entered the land, told of vengeance at their doors. Yet there was no return to God. So will it be with sinners on the eve of their judgment (see 1 Thess. v. 2 : Luke xvii. 26).

**The Wail of Remorse.**—From the "far country" (v. 19), where they have been carried, the wail is heard—"The harvest is past," &c. Such will be the sinner's lament, when he awakes in hell (Luke xvi. 23), to find his day of grace past and "not saved."

The prophet's tears tells the soul-winner's grief, and remind us of the Saviour's tears over those who despise His mercy (Luke xix. 41).

MARCH 17th.—**Something Worth Glorifying In.**—Jer. ix. 13-24.

MEMORY TEXT.—Galatians vi. 14.

*False Hopes—Vain Glorifying—True Peace.*

The people in Jeremiah's day, as in ours, supposed that by their wisdom and sagacity, their strength and wealth, they could avert impending judgment. In these they trusted, in these was their boast. To warn against this, and to point out the true remedy—to know Jevovah—the messenger is sent. His message is just as applicable now as it was then, and the Gospel remedy is still to know God.

**Death at the Door.**—Death had come up to their homes and palaces (v. 2) carrying old and young away; yet they heeded not, but walked in "the imagination of their own heart" (v. 14), as sinners do still, and these are always against God (Gen. vii. 5) and only evil.

**A Warning Word.**—"Let not the wise man glory in his wisdom" (v. 23); it is foolishness with God (1 Cor. i. 20: iii. 19), and can neither save nor lead the soul to Christ. The preaching of the Cross which the world regards as "foolishness" is God's power to save (1 Cor. 1-18). "The strong man in his strength." How many glory in this, while in God's estimation they are "without strength" (Rom. v. 6) utterly impotent. "The rich man in his riches"—like the farmer fool of Luke xii. 19. Riches profit not in the day of wrath (Prov. xi. 4).

**A Gospel Call.**—"Let him that glorieth glory in this, that he understandeth and knoweth Me." "Acquaint now thyself with Him and be at peace" (Job. xxii. 21). It is life eternal to know God (John xvii. 3). His Name is love (1 John iv. 8). His love is for the sinner (Rom. v. 8). "Loving-kindness, justice, and righteousness"—are all manifested and harmonised at the Cross and proclaimed in the Gospel (Rom. i. 17: iii. 21: 1 John iv. 10). The believer glories in the Cross (Gal. vi. 14). In it he sees his own condemnation, the end of his sinful self (Rom. viii. 3), and the procuring cause of his salvation. He has no other boast.

MARCH 24th—**The Swelling of Jordan.**—Jer. xii. 1-17.

MEMORY TEXT—Hebrews ix. 27.

*Prosperity and Adversity—Life and Death—Time and Eternity.*

Hunted and persecuted for his faithful testimony, even by the people of his own native place, Anathoth (Chap. i. 1 with xl. 21) who tried to stop his testimony by threatening his life, the Prophet, like the Psalmist in Psalm lxxiii, began to look at his own condition in contrast to the wicked, who prospered and grew like trees of the field. But their prosperity is only for a time (see Psa. xxxvii. 35). Death ends it all, and the grave consumes their beauty (Psa. xlix. 14), whereas the believer, the Christian, the saved one, has a portion which endures for ever.

**Footmen and Horsemen.**—The comparison and contrast of keeping pace with footrunners and horsemen, is to show that if sinners find it hard to live in sin without God, their consciences accusing them, it will be infinitely worse to die thus. Sin in the bud may be sweet, but its full fruit is death (Jas. i. 15).

**Peace and Security.**—“A land of peace wherein thou trustedst” (v. 1-5). Sinners, take refuge in God’s longsuffering as if His judgment would never come (2 Pet. iii. 5), even that does not satisfy. They are weary (Matth. xi. 28) and ill at ease. If so in life, what is death?

**Jordan’s Swelling.**—The melted snow of Lebanon causes the river to overflow its banks and drives the wild beasts from their thickets. So when death comes to the sinner, it will overflow his hiding place, and destroy his refuges of lies (Isa. xxviii. 17). Death in its full power must be met by the sinner, but to the believer in Christ, a pathway has been made through its flood (see the type of Josh. iii. 14-17) and he will pass through it dry-shod to glory. Christ has gone before: in Him the full penalty has been paid (Gal. ii. 20), and now even while in mortal flesh on earth, the believer has “passed from death to life” (John v. 24).

MARCH 31.—**A Picture of Famine.**—Jer. xiv. 1-22.

MEMORY TEXT—Revelation iii. 17.

*The Voice of God—The Sinner’s Awakening—The Devil’s Devices.*

Sad beyond all description is the picture here given of the famine that overtook the people for their sins, only excelled by what the

sinner suffers here and hereafter, for his disobedience and sin, especially for the rejection of God's grace and salvation. These calamities were sent to bring the people to judge themselves, and return to God. And so the ills of life, the visitations of God, the loss of all earthly goods, are often used of God to lead sinners to see the hollowness of all that earth can give, and to lead them to Him who can save and satisfy.

**Famine-Stricken.**—Nobles sending slaves for water; ploughmen sitting in empty barns; the hind—known for her maternal fidelity—leaving her young to perish, wild asses on bare heights, sniffing the breeze to cool the fever of their thirst—all tell what "want" really is. Of the prodigal it is said: "He began to be in want" (Luke xv. 14). What will it be with the present want of rest, of peace, of satisfaction of God, becomes *eternal*? And that in all its bitterness with no remedy! Eternal satisfaction in Christ, but no water in hell (Luke xvi. 24).

**Confession and Return.**—"Our iniquities testify against us" (v. 7). Honest confession is the first step toward deliverance. When the prodigal "came to himself" he said: "I have sinned." "The hope of Israel, the Saviour" (v. 1-8). No hope apart from Christ, no Salvation in any other (Acts iv. 12). When the sinner comes to Him thus, he is welcomed (John vi. 37).

**Another Gospel.**—"The prophets prophesy lies in my name" (v. 14). To keep sinners from Christ, "another gospel," is the devil's favourite device, preached in God's Name, pretending to have His authority. How many such there are in our day, like wrecker's fires, luring sinners to death, which our young folks need to be warned against, and armed to meet.

April 7th—A Threefold Temptation.—Matthew iv. 1-11.

MEMORY TEXT.—James iv. 7.

*The Tempter—The Desert—The Three Wiles.*

From the memorable scene at Jordan, where the Father had proclaimed Jesus as His "beloved Son," and the Spirit had descended upon as Man, anointing Him for service, the Blessed Lord is led up into the lone wilderness, to be there tempted of the devil. For forty days the temptation continued (Luke iv. 2) and at the close the threefold temptation here recorded occurred.

Here the Second Man the Lord from heaven, with the wild beasts (Mark i. 13) surrounding Him, alone and hungry in a desert, met, and conquered the great tempter. Where Adam failed with everything in his favour (Gen. iii.), Jesus triumphed and thus became the Destroyer of the devil's works (1 John iii. 8) and finally the Spoiler of his kingdom and the Bruiser of his head (Heb. ii. 14). The temptation was threefold.

**The Wilderness.**—Here He was assailed in His Sonship. "If Thou be the Son of God," and tempted to distrust His Father, question His love and care, and act for himself. This was how the serpent assailed Eve. He raised a question as to God's care. She listened, took the evil suggestion and laid herself open for the next assault (see Gen. iii. 1). Jesus answered "It is written." He stayed himself on the Word of His God and triumphed. When the tempter raises doubt as to the believer's relationship, the weapon of defence is the Word (see 1 John ii. 14).

**The Holy City.**—The second temptation was as Israel's Messiah, the Christ of God. "A pinnacle of the temple," place of publicity, an opportunity for displaying his greatness and his power. Satan well knew how this, "the pride of life" had triumphed in Eden, and he misquotes the Word to give it weight. But Jesus had the Word dwelling in His heart (Psa. xl. 8), and He knew how to use it as a sword in His hand. Again the tempter was defeated by the Word.

**The High Mountain.**—Here as Son of Man, and King, He was tempted to receive the kingdom from the hands of Satan and thus shirk the Cross. But well the Saviour knew, that the way to the crown was by that Cross (see Isa. lii. 11 with liii) and again "It is written" routed the foe. Thus the sinner by believing God, escapes from Satan's kingdom (Col. i. 13), and thus, too, the believer triumphs (Eph vi. 10-12).

The Devil is described in the Word as "a roaring lion" (1 Pet. v. 8), a "subtle serpent" (2 Cor. xi. 2), and an "angel of light" (2 Cor. xi. 14). He rules the world (Eph. vi. 12), and is its "God" (2 Cor. iv. 4) and prince (John xiv. 30). Sinners are his subjects, his goods (Luke xi. 21). Only by the power of Christ are any delivered from his power" (Col. i. 13).

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

Special Services for young folks have been held in many places, since the months of January and February, with good results. A special feature of such meetings is the conversion of boys and girls who have been taught the Gospel in our Sunday Schools. God uses the preaching of the Word to bring to an issue what has been patiently and prayerfully sown, and thus sowers and reapers rejoice together.

**KILMARNOCK.**—The Half Yearly Conference of Sunday School Workers will be held (God Willing) in Waterloo Hall on Saturday, March 16th, at 3 p.m. Subject to be introduced by Frank May, Belfast.

**CARDIFF.**—There has been a good work done at Grangetown amongst the young, and there are interesting Bible Classes for young believers there.

**KANSAS CITY, Mo.**—"The Lord has given much blessing here amongst young folks. Praise His name."

**DUNDEE.**—"Some of our Sunday Scholars professed conversion, during the meetings held by Walter Willy in Pullar's Close Hall here, and there are tokens of the Lord's workings in others."

**SAN FRANCISCO, CAL.**—"Six of our Sunday Scholars here, have been converted."

**FOREST, ONT.**—"Goodly numbers of young people coming to hear the Gospel. We long to see them truly converted. Pray for this."

**THE SUNDAY SCHOOL: ITS WORK AND WORKERS.** By the Editor. This book has had a wide circulation amongst young Christians, and is constantly being given to those who are beginning or desiring to share the work. We will supply superintendents and others who wish to distribute it, with 12 Copies Cloth Boards Edition, 1s, for 7s 6d; 12 Copies Paper Covers Edition, for 3s 6d; Post Free.

A fresh supply of the **CHILDREN'S ALMANAC** for 1901 has just come in, so we can supply Schools with what they may require for the year while they last. 24 for 1s; 50, 2s; 100, 3s 9d; Post Free.

## Longing to see Conversions.

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HERE are very many of the Lord's servants who labour in His Name amongst the children, deeply exercised in heart, because of the dearth of conversions which seems so general at the present time. Here and there, no doubt, a few are being saved, but there is a general "depression." Those who have never known the joy of being in the midst of a genuine revival and ingathering, may not feel the lack of blessing, but others who have known the joy of harvest feel it very keenly, and are crying to God to send times of refreshing among His own, and a deep awakening among the unsaved.

There may be many "second causes" for the present dearth, but it seems clear that the dominating cause is *lack of heart* among teachers. When *they* are in real earnest, laying hold on God for their children, and, as those who watch for souls, buying up every opportunity of speaking to them of the great realities of eternity, pressing home upon them as individuals their need of a Saviour, God never fails to let His work appear to His servants, and to give them their hearts' desire in the salvation of those over whom they yearn. But there must be real heart-work before God, the prayer of faith Godward, and the labour of love manward. You always find the one who is in real earnest for the salvation of the lost, is the one who has the honour and the joy of seeing them brought to Christ. A right condition of soul, a heart brimming with love for the lost—these are the true marks of a soul-winner. And the next essential to conversion work is implicit faith in the Gospel, as the Divine instrument by which sinners are to be saved—the Gospel of God, apart from embellishment or addendum, in the power of the Spirit. When faith in this fails, barrenness must result.

## “Those Bad Boys.”

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**WE** suppose that there are very few Sunday Schools in existence, which do not contain a class of boys who are extremely troublesome. Now a very practical question is, What is to be done with them? Before attempting to answer this question, may we just consider the case a little.

1. There may be fault in the teacher. He may have undertaken that class without receiving his commission from God. If so, the sooner he ceases to have to do with these boys the better, for him and for them. We might just say that big lads need a teacher who is a man of God, a consistent Christian, with a firm will, a loving heart, and characterised by manliness and tact.

2. The teacher may be fitted for his work so far, but he may not be in communion with God about it. Perhaps his life is not all it should be, and the lads know it. Boys do not get on well with such a man very often, because there is misunderstanding between them and their teacher.

3. The devil is at the bottom of the mischief, and the faithful, loving, earnest teacher, need not expect everything to go smoothly. Generally when things *are* going in a way that may seem to us satisfactory, we need to be on the watch.

Now to the question. Don't expel them. The writer knows a lad who was the biggest trouble they ever had in the school in a certain town in Yorkshire. As a young man, he was notorious for his wicked life. He is now truly converted to God and in fellowship with those he used to annoy. He has also been used in the salvation of a mate of his.

So we say again, don't expel them. Love them, so that they become aware of it; surround them with an atmosphere



of affection which will show itself in many ways. They will not be able to bear it. They will give in or go, and if they go they will remember the treatment they have received, and perhaps come back. Pray for them, make them a special object at the monthly prayer-meeting. Have short conversations with them, and give them a hearty shake of the hand. In conclusion, we commend the following Scriptures for consideration—Acts xiii. 13, xv. 38; Matt. viii. 19; James i. 5, 6, 7; Phill. iv. 13; Eph. vi. 12.

### Faith, Hope, and Love.

“ Work of *faith*, labour of *love*, patience of *hope* ” (1 Thess. i. 4).

Death all around—

No fadeless flowers; the curse pervades the soil—  
Yet, victors o'er the dearth, the barren ground,  
Faith, Hope, and Love, pursue their fruitful toil.

Faith works with God,  
Endures, as seeing Him man cannot see,  
Sows, oft in tears, the precious seed abroad,  
Foretasting harvest-gladness yet to be.

Hope waits for One  
Whose faithfulness, unfathomed, cannot fail,  
In quiet confidence her task is done,  
Her eyes intent on Him within the veil.

Love knows no fear—  
Love's simple purpose ne'er is put to shame;  
Love doth the Father worthily revere;  
Thou, God, art Love, Love thinks upon Thy Name.

And now abide  
Faith, Hope, and Love; not one alone, but three;  
Each challenged often, often let and tried;  
Each more than conqueror, Living Lord through Thee.

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

**QUICKENED INTO LIFE** (Chap. ii. 1).—The same power that "wrought in Christ" (Chap. i. 20) when He was raised from the dead, is here seen working toward those who are members of His body, the Church. Naturally they were "dead in trespasses and sins." Such is the Spirit's description of the unconverted. Separation from God, spiritual death, is their state. No more lamentable description than this is found in the Word (see Rom. v. 12, with Gen. ii. 16). But while dead to God, terribly alive in sin: "Ye lived in them" (Col. iii. 7): sin was the law of our being. Nothing short of resurrection power could quicken out of such a death, and God alone is He who "quickeneth the dead" (Rom. iv. 17). And as the Father quickeneth, so also does the Son (John v. 21), now in grace unto life eternal, all who hear His Word (John v. 24) and soon in judgment (v. 28). To have Him is to have life (1 John v. 9), life in union with Him in resurrection, of which He Himself is the source (Col. iii. 4) and the security (John xiv. 19).

**CHARACTER AND CONDUCT** (Chap. ii. 2-3).—Here the activity and habit of the sinner's nature is described. "The course of this world"—the present age, of which Satan is "god" (2 Cor. iv. 4), in contrast to that coming age in which Christ is supreme (chap. i. 21). "The prince of the power of the air"—a title showing the extensive and all-pervading influence of the devil, working by his spirit in and through all the sons of disobedience—a name that tells how sinners became his subjects (Rom. v. 19), and why they so remain (Rom. x. 16; 1 Pet. iv. 14). "Fulfilling the desires of the flesh"—this completes the trinity of evil in which the

unconverted are—whether “ye” or “we” (compare verses 2 and 3), Jews or Gentiles. For the former, although privileged, brought naturally into covenant with God, and entrusted *with His oracles* (Romans iii. 2) were “children of wrath” (by nature) “as others” (verse 3). And to these two expressions of the character of the unregenerate “children of wrath” by nature: “children of disobedience” by practice, the Lord adds “children of the devil” (1 John iii. 10), when by persistent opposition to God they become manifestly moulded to his character (John viii. 44). Thus, as in nature, the inworking spirit, the outward course, the dominative lordship and the manifested character of the devil, so in grace, those who have been regenerated are indwelt by the Spirit of God, and by that Spirit are led to walk in the course marked out in the Word, to manifest the Divine image and character.

RICH MERCY (Chap. ii. 4).—Man's character having been fully described, we have here God's revealed. “Rich mercy” and “great love” are perfections in God—the God of the Gospel. That love was *manifested* in God sending His Son (1 John iv. 9): it was *commended* by giving Him to die for sinners (Rom. v. 8), It was “according to His mercy He saved us” (Titus iii. 5)—nothing else could have reached us in our low estate. Debtors to that mercy, yea, “the mercies of God,” we yield ourselves to Him (Rom. xii. 1) as living sacrifices. As individuals saved we still need that mercy, and that it is not stinted to us or limited to our lost condition, the epistles written to individuals bear witness, for there in company with “grace and peace,” it is “multiplied” (Jude 2; 2 John 1; Titus i. 4) even from “the Father,” in whose family believers are. The “throne of grace” is ever open to all such—to “obtain

mercy" (Heb. iv. 16) as well as to "find grace." Grace to keep us from failing, mercy when we do fail. "Merciful and gracious" is our God; had it been otherwise not one would ever have been saved.

RAISED AND SEATED (Chap. ii. 5-6).—Not only have believers been individually quickened into life, but viewed here as members of His body, the Church (v. 23), they are seen quickened "together with Christ." His life is their's, His God and Father their's also (John xx. 19). Union with Him in resurrection is now the portion of all who believe, and this the fruit of His own death (John xii. 24). And not only are they thus raised, leaving sin, the world, and all that belongs to their unregeneracy far behind, but they are "seated" also in the heavenlies. Permanency and rest mark their new place. It cannot be disputed as former blessings were, which had their securities in the goodness of the creature; but this is wholly the result of the grace of God and the perfect work of Christ. Having finished His work here (John xix. 30), He entered into His rest (Heb. iv. 10), and is seated on the right hand of God (Heb. i. 3). So we too are seated there; there is our place of present blessing and our eternal home.

PRAYER AND PROVENDER.—It is an old and true saying, that "Prayer and provender hinder no work." In the service of the Lord both are absolutely necessary to a right spiritual condition. Prayer deals with God: the soul feeds on His Word. Apart from these service will be a mere form, and a drudgery. Nor will it be long continued, for the prayerless and ill-fed soul will soon cease even in form to serve the Lord Christ. Prayer and the Word must have the first place.

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APRIL 14th.—**Bright Days in Galilee.**—Matt. iv. 12-25.

MEMORY TEXT—Psalms xxvii. 1.

*Darkness and Death—Light and Liberty—Health and Healing.*

Here in the distant north, "Galilee of the Gentiles," outside the favoured bounds of Israel's Vineyard, far from Jerusalem its religious centre, Jesus begins His ministry; from Capernaum (which had become His dwelling) as a centre, life, light, and liberty go forth. These early days of rich mercy and grace to sinners, days of conversion to individuals, and the healing of "all manner" of diseases, mark the first revival, the first dawn of the Gospel's joyful light, and the blessed results to those who welcomed it.

**Darkness.**—"Who sat in darkness" (v. 16), true of every unconverted sinner. Under its "power" (Col. i. 13); in it (John xii. 35), yea, darkness itself (Eph. v. 8).

**Death.**—"In the region and shadow of death." How near to death, only a step between (1 Sam. xx. 3), is the sinner! Its very shadow overhanging him as a covering (Psa. xlv. 19).

**A Great Light** (v. 16, R. V.).—Jesus is that light. He was the light of the world while here (John viii. 12), His life the light of men (John i. 4), and now His Gospel sheds that light abroad (2 Cor. iv. 5). From glory that great light now shines, awakening (Acts xxii. 6), enlightening (2 Cor. iv. 6), saving (Psa. xxvii. 1). The people "saw": whether they welcomed it is another matter.

**A Personal Call** (v. 18).—From the general we now come to the particular; from the crowd to the individual, for it is as individuals that sinners are saved. "Two brethren (and again in v. 18), Peter and Andrew his brother," soon to be brothers in Christ. "He called" (i. 21), "they immediately" (v. 22) obeyed. Sudden conversion, prompt decision; and "followed Him," clear evidence it was real.

**Preaching and Healing** (v. 23).—"All manner" of sickness and disease : Jesus is still the same. He has a cure for every woe, a balm for every wound. "*They* brought unto Him." "*He* healed them all." Blessed Healer ! yet the same. Parents, teachers, bring your children to Him in faith. He will heal them.

APRIL 21st.—**The Leper and Sick Servant.**—Matt. viii. 1-13.

MEMORY TEXT—Mark ix. 23.

*Unclean and Unworthy—Weak and Great Faith—Divine Power.*

Here a leper of the land of Israel and a Gentile centurion's servant, both prove the healing power of Jesus, one by His touch, the other while at a distance, showing in figure His power now as then as the Great Deliverer, exalted far above earth, yet ever responsive to faith when found. The two cases fully illustrate the sinners' need, the Saviour's ability and willingness to save, and faith, whether feeble or great, as the way of salvation.

**Unclean.**—"A leper" (v. 2), type of the sinner, unclean by nature (Psa. li. 5), afar off (Eph. ii. 12), incurable by human means (Jer. ii. 22). And this was no slight or undecided case such as Lev. xiii. 26 describes, but as Luke tells us, a man "full of leprosy" (Luke v. 12). Type of a sinner at his worst (Isa. liv. 6). Feeble faith. "If thou *wilt* thou canst." Some doubted His willingness others His power (Mark ix. 23), but the feeblest faith He ever answered. "He stretched out His hand." To touch the leper by man was defilement, by the Son of God it was cleansing. Life and health was in His touch. "Be thou cleansed." His touch and His word. His power (Rom. i. 16, 1 Cor. i. 24) delivers. The Word assures (John xv. 3). Cleansed immediately, he confesses Christ's power, and honours God's command (v. 4).

**Unworthy.**—A Gentile, one "without" (Eph. ii. 12), national distance. His servant "grievously tormented"—personal distress. "Came unto Him"—the right place, the right person (see Matt. xi. 28, John vii. 36). "I will come"—blessed response, no delay, faith's cheque immediately honoured. "Not worthy"—self abnegation, result of hearing and seeing God (Job xli. 4, xlii. 6). "Speak the word." By it the sinner is healed (Psa. cvii. 20), enlightened (cxix. 30), made clean (Eph. v. 26).

**Great Faith.**—A rare thing to find (v. 13) its evidence here a confidence in the Lord's authority and His absolute power to

“command the blessing.” “So be it done.” “Healed the same hour.” Faith honoured. So in the sinner who hears the word (Rom. x. 17).

APRIL 28th.—**The Men Among the Tombs.**—Matt. viii. 28-34.

MEMORY TEXT—Colossians i. 13.

*Demon-Possessed—Among the Dead—Delivered and Free.*

Across the Lake to the country of the Gadarenes, the Lord next goes only to meet the power of the Devil there in more awful form. In Judea the enemy appeared in the form of *religious* opposition, here as a roaring lion in all the ferocity of his enmity to God and man. The journey of the Son of God from “his own city” to the land where the enemy prevailed, illustrates His mission of grace to the world to “destroy the works of the devil” (1 John iii. 8) and deliver sinners from his power. It was only for a brief period—a “day of visitation”—then He again “passed over and came into His own city” (Chap ix. 1). Such was the period of the Lord’s sojourn below, then He passed to His Father’s House above; and such also are the days of His Gospel’s triumphs among the sons of men, followed by “the day of vengeance of our God.”

“**Possessed with demons**” (v. 28 R. v.).—There is one devil (Chap. iv. 1), many demons. They had these poor men in possession. Awful words. True of all who are unsaved, the spirit of the devil worketh in them (Eph. ii. 2); they are His property (Luke xi. 21).

“**Coming out of the tombs**” illustrates the sinner “abiding in death” (1 John iii. 14) among the dead in sin, in and of the world. “Exceeding grace” maddened by the power of Satan (Eccl. i. 17), like unto “brute beasts” (1 Peter ii. 12).

“**Jesus, Thou Son of God.**”—The demons own Him Divine—what many learned men deny—and confess Him Jesus the Saviour, not theirs. Their destroyer, they own Him; “before the time”—a foreboding of their doom (see Rev. xx. 2-3). At the word of Jesus, the demon’s power is broken, the men are free. The swine ceremonially unclean (Lev. xi.) suit the demons as a dwelling, and the unclean beasts are suddenly run into “the deep” to perish. Such would have been the end of the men had not Christ delivered them. Such will be the doom of all who reject Him.

“**The whole city**” (v. 34) is moved, more by the loss of the

swine than the miracle, and pray the Lord to depart. The world will rather have the swine and the devil than Christ.

**MAY 5th.—The Word of God and its Effects.—Jer. xv. 16-21.**

**MEMORY TEXT—Luke xi. 28.**

*The Word Found—Eaten—Enjoyed—Obeyed—Preached.*

The inestimable value of the Word of God and its blessed effects are here set forth in the prophet, in a day when all around him men neglected or despised it. To the individual that Word may in such circumstances become increasingly precious. It was so in Samuel's day (1 Sam. iii. 1), and in "the last days" of Christendom's apostasy it is to that Word that God commends His people" (Acts xx. 32), (2 Tim. iii. 14-17).

**The Book Found.**—Jeremiah's father, Hilkiah the priest (Chap. i. 1), "found the Book" (2 Chron. xxx. 14-15), which had long been lost, and here his son "eats" it. To receive the testimony of God's Word by faith (John iii. 33, Jas. i. 21) is to be saved. To feed upon that Word is to grow (1 Peter ii. 2), to be strong (1 John ii. 16), to overcome the devil (Matt. iv. 4).

**Joy and Rejoicing.**—"Joy and peace" come through believing (Rom. xv. 13). "Great peace" have all who love Jehovah's law (Psalm cxix 165). "Fulness of joy" (1 John i. 4) is the portion of all who walk in fellowship with God.

**Separation.**—"I sat not in the assembly of mockers" (v. 11). The Word received and enjoyed in the heart (Psalm i. 1-3) separates from the ungodly; it sanctifies (John xvii. 17, Eph. v. 26) and makes glad (Col iii. 16).

**No Return.**—"Return not thou to them" (v. 19). The word that separates can never lead back to that from which it separated. To "stand before" God, and use that word, speaking the truth in love (Eph. iv. 15) will sever the precious from the vile, save the lost, and attract the saved to Christ. This is the path of service, not going down to mix with worldings in order to reach them.

**As my mouth** (v. 19). "Preach the Word" (2 Tim. iv. 2). "My Word that goeth forth from out of My mouth" (Isa. lv. ii). The messenger to stand in God's presence (v. 19), and receives the Word from God's mouth (Matt. iv. 4), then in His Name goes forth to testify it, is God's mouthpiece. He speaks God's words (John iii. 36), and those who reject His message reject God (John xii. 48).



## Hints and Helps from Teachers.

GOOD ORDER.—“Since we saw the necessity of maintaining good order in our school, it has been a pleasure to teach, and God has manifestly blessed the Word. Formerly it was like sowing seed in a whirlwind. No doubt the enemy often gains advantage by this means.”

SOUND HYMNS.—“In seeking to show my class of boys that forgiveness of sins is not received by praying but by believing on Christ, one of them said: ‘Why then does the hymn say—

O hear me when I pray, take all my sins away?’

I endeavoured to point out, that hymns were not always quite according to the Word in their language, but I felt more than I had ever done before, the necessity of giving our children sound hymns to sing, not even putting hymn-books into their hands in which unscriptural expressions are. They leave their mark, and the enemy uses them to darken the truth in years to come.”

FEELING THEIR NEED.—“I notice that when one of our Bible Class members takes up the work of teaching, there is at once an increased interest in the study of the Word, especially of the subjects which are to be used in the classes in the afternoon schools. They feel their need of becoming acquainted with the Word, when they have to break it small to their scholars. So that among other blessings, Sunday School work quickens appetite for the Word of God.”

A WORD of WARNING.—“We had a good Sunday School here for many years, and God graciously blessed His Word to the conversion of many. Over a score are still in the Assembly, who were saved in their early years there. All went on well, in a simple, godly way, until a young man came from the city, and he at once began to introduce *new* methods, quoting the practice of the \_\_\_\_\_ Hall as his authority. These devices were intended to attract the crowd, and popularize the School, which he declared was ‘behind the times.’ He got a certain class—not those who had previously been characterized, either by personal godliness or devotion to the work—to fall in with his plans, and they forced their ideas upon the others, who rather than quarrel withdrew. The result is the School has dwindled, and all real work for God has ceased.” [A little *firmness* might have saved the School.]—ED.

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City Town, or Countrv, always welcome for this page. Many tell of cheer and blessing received through its brief items.

FOOTDEE, ABERDEEN.—A good work has been done here amongst young lads and girls during the last two months. Quite a few converted, and now seeking to bring others to the Saviour.

KILMARNOCK.—Conference of Sunday School workers in Waterloo Hall on March 6th. Large in numbers, and a good time of solid ministry. There is need for a general reviving among parents and teachers in seeking the salvation of the young. There is not the definite blessing in conversions anywhere that there was in years past in Sunday School work. Many feel this, and are dealing with God about it.

BELFAST.—The annual Conference on Sunday School Work will be held in Donegall Square Hall, on Wednesday, 10th April, at 7 p.m.

MANCHESTER.—Conference of Teachers here was large, and the ministry helpful.

BARBADOES.—There has been an ingathering here, and God continues to work. There are interesting Bible Classes for converts.

KANSAS CITY, MO.—The blessing given here amongst young people, has been followed up by instruction in the Word, seeking to lead them on in the ways of the Lord.

WHITEHAVEN.—A number of young people professed conversion during a special Gospel effort in Tangier Street Hall, and go on steadily, adorning the doctrine.

CRUDEN'S POCKET CONCORDANCE, containing all the passages in the larger editions, is a very useful companion to Sunday School Teachers, easily carried in the pocket. Cloth, 1s 6d Post Free.

BRIGHT MESSAGES for Boys and Girls. A New Series of Illustrated Leaflets, 4 pages, specially suitable for giving at Children's Services. 16 kinds, 2 assorted packets, 1s Post Free.

A LIVING EPISTLE—Letters of the late Caroline S. Blackwell. This spiritual and instructive volume makes a fine present to a Teacher or to a Bible Class member leaving. Cloth, 5s; Morocco, 10s.

## The Motives of Service.

HERE is much that passes among men as Christian work, and receives the sanction of fellow-believers as being "the work of the Lord," that finds no place in the records of the Kingdom of God, and will receive no reward in the day of Christ's judgment seat, simply because it springs from no motive that heaven can recognise. The church and even the world may say "Well done," but the approving smile of heaven is wanting. What gives value and imparts worth to any act of service is, the motive which gives it birth. If love to Christ, a desire to please Him, be the ruling passion, then the feeblest act of service done for His Name and according to His Word, has His present approval and will receive His future reward. But if self-pleasing, self-exaltation, a desire to be at the front, to be well spoken of by others, or any other ignoble motive has prompted the zealous deed, or apparently devoted act, that has irreparably damaged it as a sweet savour in the estimation of heaven. Surely then, it becomes one of the most solemn and necessary of all the Christian worker's duties to scrutinize his motives in the presence of his God. He is not permitted to judge the motives of his fellow-servants—he has no materials upon which to found such a judgment, for God alone can see the heart—but he is at liberty to make the closest scrutiny of his own. A quiet hour with God, far from the busy world, apart from fellow-believers; the heart laid bare in His searching light, with the earnest appeal: "Search me, O God, and know my heart; try me and know my thoughts" (Psa. cxxxix. 23), will do more to show the true motives of the heart, the real springs of activity in service than aught else. It is this that makes the quiet hour in the sanctuary of God, of supreme value to the servants of Christ. There, they learn what no human art can teach, and are cast upon the grace of God to keep them

clean and pure in heart, so that their service may yield to God a sweet savour of Christ, and to themselves a full reward in "that day" when the Master shall reveal every man's work, as He has seen it and the motives that prompted it, and give each man according as his work shall be.

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### Sowing in Tears.

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**I** HAD prayed for and laboured amongst my class of girls for five years, without seeing a single case of conversion.

Sometimes I blamed my own unfaithfulness; at other times I sought comfort in "the decrees of God," and concluded they were not of "the elect," but was never altogether satisfied. A servant of Christ was with us over a Lord's Day, and gave a word of earnest exhortation from Psalm cxxvi., especially the verse, "They that sow in tears shall reap in joy." That word gripped me. I saw that my service had lacked heart; my sowing had not been in tears. It had been at times earnest, but never the outcome of a burdened, exercised heart. It had been lacking in sympathy. Jesus was "moved with compassion" over the multitudes; He wept over those who despised Him. I had never done this. The cause of all my failure stood before me. I confessed it to my God, and the sense of His forgiveness moved me to tears. I asked the Lord to fill me with His own compassion, to thaw my cold heart at the fire of His love, and I felt in my soul He had answered my prayer. The following Lord's Day I met my class in much fear and trembling, for I seemed to see the value of their souls as I had not done before. I spoke to them earnestly and loving of their need, their guilt, their danger, and the saving power of the Gospel, and I felt a tear fall as the lesson went on. I cannot describe it, but the Word seemed

to take a hold as I had never felt it do before, and my class seemed to give it their undivided attention. One after another was awakened, tears told the deep anxiety of their souls, and one by one they entered the kingdom. Joy unspeakable following the sowing in tears. But the lesson I learned then abides with me still, and is briefly summed up in this—There must be heart-exercise over the Word we speak, and toward those whom we seek to reach, if we would see them saved. If we would reach the hearts of others with the Word, it must come direct from our own. If we would reap with joy, we must sow in tears.

### The Secret of Power.

“Apart from Me, ye can do nothing.” (John xv. 5, R.V.)

“I can do all things in Him.” (Phil. iv., R.V.)

I CANNOT *live* the life that pleaseth Thee,  
 Unless, O Lord, Thou dost abide in me ;  
 I cannot walk, except Thou lead the way,  
 And guide my faltering steps throughout the day.

I cannot *work*, my labour is unskilled,  
 Save as I am by Thee for service filled ;  
 I cannot *fight* without Thy strength within,  
 To battle with the serried hosts of sin.

“THOU canst” inspire, enrich, and satisfy,  
 Supply all need, and wholly sanctify ;  
 “Thou canst,” by Thy Divine Almightyness,  
 Protect, provide, keep, comfort, guide, and bless.

I cannot, Lord, alone do anything,  
 Except myself to Thee in weakness bring ;  
 But since “Thou canst,” this shall my watchword be,  
 “I can do all through Christ, who strength'neth me.”

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

SAVED BY GRACE (Chap. ii. 8-9).—The source of all blessing to the guilty sons of men is here traced to the sovereign grace of God. Nothing short of this could reach them. Grace is favour to those who have no claim, no title to it. Our God is the God of all grace" (1 Peter v. 10). His grace has brought salvation (Titus ii. 11). The Gospel is, "the Gospel of the grace of God" (Acts xx. 24). By grace believing sinners are justified freely (Rom. iii. 24): what law had failed to do (Gal. ii. 21) grace does at once and for ever; and the same grace that saves "abounds toward the saved one" (Rom. v. 20: 2 Cor. ix. 8). In grace he has his standing (Rom. v. 2), and for every emergency, in every difficulty God's grace is all-sufficient for him (2 Cor. xii. 9). The "throne of grace" is open to faith at all times (Heb. iv. 16), and to the humble, God gives grace in unlimited supply (James iv. 6, with 2 Peter iii. 18).

CREATED IN CHRIST JESUS (Chap. ii. 10).—The first was marred by sin; man fell, and the Divine likeness was lost to him and his seed. Christ in resurrection is the beginning of "a new creation" (Rev. iii. 14), the first-born among many brethren (Rom. viii. 29); the pattern to which all shall yet be conformed. "If any man be in Christ he is a new creation" (2 Cor. v. 17), the workmanship of God, His "poem," as the Greek word implies, created for His praise. This new creation is after His own image (Col. iii. 10) in righteousness and true holiness (Eph. iv. 24). "The new man" is the beginning of a new and heavenly being, formed now by the Spirit, increasing from strength to strength as the believer grows by feeding upon Christ (1 John ii. 16), and in resurrection will be clothed upon with its house from

heaven (2 Cor. v. 1) a fitting complement to the inner man now tabernacling, in a body of humiliation (Phil. iii. 21).

FAR-OFF AND NIGH (Chap. ii. 11-13).—Nationally the Gentiles were afar off, without, separate from God, while the Jews were a people “nigh” to Jehovah (Deut. iv. 7). But in regard to spiritual state both Jews and Gentiles are all under sin and “there is no difference” (Rom. iii. 22). The death of the Son of God was to bring the far-off nigh (1 Peter iii. 18), to reconcile the sinner to God (Rom. x. 10), into greater nearness than Adam knew before he fell, into the same relationship and place of love as the blessed Son of God Himself (John xvii. 26 : xx. 17). The holiest of all—where no foot save that of the anointed priest of old was allowed to tread—is the believer’s abiding place, the sanctuary into which he with boldness draws near (Heb. x. 19) ; once a stranger *there*, now a stranger *here* (Peter ii. 10).

ONE BODY (Chap. ii. 14-17).—In former ages a middle wall separated between Israel and all other nations. It was “unlawful” for a man who was a Jew to “keep company” with one of another nation (Acts x. 28). But the Cross ended that ; the middle wall was broken down, and out from *both* Jew and Gentile God is now by the Gospel gathering out a people and forming them into “one new man”—“one body”—united to the living Head in heaven, by the Holy Ghost (see Eph. i. 23, with 1 Cor. xii. 13). This great truth was hid from saints of former ages (Eph. iii. 5) and could not have actual existence till the Head had been glorified in heaven, and the wall had been broken down upon earth. Now “all saints”—their nationality and fleshly distinctions ended by death and resurrection (Rom. vi. 4 ; Gal. ii. 20)—are brought into relationship with Christ, and to each other by the one Spirit, such as was unknown before. This can

never be broken, because it is Divine, but it is their responsibility to "give all diligence to keep" (Eph. v. 3) it.

## Teachers in Council.

SUBJECT.—*Caring for the Lambs of the Lord's Flock.*

**I**N the goodness of God, many of our dear children have lately been converted and we have met this evening to seek help from God and to take counsel together how we can best care for and lead them on in the ways that be in Christ. (a) We should begin by praising God for answering prayer in their conversion. (b) And while we keep a watchful eye on some, of whose new birth there may be some doubt, do not let us throw the cold mantle of suspicion over them, but accept their confession of Christ as genuine, and seek to tend them as lambs of Christ. (c) Not hurrying them on faster than they learn the truth, or pressing such truths as baptism upon them. (d) It is well that they should be together as a young believers' class in the school, so that the truths they need may be ministered to them. (e) And a week-night meeting should also be held for a time, for their help and instruction in the Word. (f) And let us all get as near to them as possible—so as to gain their full confidence and encourage them to tell their difficulties to us. (g) Many of them get no help at home—their parents in some cases oppose them—and at their daily work they are exposed to all sorts of temptations. (h) I endeavour to see the boys of my class who have been saved, every night, and to have a quiet talk with them on the things of God, and find they enjoy it. (i) Ungodly companions seek to trip them up; we should warn them specially of this, and seek to shew them the necessity and blessedness of coming clean out and taking a stand among God's people.



## Notes on Bible Lessons for Sunday Schools.

NOTE.—These Lessons are from THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Tinted paper, perforated in Quarterly squares, to fix in Bible, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDREN'S ALMANAC and Bible Searching Text Book for 1901, has *all* the Lessons, a Daily Memory Text, and Portion to read with Sixty Bible Searching Prizes for *all* ages, 24 for 1s, 4s per 100, Post Free. These "Notes" are intended for the use of Teachers, and are suggestive rather than exhaustive. They should be prayerfully studied with the Bible Lesson and adopted to the necessities of the Class.

May 12th—**The Curse and the Blessing.**—Jer. xvii. 1-10.

MEMORY TEXT—Gal. iii. 13.

*Sin Exposed—The Heart Searched—The Blessing Promised.*

Sin, as it appears in the sight of God, with its sad consequences, is here unmasked, while alongside of this, is unfolded the blessing of the man who, though conscious of that sin, turns from it and every endeavour of his own to atone for it, and casts himself upon the grace of God. "Mercy and truth are met together" in these verses.

**Sin**, from God's standpoint, is very different from man's view, where it is minimised, excused, or altogether ignored (see chap. viii. 6). "Written with a pen of iron," conspicuous and outstanding in its awfulness, while it is ineradicable as if traced with "the point of a diamond" (compare Isaiah i. 18, where the same thought is found). It stood out before the eye of God—as clear to His eye on "the table of their heart"—while as yet the sins had never been openly committed, as when they broke out in their public character, even in the sphere of religion, "upon the horns of your altars."

**Soul Suicide.**—"And thou, even of thyself, shall discontinue from thine heritage" (ver. 4, R.V.). Sin can have but one result (see Rom. vi. 23 and James i. 15). Tenderly Jehovah mourns the fate of the wayward nation, the saddest point in their case, as in that of every other sinner who rejects the warnings of God, being that they were "self-destroyed." How appalling are the numbers of those who commit soul suicide!

**The Curse on Sin.**—"Sin is lawlessness" (1 John iii. 4, R.V.) The first character in which it appeared was "independence;" man threw off the restraint of Divine Love, and in no form is it more common still (Isaiah liii. 6.)—the awful forms of sin prevalent all

around bringing the sure and certain *curse of God* with them in time and in eternity; all the results of a "heart departed from the Lord." The "salt land" and the "parched place" is the lot of many a poor sinner on earth to-day, who is reaping what he has sown. What shall the final harvest be?

**The blessing of salvation.**—The grace of God can turn the curse into blessing. The Cross of Christ, like the tree which made the bitter waters of Marah sweet (Exodus xv. 25), changes matters absolutely for the sinner who "trusteth in the Lord." As lost sinners with "no hope" (Eph. ii. 12), as believing sinners "whose hope the Lord is," constant refreshment, blessed liberty, perennial fruitfulness, are the results of dependence upon God for salvation and everything else.

**The heart searched.**—Solemn truth for the unsaved, "I the Lord search the heart." No refuge from that Divine equity which shall yet "render to every man according to his deeds." Sweet truth for the saved sinner who, though conscious of the same "evil heart" within, has the grace of God controlling its motion.

May 19th.—**The Potter and his Vessel.**—Jer. xviii. 1-12.

MEMORY TEXT.—2 Cor. v. 17.

*The Potter—The Vessel Marred—The Vessel Made Anew.*

Few more beautiful object lessons of the wisdom, patience, and transforming grace of God are to be found in Scripture than this. It must have appealed powerfully to the prophet in *his* day amidst so much to discourage, and none the less so, to all who serve the same God now.

**The potter's house.**—A very humble dwelling presumably, but just in such circumstances the marvels of Divine grace are best and most frequently seen. "*Here* I will cause thee to hear my words" is worthy of the Christian worker's earnest attention. The lowly place, the humble sphere, is where God is heard and seen.

**The worker.**—"He wrought a work on the wheels." Instinctively one thinks of Genesis i. 26 and 31, with Eccl. vii. 29. With infinite wisdom and love, the great Creator had wrought his handiwork, the crowning triumph being man himself, set down in circumstances so favourably to act as God's vicegerent on earth. No wonder that the Divine Worker's own verdict was, "it was very good."

**The vessel marred.**—"And the vessel that he made of clay,

was marred in the hand of the potter." After all his skill and labour had been expended upon it, it was "marred." Too well we know the answer to this in man. The temptation in Eden manifested the independence of his will, the pride of his heart, and the ensuing sin "marred" him as the fair handiwork of his Creator (see Gen. v., verses 1 and 3), and spoiled him for the purpose for which God has formed him. Man is now a marred vessel, a fallen being. The divine likeness he has lost, although God's "image" he still retains (1 Cor. xi. 7).

**The vessel re-made.**—Now comes in the point at which the prophet marvelled. He expected to see the marred vessel cast out to the refuse heap, but no. With amazing patience, the potter gathers up the broken fragments, "he made it again another vessel;" he re-created it, until it stood before him shapely and beautiful. The spiritual teaching is obvious. Man had become a vessel "fitted to destruction" (Rom. ix. 22), but in grace God takes up the believing sinner to make him "a new creation" (2 Cor. v. 17). His own workmanship created in Christ Jesus (Eph. ii. 11) "a vessel of mercy" (Rom. ix. 23), to make known in him through eternity "the riches of His glory."

**Man's perversity.**—Alas! that spite of such a revelation of God's goodness, and the regenerating power of His Spirit, man should persist in sin. "There is no hope" (verse 12) is the language of a soul hardened by the deceitfulness of sin, till, believing the lie of the devil, he relinquishes heaven and holiness, and rushes madly into sin and on to perdition.

May 26th.—**The Way of Life and Death.**—Jer. xxi. 1-14.

MEMORY TEXT—John iii. 36.

*The Two Ways—The Present Choice—The Eternal Issues.*

Over and again in Scripture these two alternatives—life and death—are presented to the sinner. Unlike the false optimism of man, the Word of God never deceives by minimising the dangers. Faithfully He warns, lovingly He entreats, never failing to point out the certain issues of the path of sin, as well as to point the way to the place of safety.

**The way of transgressors.**—Sin may have its "pleasures" (Heb. xi. 25), but sooner or later its bitter sting must be felt. "The way of transgressors is hard," and King Zedekiah soon found out the

truth of it. The King of Babylon was in arms against Jerusalem, and yet, though conscious of high-handed sin against God, he audaciously sends a deputation to the prophet to ask the Lord to deal with him "according to all His wondrous works." He expected that God would excuse his sin, and at once respond to his summons for help, showing his utter ignorance of the Divine character (see Exodus xxxiv. 7), as men still fondly but vainly hope on "the mercy of God," though living in daily defiance of His will. All such hopes are vain, for God is righteous, as surely as He is merciful.

**The way of death.**—In unmistakable language the certainty of punishment for sin is stated. "I have set my face against *this city*." Jerusalem had filled up the cup of iniquity, and the governmental dealings of God had purposed its overthrow. Already the King of Babylon, as the instrument employed by God to carry out these designs, was on the march against it, and when the hand of God was stretched out against it, nothing could save it, or any who were found in it. So with every sinner found "in the city of destruction" when "the day appointed" for judgment comes round (see Acts xvii. 31).

**The way of life.**—God always presents the *two issues*—the ruin and the remedy, the way of life as well as the way of death. In this case it was death to remain in the city, for it was like the sinner condemned already (John iii. 18), but it was life to "go forth" and "fall to" the other side. There must be such a decision made by the sinner; a definite standing clear from the crowd, an individual choice, a personal surrender to God, and confession of Christ as Saviour and Lord (Rom. x. 9). Thus life, eternal life, is assured (John iii. 15) as a present possession (1 John v. 9), and hid beyond the reach of all opposing powers (Col. iii. 3).

June 2nd.—**Matthew's Conversion and Feast.**—Matt. ix. 1-7.

MEMORY TEXT—John i. 12.

*The Sinner—The Call—The Response—The Testimony.*

Here we have the story of the conversion and call of Matthew, or Levi, the tax-gatherer, as told by himself, inspired by the Spirit. It is immediately preceded by the story of the palsied man, *brought* to Jesus by others, forgiven and healed in answer to the faith of those who bore him to the Mighty Healer (see verse 2)—a case of great interest to all who seek the conversion of their children and

friends. At this the scribes murmured and the common people were amazed, as is still the case when sinners are forgiven, to "arise and walk" in newness of life. Matthew's conversion has many points of interest.

**The Sinner.**—Matthew, the Publican (Matt. x. 3), or tax-gatherer, elsewhere called Levi (Luke v. 27), which was probably his name before conversion—one of a disreputable class, generally dishonest, disreputable and hated by the Jews, from whom they gathered the Roman tax or toll. "Publicans and sinners" were usually found together, and the Lord was called as a "friend" of such (Matt. xi. 19) by the Scribes and Pharisees in contempt. The latter were the religious, the former the irreligious class.

**The Call.**—"Sitting at the receipt of Custom" (v. 9) at his daily work, not seeking for Jesus, as did the friends of the palsied man, his mind engrossed with worldly things, yet thus and there, the voice of the Lord reached him—"Follow Me." Jesus came to seek and to save the lost (Luke xix. 10), and here is a beautiful instance of it. Blessed be His Name, He is the same Jesus still, ever seeking, ever saving sinners.

**The Response.**—"He arose and followed Him," a clear case of sudden conversion, immediate decision; no halting, no hankering after the tax, of which he was the licensed gatherer. He heard the voice of Jesus, he obeyed, he was saved. And such is Divine conversion still; its steps are plain and clear.

**The Testimony.**—"Jesus sat at meat in the house" (v. 10) is the modest testimony of Matthew, but Luke tells us he "made a great feast" (chap. v. 29) and that a great multitude of publicans and others were present. What better testimony could the newly-saved man give than this? He made room for Christ, claimed kindred with Him, was not ashamed to own Him, and wished others to hear him. The words that fell from the Master's lips that day will live for ever. They are full of Gospel grace to sinners, and of warning to the self-righteous. The "whole" are those who think themselves good enough without Christ. The "sick" those who know their need and claim the Saviour.

**PUNCTUALITY.**—Make it your study to be always in time—a little before the hour—to meet your children, and welcome them. This I have found to have a wonderful effect in securing punctuality and good order.

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City, Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

JOHNSTONE.—“A Sunday School has been begun here, which we desire may become a centre of blessing.”

MARYHILL, GLASGOW.—A number of the Sunday scholars in Gospel Hall here have professed conversion. Some are bright and happy, following on in the ways of the Lord.

GLASGOW.—“Walter Willy of Ealing and George Bennett of York have been speaking to young folk in various halls in the city. A number of children have professed conversion. May wisdom be given in dealing with them, and the care bestowed upon them that they need.”

HAMILTON, ONT.—“Our school here goes on with encouragement. Two Scholars, aged 14 and 16, were lately saved, and are seeking to be baptized.”

NEW ZEALAND.—A evangelist who has laboured in this colony for many years writes :—“The attention of many of the Lord's people is being directed towards the young, and the need of giving more attention to this important part of evangelistic work. There has been blessing as a result, and in several Assemblies it is cheering to see a number of happy, young Christians, who have been saved and gathered to Christ in their early years.”

SHORT PAPERS FOR YOUNG BELIEVERS.—A Series of Simple and Practical Booklets for giving to Young Converts. Thousands circulated among saved Sunday Scholars. 4 Assorted Packets of 12 Booklets, 6d each.

BRIGHT MESSAGES FOR YOUNG FOLKS.—A new series of four-page Illustrated Tracts, for giving in the country and at Children's Meetings. Two assorted packets, 50 in each, 1s. 7s 6d per 1000.

TRUE TALES FOR BOYS AND GIRLS.—Six assorted packets of Illustrated Gospel Leaflets, plain and pointed. Suitable for distribution at Children's Meetings. 6d per packet ; 2 packets 1s, post free.

ONE MIND.—When teachers are not of one course of action connected with the School, let them meet at some convenient time and talk over their differences *privately*, but never differ in presence of their scholars.

# The Gospel of God.

The Divinely-Chosen Instrument for Effecting the Conversion of Sinners, Old and Young.

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**T**HE Gospel preached with the Holy Ghost sent down from heaven is the Divinely-appointed instrument by which God is converting sinners unto Himself. We need to add nothing to that Gospel, we must not take anything from it. Like all God's other works, it is so Divinely perfect, that to meddle with it, amend it, or add to it, would simply be an insult to the God who prepared and ordained it, as His chosen instrument to fulfil His own purpose. We may rest assured that God will never fail to use His own Gospel, equally so may we reckon, He will not honour man's addendums to it, or embellishments of it. Nothing in all the world is so Divinely grand as "the Gospel of the glory of the blessed God" (1 Tim. i. 11, R. v), "the Gospel of God concerning His Son" (Rom. i. 1). It was His confidence in its mighty power, its unfailing efficacy, its triumphant success, that enabled the Apostle to say as he was about to carry it within the walls of ancient Rome—"I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to every one that believeth" (Rom. i. 16). It is the only instrument God has pledged Himself to use, for the bringing of sinners out of Satan's empire into His own kingdom. It is what the Holy Ghost has come down to earth to accompany and use, and if we would see His mighty power put forth in the salvation of sinners, we must make much of the Gospel of Christ. It is not the polished essays of theological students, no more the rude ravings of those who would magnify themselves by displaying their ignorance, that God the Holy Ghost makes use of. It is not man's wisdom in what is termed the "art of preaching;" not the messenger but the message, that God is using. O how different it would be from what it often is,

if the servants of Christ but remembered this, and allowed it to dominate their service. No attempt at oratory or empty sound, no "attractions" for the carnal mind, no "handmaids" or "auxiliaries" to draw the crowd, but the grand; heaven-sent Gospel, told out of a heart burning with the enjoyment of it, and by lips in fellowship with God, who is the Author of it. A genuine revival of implicit confidence in the power of the Gospel among Sunday School teachers, as well as others who preach it, would, under the hand of God, bring such seasons of blessing and ingathering, as we have never yet seen, for God would delight to honour those who honour His blessed Gospel and spread it abroad in its Divine simplicity. We are persuaded, that God's Gospel in the hands of the Spirit, is the only weapon which will ever effect genuine conversions.

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### Life's Shadows.

"They brought out the sick into the streets, that the shadow of Peter passing by might overshadow them" (Acts v. 6).

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UNCONSCIOUSLY to him

The healing power went forth. No hand he laid,  
Intent to bless no human effort made,  
'Twas Jesus' might flowed forth through him to aid.

Each moment that we live

We too are casting shadows on our way,  
Throughout life's weary footpaths. Lord we pray  
That ours, like Peter's, be a healing ray.

In no life can we gauge

Unconscious influence's mighty share ;  
Daily our shadows fall, we know not where,  
And every look and deed their influence bear.



## Teachers in Council.

SUBJECT—*Sunday School Treats and Excursions.*

THE season has come, when we take our classes for a day to the country or the coast, and seek to spend a happy and profitable time with them there. Some are not in favour of this being continued, so we might have a friendly and free talk over the matter together. (a) The original object of such an outing was to give city children, who seldom see a green field, a day's enjoyment in the country, a very commendable thing, which both they and their parents generally appreciate. (b) The manner in which the day is spent, is what some object to. (c) Especially the games and sports, which are sometimes of a nature not calculated to impress our scholars that we are "not of the world." (d) Played too by the teachers for their own enjoyment, while little is done to amuse the children. (e) It ought to be very clearly understood that teachers go there to entertain and look after the children, and not to amuse themselves. (f) And that they stick to them all the time. (g) And control the amusements, so that nothing unseemly may be done. (h) Nothing that they could not look up to God and ask him to bless. (i) Then there would be no "old women's races," no "pitch and toss," nothing of a native unbecoming the Gospel of Christ. (j) Our scholars have expressed their astonishment at young men and women teachers "larking" together, and conducting themselves frivolously, which has a very bad effect upon them. (k) And should not be allowed if any are foolish enough to try it. (l) Do not allow one or two worldly-minded teachers to drag down the whole school to their level. Then I suppose we may say the treat will go on as usual, with everything to be arranged in a godly manner.

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

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**FELLOW-CITIZENS WITH THE SAINTS** (Chap. ii. 18-19).—Once strangers and aliens by nationality and nature, but now enrolled as fellow-citizens with God's saints, whose citizenship is in heaven (Phil. iii. 20). This is the common heritage of all the people of God. "Strangers and pilgrims" on earth (1 Pet. ii. 11), but citizens of the heavenly city (Heb. xi. 16, xii. 22). "Of the household of God"—a nearer relationship still. Children of God (1 John iii. 1), is the common calling of all who have received Christ (John i. 12). No more servants but sons: within the house, sharing the Father's presence and the Father's love—that love which for ever was set as Christ, is shared by all who are His (John xvii. 26).

**A HOLY TEMPLE** (Chap. ii. 20-22).—Here the corporate position of the saints is in view. Individually "living stones" (1 Pet. ii. 5), each having the same life as Christ, who is the Living Stone—the Rock Foundation (Matt. xvi. 16). Dug from nature's quarry, and in continuance builded together in Him who is the "Chief Corner Stone," the bond of their unity as well as the source of their security. This view of the Church being framed together and growing unto a holy sanctuary, in which the manifested presence of God shall ever dwell, embraces all the saints of all this age, from Pentecost to Parousia. It is the Divine, eternal side of the truth, which neither men nor demons can destroy. Verse 22—"In whom ye also are being built"—refers to a local and visible habitation of God, among His saints on earth, in whose midst He dwells as in His temple (1 Cor. iii. 16), "Holiness" becometh Thine house, O Lord, for ever.

THE MYSTERY (Chap. iii. 1-6).—This chapter is parenthetical. It tells of Paul's stewardship as the chosen minister of the secret which had not been revealed to saints of former ages, but which hid in God, awaited the appointed hour of its revelation to him, and proclamation in the Spirit to men. What is this mystery? Not the love of God to man; this was no secret (see Deut. xxxiii. 3). Not salvation by grace. This also had already been proclaimed (John i. 14). But that those saved in this day of gospel grace should be co-heirs of the promise and co-members of the body of Christ. That out from Jew and Gentile alike, a people should be taken by the Gospel, and united to Christ and to each other in the Spirit, in a closer bond than had ever been known among saints. Not the Gentile blessed *through* the Jew, as will be in days to come (Zech. viii. 23), but all who are of faith and in Christ, brought into a closer and more intimate relation than either Patriarch or Israelite had known. This was indeed a "mystery," but now it is "made known" in order to be received and enjoyed by God's saints.

UNSEARCHABLE RICHES (Chapter iii. 7-8). The vast possessions which the Gospel preached by Paul, and received by faith introduced the believer to, are here named—the "unsearchable riches of Christ." The word "unsearchable" is only once again found in the N.T. (Rom. xi. 33), there translated "past finding out." Yet this "untrackable" wealth, the "fulness of the Godhead bodily" (Col. ii. 9) dwelling in Him, is there for His people, to meet all their need and be used by them now as in eternity. All that, as the glorified Man, He has received from the Father, He makes over to His own (see John xvii. 2, 6, 8, 22), and the office of the Holy Spirit is to take of

these and make them good as a present possession to the saints (John xvi. 14). The measure of the enjoyment of these riches, will be the measure in which by faith they are laid hold of and possessed.

THE WISDOM OF GOD (Chap. iii. 10). Not only "rich mercy" (Chap. ii. 4), but "manifold wisdom" has been displayed in the outworking of the Divine purpose (Chap. i. 8). Not alone to the Church, the special object of Divine purpose and grace, but gazing upon that wondrous display, heavenly intelligences learn by means of the Church a great object lesson, what they never could have learned from anything seen in themselves, or other unfallen beings in celestial regions, what God—the all-wise, all-gracious God can do *for* and *in* ruined sinners, who are the materials out of which He is forming that Church in which He is to dwell for ever. Thus these sinless beings who "desire to look into" (1 Peter i. 12) such mysteries, are now being educated, while from above they behold God's purposes of grace being fulfilled here below.

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## The Word of God and Prayer.

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"**Y**OU have your Bible and you have your knees: use them," said an aged servant of Christ, who had long proved "the Word of God and prayer" (1 Tim. iv. 5) to be the two great sources of spiritual strength to his soul. The Word of God reveals Christ and all His fulness, and prayer is the means whereby that fulness is brought from Him to us. To the saints these resources are ever open. As the aged man of God said, it is ours to "use them. Spiritual health, power for service, godly walk and upright behaviour all spring from the Word of God and prayer.

## Notes on Bible Lessons for Sunday Schools.

NOTE.—These Lessons are from THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Tinted paper, perforated in Quarterly squares, to fix in Bible, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDRENS' ALMANAC and Bible Searching Text Book for 1901, has *all* the Lessons, a Daily Memory Text, and Portion to read with Sixty Bible Searching Prizes for *all* ages, 24 for 1s, 4s per 100, Post Free. These "Notes" are intended for the use of Teachers, and are suggestive rather than exhaustive. They should be prayerfully studied with the Bible Lesson and adopted to the necessities of the Class.

June 9th.—**The Ruler's Little Girl.**—Matt. ix. 18-26.

MEMORY TEXT—Eph. ii. 1.

*The Dead Maid—Scoffing Minstrels—Life-giving Saviour.*

The Jewish maiden already dead, but raised to life by the mighty power of Christ, has a dispensational bearing towards the nation of Israel, *now* as dead, yet to be revived and restored to her place of pre-eminence and glory. But the pathetic story has its precious Gospel lessons also. These are for the present, and are as follows:

**The Dead Maid**, (verse 18).—"Even *now* dead"—is the condition spiritually of every sinner, Jew and Gentile alike (Eph. ii. 1). Not merely sick, but dead to God, although terribly alive in sin (see Col. iii. 7).

**The Scoffing Minstrels**, (verse 24).—Hired flute-players (R. V.). Noisy crowd bewailing the dead, but unable to impart life or remove sorrow. Such is the world's efforts to assuage human woe, especially the world's religion. It cannot give life: it will even laugh to scorn the Life-Giver. Yet the Christ of the Gospel gives life to whosoever believeth (John iii. 16), and the Gospel of Christ assures that life to all such (John x. 28; 1 John v. 13).

**The Life-Giving Saviour**, (verse 25).—He entered the scene of death alone—"the people were put forth." Man can neither help nor hinder Him in His blessed work. "Jesus did it all;" He Himself alone. "His *own* self bare our sins" (1 Peter ii. 24). His *own* blood (1 Rev. i. 5) looses from them. His life is our's (Col. iii. 3).

**The Uplifted Hand**, (verse 25).—"Lay thy hand upon her and she shall live" (verse 18), was the father's request. Jesus took her by the hand—the answer. That hand is yet outstretched to save (Acts xi. 21), to raise up to heavenly blessing (Eph. ii. 6) all who trust its saving power.

June 16th.—**The Blind and Dumb Healed.**—Matt. ix. 27-38.

MEMORY TEXT—2 Cor. iv. 4.

*Dark and Helpless—Cry of Distress—Faith Exercised and Honoured.*

In the ruler's daughter it was the father's faith that was honoured. Here the sinner's own faith is brought into exercise, and as a result the blind receive their sight. The story here shews the sinner's need and helplessness, the power and willingness of Christ, and the way of blessing through faith alone, apart from works or merit.

**Blind and Helpless** (verse 27).—"Two blind men"—the blind leading the blind (Matt. xv. 14)—which only makes their destruction all the more certain. The condition of the sinner is spiritually blind (2 Cor. iv. 4). The first effect of the Word is, to "open their eyes" (Acts xxvi. 18), the next, to "turn them from darkness to light."

**A Cry of Distress** (verse 27).—"Have mercy on us"—a confession of need, an acknowledgment that Christ could meet it; just what the sinner always in some way acknowledges to God. They took their true place. "Just as I am." They honoured the Lord as "Son of David"—His Jewish title. Thus when sinners own their state, confess with the mouth the Lord Jesus (Rom. x. 9), believing in Him as the Risen One, they are saved.

**The Sinner's Faith.**—"Believe ye that I am able" (verse 28). "He is able to do exceeding abundantly" (Eph. iii. 20). "Able to save" (Heb. vii. 25), "Able to keep" (Jude 24). "Jesus is mighty to save." He will have the sinner's trust, His confidence, His "Yea, Lord." That is all.

**The Saviour's Power.**—"According to your faith be it unto you" (verse 29). His mighty power at once goes forth, in answer to their faith. "Their eyes were opened"—at once and fully—no slow process, no degrees. Blind the one moment, seeing Jesus the next. Such is the sinner's transition from "darkness to light" (1 Pet. i. 9), "out of" the one, "into" the other.

**The Testimony.** "They . . . spread abroad His fame." The saved one becomes a witness for Christ, telling others of Him. This is always God's order—salvation, praise, testimony (Psa. xl. 43). None can testify of Christ, but those that know Him, and all who know Him must and do witness to Him.

June 23rd.—**Twelve Messengers of Jesus.**—Matth. x. 1-13.

MEMORY TEXT—Mark xvi. 15.

*The Lord's Messengers—The Message—Receivers and Rejectors.*

The Lord of the harvest is here seen sending out His servants to preach and heal. Their ministry was limited to "the lost sheep of the house of Israel." The Gospel was that of "the kingdom," not the Gospel of God's grace as now preached to every creature. These distinctions should be observed, otherwise there will be confusion, and results expected which God has not pledged Himself to give. The narrative is full of Gospel and practical lessons nevertheless, which serve their present purpose to us, while leaving the dispensational fulfilment untouched.

**The Twelve.**—"Called by the Lord to be *with Him*" (Mark iii. 14), His companions, in order that they might be His witnesses (John xvi. 27). From His presence they went forth endowed with power to destroy the works of the devil. Yet, solemn to remember, one of them was "a devil" himself (John vi. 70), telling how a hypocrite may be found in the least likely circle.

**Preach and Heal** (verses 7, 8).—Jesus *did* as well as taught (Acts i. 1). He preached the Word, He went about doing good (Acts x. 38). The Gospel is to be preached, and the example of Christ shewn in His people (1 Thess. i. 5, 6). Christ received, the Gospel believed, brings healing as well as forgiveness (Psa. ciii. 2) to the soul.

**Lost Sheep** (verse 6).—Then as now the message was to the lost. To seek and save such, Jesus came (Luke xix. 10). When the sinner finds this out and owns, "I have gone astray like a lost sheep" (Psa. cxix. 1-16), he is not far from the Kingdom.

**The Message Rejected** (verse 14).—Some as ever, received, others rejected the messenger and the message (Acts xxviii. 24). The doom of the Christ-rejecter will be more awful than that of Sodom whose privileges were less. To reject the Christ of God, brings the "sorer punishment" (Heb. x. 29).

**Bringing Peace** (verse 13).—To all who welcomed the messengers of Christ, peace also came. So the Gospel received, brings peace to the soul (Rom. v. 1), blood-bought peace (Col. i. 20). The contrast here is worthy of note. A house must be "worthy" to get peace, but a worthless sinner gets peace through the blood.

June 30th.—**The Cities by the Lake.**—Matt. xi. 20-30.

MEMORY TEXT—Hebrews xii. 25.

*Highly Favoured—Solemnly Warned—Suddenly Cut Off.*

The cities by the Lake had been the scenes of the Lord's faithful preaching and mighty works. They had heard and seen more than others. Thus were they more highly privileged, yet more responsible. And these privileges despised, their doom would be the greater. The lesson here is a very solemn one to those who have long heard the Gospel and been accustomed to see others who have been subjects of its saving power. Although as cities they had rejected Him, to weary and needy individuals He gives the memorable invitation to come to Him for rest.

**Favoured Cities.**—Along the margin of the Lake of Galilee most of the days of the Lord's ministry were spent. On its shore He preached, in its cities He healed. From Bethsaida His first disciples were called (John i. 44), Capernaum was "His own city." In its synagogue He preached and healed. Thus was it exalted in privilege as many places and persons are yet.

**Mighty Works** (ver. 20). Life and healing then, salvation and conversion now, evidence the "might of his power" (Eph. i. 19). Every sinner raised from death in sin, to life in and for Christ, is a witness of it. To despise that work is to perish (Acts xiii. 40).

**Impending Doom** (ver. 23). Warned, yet unrepentant, the cities of the Lake have passed away: no trace of them is to be found. And their present judgment is but a prelude to what awaits them in "the day of judgment" (ver. 22) when their Christ-rejecting inhabitants shall stand before the great white throne, and the open books (Rev. xx. 11). So sinners "often reprov'd" (Prov. xxix. 1) are cut off now, and await their eternal doom hereafter (Heb. ix. 27; Ecccl. xi. 9).

**A Gracious Invitation** (verse 28.)—In the consciousness that He had done the Father's will, and notwithstanding His rejection at the hands of men, was yet the object of the Father's delight, Jesus turns to the weary and burdened sinner, who might be found there, with the gracious invitation, "Come unto Me." Rest to the burdened conscience He gives to the sinner; rest also to the weary heart. To those who "take" yoke, yielding subjection to His word there is a deeper rest, such as no outward circumstances can disturb.



July 7th—**A Sermon in a Palace.**—Jer. xxii. 1-19.

MEMORY TEXT—Psalm xix. 7.

*A Godless Life—A Hopeless Death—A Dishonoured Burial.*

From the temple on Moriah to the vogul palace on Zion, the prophet is sent with a solemn message of warning to King Jehoiakim, son of the godly King Josiah, who neither was of his father's faith, nor walked in his steps, but lived a lavish life of ambition and cruel oppression of his subjects. His father's love for the Word of the Lord, his holy fear as it was read, his obedience to it, and use of it in the administration of his Kingdom, were all for blessing. "It was well with him" (v. 16), as it ever is with these who "Seek the Kingdom of God" (Matt. vi. 33). But this young King evidently had no desire for God, or to walk in His ways, hence his fall. To honour God is to be honoured by Him. To turn the back on God and His Word, is to ultimately sink for time and eternity.

**The Faithful Witness.**—"Say, hear the Word of the Lord, O King." That word must be spoken faithfully to sinners, keeping nothing back (Acts xx. 20) whether they will hear or forbear. The results are with God, the testimony with us.

**The Warning Word** (verses 7-9).—There was no mincing of the message, no preaching *before* royalty, but solemn deliverances of God's warning word. To be free from blood, the watchman must warn (Ezek. xxxiii. 8) sinners old and young of their danger and their doom. The issue now to Christ-rejecters is as clear now (John iii. 18-36: Acts xiii. 41) as it was then. Let it be sounded forth.

**Past Redemption.**—"Weep not for the dead" (v. 10), there is no hope for them. Their die is cast, their doom is fixed. His is a hopeless death, a dishonoured burial. "Weep sore for him that goeth away"—the unsaved, Christless sinner. Lay hold of him, plead with him, ere it be too late.

**No Lamentation.**—"They shall not lament for him" (ver. 18). The sinner dying without Christ, great man of the world as he may have been, passes away unmissed, unmourned. The place that knew him, knows him no more. While the righteous is held "in everlasting remembrance" (Psr. cxix. 6). So the Christian, the saved one, has the best of it alike for time and eternity.

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City, Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

NEW YORK.—“A Conference of Sunday School teachers and others interested in work amongst the young was held here last month. There is real need for a stirring up of interest among God's people in this important work, and we hope this may be the means of increased fellowship in seeking the salvation of the young.”

PORTLAND, OREGON.—“The Lord has given blessing amongst the young folks here. Quite a few have been saved lately.”

GLASGOW.—“Some of the young folks who professed conversion during the meetings held specially for them in this part of the city last month, go on nicely, and we are seeking to help them on in the truth of God. This alone will keep them separate from the world, and following on to know the Lord.”

FOOTDEE.—“The young people who were converted here during the winter go on satisfactorily. They meet together for prayer and reading of the Word. By these they should go on—growing and going.”

TENT MEETINGS.—Many of the Lord's servants who preach in tents have a Children's Service at 6 o'clock each evening. This is usually a help in bringing out their parents, and has been much used in the salvation of the children themselves.

NEW REWARD CARDS.—To meet the desire of those who want a chaste Reward Card, with distinct Gospel texts, we have prepared six packets, each containing twelve cards at 4d each, and six packets at 3d each. Teachers should see these.

PICTORIAL LEAFLETS.—Hymn Sheets and Cards for use in Children's Services in Tents, Open-air, and Seaside, in great variety.

GOSPEL TEXT SHEETS.—Many teachers complain of not being able to get sheets with *distinct* Gospel Texts for their classes. We have prepared 6 Penny Sheets, with long and short clear Gospel Texts to meet this need. 12 Assorted Sheets, 1s post free.

SCHOOL REQUISITES.—Class Registers, School Bells, Boxes for Contributions, Tickets for Treats, Tea Meetings, and all Sunday School Requirements kept in stock, and promptly sent *post free* to any address.

# Trumpets and Lamps ;

OR, THE TESTIMONY OF THE LIPS AND THE LIFE.

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**T**HE victory wrought by the Lord in the days of Gideon over the hosts of Midian, has in it lessons we may learn with profit to our souls, in this day of the Gospel's triumphs among the sons of men. The instruments made use of were a trumpet to sound and a lamp to shine. When the three hundred chosen and tried men, who had set the Lord's cause and claim before their own comfort, and thus proved their true-heartedness to Him, went down to the camp of the Midianites, each man carried a trumpet and a lamp in an earthen pitcher. At the appointed signal, the three hundred trumpets sounded out loud and clear, and at the same time the earthen pitchers which contained the three hundred lamps were broken, thus allowing their light to shine forth, and the Lord did the rest. He gave the victory by these instruments. The sound of the trumpet and the shining of the lamp, clear and bright amid the darkness, were the weapons He used (see Judges vii. 19-22).

We also who serve the Lord Jesus in this Gospel day, have the trumpet and the lamp ; in other words, we are called to testify the Gospel of Christ with our lips, to sound aloud with clear and certain sound the Gospel trumpet, and to manifest in our lives the life of Christ. These are the instruments that God is using to deliver sinners from the devil's grasp, and to bring them into the Kingdom of His dear Son. But to see the hand of the Lord go forth in saving power, there must be this double testimony of the lips and the life. The one without the other will not suffice. A clear trumpet sound, heralding forth the Gospel to every creature (Mark xvi. 15), is no doubt of great importance, but if it is not backed up by the testimony of the

life, it will be sound without light. And the Lord has told us that "the life is the light of men" (John i. 5). What sinners hear is only beneficial or otherwise, by what they see. This is a law of the kingdom, and in no sphere does it obtain more fully than in seeking the salvation of the young. What *they* hear, they accept or reject according to what they see in the ways of those who speak to them. If parents or teachers tell with the lips that they are Christ's, that He has saved them, and that they are on the way to heaven, they keep their eyes open to see if the lives of those who so speak are the outshining of their confession. In other words, they watch whether they *live* what they *preach*. If they fail to see the clear shining of the Christ-life, they give little credence to the testimony of the lips, but if through God's grace they see in those who tell them of Jesus and His saving power, a manifestation of the Christ-life and the Christ-spirit, this is bound to leave a lasting impression on them, and either now or in days to come, will be honoured by God as the instruments in their conversion.

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### In Love with the Work.

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"**I** BEGAN to teach a class in our Sunday School six months ago, and I must say I have fairly fallen in love with the work. It is truly grand to see the Gospel doing its work in leading the dear children to the Saviour." Thus writes a young worker of his first experiences of Sunday School work. He is "in love with the work," and while he is in this condition no doubt all will go happily. But it is just the lack of this, that makes the wheels of service drag so heavily with some. What they need is the motive power our young friend speaks of, and this can only be got at love's true fountain—the heart of God.

## The Servant's Path.

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“ **F**o me to live is Christ,  
To die is gain ” ;

Blest pathway mine, through earthly scenes  
Of joy and pain.

Ever my feet to place  
Where HIS have trod,  
Who lonely walked, forsaken stood—  
Faithful to God.

HE wills me this employ,  
Untold delight,  
Tracing *His* blessed footprints out,  
Morn, noon, and night.

I learn, midst daily cares,  
*My will* to lose,  
Christ, in my body magnified,  
Ever to choose.

No weary path is mine,  
No doubtful fight,  
Bright for me beams the “Star of Day,”  
Far spent's the night.

Daily “*to live is Christ,*”  
Oh blessed life !  
Whence are for me for ever fled  
Fear, doubt, and strife.

Such be my life below,  
And I content,  
For those for whom my Saviour died,  
Spend, and be spent.

## The Worker Hid.

**T**HE late C. H. Spurgeon tells of a journey through South London during the time of "lighting up" the street lamps. Lamp after lamp was lit up, and threw off its light, until a perfect illumination was the result. "But," says Mr Spurgeon, "I never saw the lamplighter." The work was manifest, the worker hid. This is just how it ought to be in the service of the Lord. The servant is not to exhibit himself, but His Master. One who knew and served Him well could say, "We preach not ourselves but Christ Jesus the Lord" (2 Cor. iv. 4). His aim was to shed forth the light of the glorious Gospel of Christ, to attract and exalt the Son of God: to win hearts for Him. This is the sort of service that is much thought of in heaven, that has the Lord's blessing now, and will have His "Well done" hereafter. But alas! how little there is of it. It is rare to see the work without the worker. Ours is a day of men "booming" their own service, and getting others to do it for them. It is sickening to read the inflated "Reports" of what those best able to judge know to be little else than sham, a heap of empty profession, an advertisement of the preacher, to enable him to sustain his reputation and let him be "taken up" for a time. All this is quite apart from the way of the Lord, the Spirit of Christ, the teaching of the Word. Those who serve the meek and lowly One, if they would be vessels meet for His use, must be content to be of little account here, not only in the world, but in the Church, and among fellow-servants; yea, if they are true followers of the Pattern Servant, they will gladly *efface* themselves, and like one of old, joyfully say "He must increase, but I must decrease" (John iii. 28). This is the true spirit of the servant of Christ.

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

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THE WHOLE FAMILY (Chap. iii. 14-15).—This second prayer of the Apostle, which regards the believer's *state* rather than his *standing*, his *condition* rather than his *position* is addressed to "The *Father* of our Lord Jesus" as that in chap i. is to His God." It is the family rather than the kingdom; love rather than glory. Both are Christ's therefore ours, but the family is the higher, "The whole family," or "every family" embraces the whole redeemed and angelic host above, saved Israel and the nations on earth in days to come. All have their names, distinctions, positions assigned to them by Him, "of whom are all things" (Rom. xi. 36). And all will be handed back to Him by Christ, when the effects of redemption shall have been fully owned and all brought into subjection to God (1 Cor. xv. 28). Now men, and even believers are sundered and scattered by sin and self-will, but under Christ all shall yet be headed up and "gathered into one" (chap. i. 10).

WITH MIGHT BY HIS SPIRIT (Chap. iii. 17).—The source of the believer's strength is here revealed. It is not in Himself but in the Father, and He bestows it no niggardly measure, but according to "the wealth of His glory." He gave His Son unasked, undeserved, because He loved a world of sinners (John iii. 16; Rom. v. 8). He gives His Spirit to His sons (Gal. iv. 6), to make them "mighty through God" (2 Cor. x. 4), and the sphere in which the Spirit operates is in "the inner man." And this strength is not to be manifested by deeds of valour without, but to form and keep a condition of heart in which Christ may "dwell"—or have a settled abode, as the word implies. Dwelling

there as in His own proper home, faith becomes daily more acquainted with Him, and like a plant becomes "rooted" in His love, and "grounded" so as to be unshaken as a house built upon a rock. Thus shall the saint be enabled to grasp and enjoy with all saints what is the scope of that wondrous inheritance to which they have been introduced.

**THE FULNESS OF GOD** (Chap. iii. 18-19)—The grand climax of the prayer is here reached. The strength of the Spirit, the indwelling and love of Christ, known, enjoyed, leads upward and onward to that which is infinite. "Filled into—or unto—all the fulness of God," not *with* for that would be impossible. As the fishes gambol in the mighty ocean, so the saint thus led on and into the deep experimental knowledge of God, is filled and satisfied with Himself. His thirst is satisfied (Psa. lxxiii. 1, 5); His joy is full (1 John i. 4). This plentitude is not for a favoured few it is within reach of all, and the way is here made clear, "Empty vessels, not a few" (2 Kings iv. 3) are all that it requires. These brought to the source of supply, are filled up to their utmost capacity—filled unto all the fulness of God.

**EXCEEDING ABUNDANTLY** (Chap. iii. 21).—The fulfilment of this grand climax of all the believer's hopes and aspirations here, rests with God, who is "able" as surely as He is willing to do beyond all we "ask" or understand of His mighty wealth of blessing, and this ability is according to the power of the Spirit who first raised up Christ (chap. i. 20) quickened us (chap. ii. 1), who now indwells and works in us. There is no limit to His power. He is able to subdue all things unto Himself (Phil. iii. 21), and the more the saint is yielded to His gracious action, the more shall he prove its increasing measure. And thus now, as in ages to come, glory shall be to Him in the church in Christ Jesus.



## Notes on Bible Lessons for Sunday Schools.

NOTE.—These Lessons are from THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Tinted paper, perforated in Quarterly squares, to fix in Bible, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDREN'S ALMANAC and Bible Searching Text Book for 1901, has all the Lessons, a Daily Memory Text, and Portion to read with Sixty Bible Searching Prizes for all ages, 24 for 1s, 4s per 100, Post Free. These "Notes" are intended for the use of Teachers, and are suggestive rather than exhaustive. They should be prayerfully studied with the Bible Lesson and adopted to the necessities of the Class.

July 14th.—The Lord Our Righteousness.—Jer. xxiii. 1-8.

MEMORY TEXT—2 Cor. v. 21.

*Man's Failure and God's Purpose—Twofold Provision for a Twofold Need.*

Like a brilliant star, shining out amidst the darkness of the night, is the prophecy of the 5th and 6th verses, surrounded as they are with a woeful description of man's depravity.

**Man's Ruin.**—This is a principle conspicuous in the Old Testament. From the time when the entrance of sin threw around Eden's fair scene the mantle of death and misery, until the promise of the coming "Seed" (Gen. iii. 15) lighted up the gloom.

**God's Purpose.**—Right down the ages, God delighted to shew athwart the dark background of man's increasing guilt, the "altogether lovely" form of the Man of His purpose. In the prophets this is specially noticeable. Nowhere does man's wanton indifference to the claims of God appear so manifest; nowhere does the finger of hope point so frequently to the coming Saviour. Of all the Divine titles in the Old Testament few convey such blessed meaning to the sinner as **Jehovah Tsidkenu**—the Lord our Righteousness. How eagerly repentant Israel, who had gone about establishing their own righteousness (Rom. x. 3), shall "look upon Him whom they pierced" (Rev. i. 6), and claim Him as "our Righteousness," while no less eagerly the sinner now convinced by the Spirit of God of His sin and total unfitness for the presence of God, embraces "Jehovah Tsidkenu."

The title here suggests at least two lines of thought. First, **Judicial Righteousness** has been provided for the sinner. He had laid himself open to the "wages of sin" (Rom. vi. 23), and all their awful consequences; "condemned already" (John iii. 18),

he only awaited the execution of the sentence, but the work of Christ on the Cross introduced a new factor into the situation. The extreme penalty of law has been satisfied; Divine Righteousness has been propitiated, and now the sinner who by faith avails himself of the provision made is not only acquitted and pardoned, but "justified" (Rom. v. 1) from every charge of sin, and joyfully finds that **Jehovah Tsidkenu** is now on his side, and the righteousness which would have insured his damnation now ensures his salvation. Notice the connection between *salvation and righteousness* in verse 6. Then again, the sinner was *morally* ruined; corrupt in nature, as well as practice; guilty of sins of omission, as well as commission; but the salvation of God has provided for this too.

**Righteousness in Resurrection.**—Not only has the death of Christ given him a title to the presence of God, but joined to Him in resurrection; all the value of the peerless work and person of His Saviour is imputed to him (2 Cor. v. 21), and therefore he has ample *fitness* for "the holy place as well." The returning prodigal received not only the reconciling kiss, but "the best robe" as well. What a treasure in the Lord our Righteousness.

July 21st.—The Prophet and God's Word.—Jer. xxiii. 15-32.

MEMORY TEXT—2 Tim. iii. 16.

*The Word of God—The Fables of Men—Chaff or Wheat.*

The condition of things described in this passage, in the main is very much that which prevails to-day. The heart of man has exactly the same tendencies in every age, hence the Word of God in its analysis of things then is the only true standard for the present.

**Abandoning God's Word.**—The awful results of abandoning the Word of God are seen here. Once men have turned their backs upon the message of God, they become the easy dupes of any new-fangled doctrine, or for that matter of the "visions of their own heart" (verse 16). Proud of his own wisdom and discernment, man refuses to submit to the Word of God with its heart-searching doctrines, is "blinded by the God of this world" (2 Cor. iv. 4); lulls to sleep the voice of conscience, which gradually ceases to reprove, and passes on to be disillusioned in eternity.

**A False Gospel.**—Nothing pleases the sinner better than a sentiment like this—"The Lord hath said, *ye* shall have peace."

Eagerly he snatches at anything pretending to have religious authority, which would confirm him in his ways, and bitterly he resents the "faithful "wounds" of the sword of the Spirit.

*The false doctrines and their results* are given in verse 22. Instead of leading the people to God, they led them further away from God.

Romanism and Rationalism have the same effect to-day. Infidelity in an individual or a nation throws open the gates for the devil and his minions to march in, and there is no limit to the sin of the man who invites such masters as these, he becomes but a helpless tool in their hands (see Mark vi. 4). Popular preachers and religious teachers to-day, are those who pander to the natural desire of man: give him "rope enough" (even though it be to hang himself), "liberty" to do as his conscience (?) dictates; this generous broad-minded spirit suits the depraved heart of man exactly. But "*What is the chaff to the wheat?*" saith the Lord (verse 28). When the whirlwind of the Lord "sweeps away "the refuges of lies," what awful consternation shall the sinner's be when he finds each sentence of that faithful Word fulfilled before his eyes.

***The All-Powerful Word.***—The Word is still Jehovah's agent: it has lost none] of its ancient power (verse 29): it is still the searching fire: it is still the powerful hammer that breaketh the rock in pieces. It is the only effective barrier against the forces of sin and Satan in the world to-day. Therefore "*Preach the Word.*"

July 28th.—A Faithful Message.—Jer. xxvi. 1-24.

MEMORY TEXT—Acts xxiv. 25.

*Religious, but Rebellious—Defiance, or Submission—Surrender.*

God always warns before He punishes, yet men disdain the warning as harsh and unreasonable (2 Peter iii. 4). Jeremiah is commissioned to sound the warning cry to guilty Israel, exactly in the terms God has given him, and for this purpose takes his stand in the centre of religion, "in the court of the Lord's houses," where professing worshippers formed his audience, and priests and princes his critics.

***Religious Hatred.*** — Strange it might seem did not Scripture again and again bear out the truth of it, that the professors of religion were the bitterest enemies of the truth of God. Here was the kernal of Judah's sin, and the messenger of Jehovah

goes straight to the point. The enmity of the heart of man becomes at once apparent, they demand the life of the man who exposes their sin, as later they demanded the life of "the Faithful Witness" (Rev. i. 5) at Pilate's bar. He brought God and His righteous requirements too close to them, they rebelled, and threw down the gauntlet to the God who had done so much for them.

**Insulted Pride.**—"This man is worthy to die, for *he hath* prophesied against this city." The insult to their city became a convenient excuse for the damages done to their guilty consciences, and proudly rejecting the warning they would have carried their hostility to the length of murder, but for the intervention of the princes. The same proud spirit dominates the hearts of sinners to-day. Soon the long suffering of God will cease to plead and entreat (2 Cor. v. 20), and they shall become the footstool of the the glorified Man whom they disowned, and suffer the vengeance of eternal fire.

**Surrender, and Submission.**—Pleasing it is to notice that in that rebellious crowd there were a few whose hearts had been reached by the straightforward words of the prophet in verse 13. "*He hath spoken* to us in the Name of the Lord." Humbling as it was they submitted the message, and believed it to be the Word of God. Happy the sinner who does so still!

August 4th.—**A Birthday Feast.**—Matt. xiv. 1-12.

MEMORY TEXT.—Luke xii. 4.

*A Wicked Woman—A Flattering Girl—A Feeble King.*

John the Baptist, the forerunner of the Lord, and fearless witness against sin, had dropped off the scene: the ruthless Herod Antipas had seized him and shut him up in a lonely dungeon on the shore of the Dead Sea. His work has not been in vain: he had made straight paths for the feet of the Lord he loved; and in chapter xi. we see the Lord again and again brings the testimony of His servant before the people. We have seen in the days of Jeremiah the bitter enmity of the natural heart against God (Jer. xvii. 9), here that enmity is manifested against His Word and His faithful servant John.

**A Scene of Revelry.**—The world's great men have their birthdays celebrated, but the birth of the Son of God was unnoticed and unknown (Matt. ii. 1-3). His death was made the object of

their scorn (Matt. xxvii. 39-43). Here at the birthday feast the man who, for the truth's sake hated John, fills up the cup of his iniquity by yielding him up to death.

**The Dancing Girl.**—In her we have a sad example of the frivolous, gay, and godless worldling, with flattering smile, whose aim is to please, yet who in the same breath can demand the death of heaven's noblest witness. "Instructed by her mother," whose hatred was more deep and determined, we learn how easy tools poor worldlings are in the devil's hands for his purposes.

**The King's Promise.**—More concerned for his own honour, than for the life of the man whom he secretly believed to be a prophet of God, he yielded to the blood-thirsty woman, under whose power he was, and John the beloved the faithful was slain. Thus the ungodly, for the time, seem to triumph, and the righteous to suffer (1 Pet. iii. 14. with 1 Pet. ii. 21). But the day of retribution will come (Jude 15), when Herod and His co-murderers shall have righteous judgment, and when John shall have his recompense and reward.

**Telling Jesus.**—In their distress the sorrowing disciples of John went and told Jesus. He yet sympathizes with (ver. iv. 14), and hears the cry of His own in the day of their distress (Psa. cxvii. 6). The Christless worldling has no one to go to in the hour of need—for the world will not profit him then—but the believer has Christ for life, as well as for death and eternity.

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## Echoes from Busy Fields.

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**NURSING THE BABES.**—"Quite a number of our Sunday Scholars were born into the family of God lately, and we are having plenty of happy work nursing the babes. It does mean much work, but it is joyful service."

**FRESH LESSONS.**—"We greatly enjoy the lessons in Jeremiah; they are quite fresh and out of the ordinary beaten path of subjects. Our scholars like them, and best of all they are brimful of sound, searching, gospel truth: just what they need."

**GOOD SINGING.**—"The singing in our school used to be rather poor. Many remedies were tried, and an instrument was hinted at as the only remedy. But God came in, saved a number and put a new song in their mouths. The singing is grand now, and life in it."

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City, Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

We hear of large and interesting gatherings of young folks in several of the Tents which have been pitched in larger towns for the preaching of the Gospel, and workers on holiday at the seaside are also sowing the seed and telling "the old, old story." The Lord abundantly bless His Gospel, and win many young hearts to Christ.

PLEASANT POINT, CANADA.—"Our little school here has increased to eighty, and we are much encouraged. The children greatly appreciate *The Young Watchman*, and carry it home to their parents, who read it eagerly."

WEST BOWLING, BRADFORD.—"Twelve years ago our school was held in a cottage of one room, and our scholars about 50. In 1892 we moved to the Gospel Hall, where our numbers increased, until we numbered 190. Then our space became too little, but thank God, a gallery has been added, where three more classes can be accommodated. God has blessed His Gospel, over 40 have professed conversion, 20 of whom are in fellowship with us."

WISHAW.—"A number of young folks attend the Tent meetings here, and several have professed conversion."

WASHFORD, SOMERSET.—"The Lord has saved a number of boys and girls here during a series of special evangelistic meetings held in the village. A "dinner-hour" service was held at the village school, which children from many parts attended, and some were truly brought to Christ."

BRISBANE, QUEENSLAND.—"The Lord's work amongst the young is not without its encouragements here, for we have had the joy of seeing some bright cases of conversion, with lives adorning the doctrine of the Lord. But we long for and look for greater things, such as we read of in the "Magazine" in other parts. God has just called from us to his rest, our dear brother, Mark Kerr, whom you knew well, and who, with his wife, had a real interest in the Lord's work amongst the young."

TWELVE NEW SHEETS of Sunday School Tickets—short, medium, and long; distinct Gospel Texts. The 12, post free, for 1s 9d to any address.

# Demas, the World-Lover.

A WORD TO ALL WHO SERVE THE LORD JESUS CHRIST.

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**T**HREE, the name of this individual appears on the sacred page, in each case by the pen of the apostle of the Gentiles, to whom he was evidently well-known. Although in each case the record is brief, there are lessons of solemn interest to be gathered from it by all who in this day of great activity, professedly share in the service of the Lord Jesus.

First, his name appears in noble company. "Marcus, Aristarchus, *Demas*, and Lucus, my fellow-labourers" (Phil. 23). Here he is closely associated with Paul in Gospel service, and bears the honoured name of his "fellow-labourer." It may safely be assumed that then he was right with God, and godly in walk, otherwise Paul would not have been under the yoke with him, for he was most particular in the choice of his fellow-workers, as we know from Acts xv. 38).

The SECOND mention of his name is in Col. iv. 14, where, as the last of seven co-workers of the apostle, he is simply named, without one word of commendation of himself or his service, while each of the other six have some word of honour attached to their names. Does this silence of the apostle's point to the fact that he discerned in Demas back-sliding in heart, and a return to the spirit of the age, although, as yet, maintaining his place among the Lord's true people and servants? That such is possible we know too well. And the fact that no word of commendation follows his name, seems to indicate that Paul had his suspicions concerning him; and by his words of approbation bestowed upon others, contrasted with his silence regarding Demas, that individual might be made to feel as John Mark on a former occasion had (Acts xv. 37), that his ways were

not according to the Word of the Lord or his service well, pleasing to his Master.

The LAST time his name appears on the sacred page is in 2 Tim. iv. 10, "Demas hath forsaken me, having loved this present world." Solemn words! He had evidently abandoned the place of service *for*, and of separation *to* God, even in name, and gone back to that world on which already his heart had been set. And it is especially solemn to remember, that no word or hint is given of his restoration to God, or to the fellowship of his brethern, a result which God in grace would scarcely fail to put on record had it occurred.

Here, then, beloved brethren, in Christ is a beacon light erected on a sunken rock for our warning. The ruin of Demas was not compassed by some glaring sin of the flesh, or sudden attack from the devil. There is nothing to indicate that he had fallen under any form of sin, at which the world would point the finger of scorn. It was the gradual and subtle power of the world gaining hold upon his heart, that drew him from the path of service for and separation to his God. His heart was first won, his feet followed. Once the world and its ways gain admission to the heart, and are cherished there, it is only a matter of time, when the ways and actions follow, and finally, the man himself, soul and body, is found in the present world, not in every case abandoning the profession of Christianity, but stripped of all spiritual power, a stranded wreck of his former self. God grant that we may be warned and keep a jealous watch, lest this wily foe by stealth, gain the power over us as it did on Demas, and lead us from God, His people, and His service, into the ways of "the present world," from which few are ever fully recovered for the service of their God.



## Teachers in Council.

SUBJECT: *Suitable Lessons for our Sunday School Classes.*

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IT has been suggested, that we spend our evening for conference on practical subjects, on the consideration of Lessons suited for our Classes. Some are of the opinion that instead of having a variety of subjects, or that each teacher may have a lesson for his own class,—which is considered objectionable in that it gives no cohesion to the teaching in the school—there ought to be one subject for the entire school, and each teacher to use it according to the capacities of his scholars. (a) That is certainly the only way to secure unity in the teaching. (b) And allow any of the teachers to speak to the school as a whole. (c) Some think it is going back to “system” to have arranged lessons. They have an idea that it hinders the Spirit from giving the needed word. (d) The same objection is urged against a preacher announcing his subject. But those who make it, seem to forget that the Spirit can “guide” to the right message days or weeks before, as easily as minutes. (e) And it is rather remarkable, that those who object on this ground, seldom have anything either *fresh* or well thought out to give, usually a “jumble,” without care or cohesion. (f) A lesson may be adapted to suit any class. (g) Yes, in my infant class, I take the simplest point in the story, while Brother B., who has the senior class, will likely use all. (h) I am satisfied that fixed lessons, such as are given in the “Scheme,” are what should be used. (i) The objection made by some as to the Spirit’s leading is very weak. They are not tied down to the words they are to speak. We will consider another night, what such lessons should contain.

## The Bible Students' Class.

**SUBJECT:** "*THE EPISTLE TO THE EPHESIANS.*"

**WALKING WORTHILY** (Chap. iv. 1-2)—First the calling and position of the believer is set forth, then a walk corresponding to it is enjoined. The first three chapters have been likened to the first word spoken to the impotent man at the Beautiful Gate of the Temple (Acts ix. 16)—“Rise up:” the latter three to the second word—“and walk.” To walk worthily of his vocation is the Christian’s business here, not to “walk as men” (1 Cor. ii. 3), or “as other Gentiles” (chap. iv. 17), but “worthy of God” (1 Thess. ii. 12), and in His truth (2 John 4), in love towards each other (chap. v. 2), “circumspectly” (chap. iv. 15), and “in wisdom” (Col. iv. 6) towards them that are without. The verse that follows, tells the moral characteristics of such a walk, all of which were seen in all their fulness in Christ.

**SEVENFOLD UNITY** (Chap. iv. 3-6).—“One” is the key word of this Epistle. “The unity of the Spirit” is Divine and eternal. No man can break it, but life and conduct may deny it. Hence the exhortation “giving all diligence to KEEP the unity of the Spirit in the bond of peace.” The sevenfold unity here set forth is divided into two sets of three, followed by a seventh or perfect link. First: “One body,” formed by (1 Cor. xii. 13) “one Spirit,” with “one hope”—the Lord’s coming set before it. Second: “One Lord,” whose rule is expressed in “one faith” (Jude 3), and confessed in “one baptism”—the human side. “One God and Father of all”—the originator, executor, and final goal of all. God shall be “all in all” (1 Cor. xv. 28). These are great things, cardinal truths of the faith, which ought to form our minds, direct our thoughts, and dominate all our actions, Godward and manward.

THE ASCENDED CHRIST (Chap. iv. 7-10).—He who descended to the death of the Cross, and was laid in the grave, has now, as the glorified Man, ascended “far above all the heavens,” to the throne of Heavenly Majesty, from whence He will yet fill all things with His glory and with the savour of His Name (Psa. lxxii. 17-19). True, we see not yet all things put under Him (Heb. ii. 8): for a while the fallen usurper, whose power has been for ever nullified by the Conqueror even in his own domain (Heb. ii. 14), is allowed to hold his goods in peace (Luke xi. 21). But when He who has already acquired the world by His blood (Matt. xiii. 44), shall take possession of it by His power, the usurper's hold shall be broken, and creation's groan shall cease (Rom. viii. 22). Even now the saints “see Jesus crowned” (Heb. ii. 9), own Him as their Lord (1 Cor. xii. 3), and wait as strangers on earth, till that day when the Rejected One of earth shall reign.

GIFTS FOR MINISTRY (Chap. iv. 11-12).—As thus exalted the Lord Jesus has received gifts (Acts ii. 33), which he bestows upon men—not angels, but those who have themselves been “led captive” by the Lord Jesus from the captivity of sin and Satan. These are to be continued till the formation of the Church, His body, has been completed. “Apostles and prophets” are in the foundation (Eph. iii. 20): personally they are not found in the church later, but their inspired writings minister still. “Evangelists”—for the *extension*, “pastors and teachers” for the *edification* of the church, but these are not to absorb all ministry, or become a separate clerical class, as distinct from the “laity,” but are given with a view “to the perfecting of the saints for the work of the service,” or to equip the whole rank and file for active work *without*, and for the upholding of the

body of Christ *within*. Had Christ's gifts been thus used, how different the result would have been from what it is.

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## The Characteristics of Love.

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**I**N the Corinthians xiii. we have a full portrait of true love, that is, love which is according to God—not the world's charity. The two are entirely distinct. The world has its etiquette and its system of manners, which no doubt, as between man and man, is all right, but not the standard for God's people. The "code of morals," which the world has as its standard, must not be adopted by the servants of Christ. In the kingdom to which they belong, another statue book is used, and another standard obtains. The love enjoined on the servants of Christ is here described, and was fully exemplified in the Lord Jesus. One outstanding feature of Divine love is, here said to be, that "it doth not behave itself unseemly." And the very next is, "seeketh not her own." Selfishness and lack of courtesy, even in little things, indicates that love is lacking. For example, love will never give the cold shoulder to a fellow-servant in the kingdom of Christ; it will never exalt itself at the expense of another; it will never do anything that will "cut" one who loves the Lord, or belittle a fellow-servant before others; it will never ruthlessly set chief friends at variance, or cause any by its words or examples to wander from the Lord's ways. It is easy enough to speak and write, extolling large-heartedness and "love to all saints," but if in matters such as these neither is shown, what then? True, love ever bears the mark of consideration of others. It never acts independently, but "gives all diligence to keep the unity of the Spirit, in the uniting bond of peace."

## Notes on Bible Lessons for Sunday Schools.

NOTE.—These Lessons are from THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Tinted paper, perforated in Quarterly squares, to fix in Bible, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDRENS ALMANAC and Bible Searching Text Book for 1901, has *all* the Lessons, a Daily Memory Text, and Portion to read with Sixty Bible Searching Prizes for *all* ages, 24 for 1s, 4s per 100, Post Free. These "Notes" are intended for the use of Teachers, and are suggestive rather than exhaustive. They should be prayerfully studied with the Bible Lesson and adopted to the necessities of the Class.

August 11th.—A Stormy Voyage.—Matt. xiv. 22-36.

MEMORY TEXT—Isaiah xxvi. 3.

*Disciples and Multitude—Sinking Sinner and Mighty Saviour—  
Safe to Shore.*

The story here, is full of beauty and of meaning, alike in its Gospel teaching and encouragement to those who, although disciples of Christ, are weak in faith, and at times filled with doubt and fear. The Lord Jesus is ever near with the word of cheer and the hand of power, to uplift and stablish all who are truly His. None of them can ever perish. He who saved them and separated them from the world, who is for them now on yonder home, will surely uphold and keep them all till the storms of life are hushed to rest, and the shore of eternity reached in wondering joy and worship.

"**Jesus Constrained** His disciples to get into a ship" (verse 22), gently withdrew them from the crowd unto Himself. This tell His way of separating His own from the world (John xvii. 14), yet leaving them for a time in the world (verse 18) and directing them to "the other side"—the eternal shore. "*He went into a (the) mountain apart*" (verse 23, R. v.) Figure of His present place at God's right hand from whence, though separated from His own, He sees them "in the midst of the sea," and is engaged praying for them (see Heb. vii. 25). Contrary winds and waves of distress tell how, "through much tribulation" (Acts xiv. 22), they reach the kingdom.

**The Fourth Watch** (verse 25).—The darkest, coldest hour, the last before the dawn, Jesus then appears. He comes down to succour and to gather His own. This He will do at His coming, as the morning breaks (1 Thess. iv. 16). The word of cheer, "**It is I,** be not afraid," assures their troubled hearts. Peter here represents the individual soul, invited by Jesus to "come" to Him. Stepping

out on the troubled water at His call, the walk of faith. As long as his eye was on the Lord, he walked on in safety, but looking at the waves he took his eye off the Lord and sank. Then, feeling his need he cried, "**Lord save me.**" It is when the sinner finds himself sinking into hell, that he casts himself on Christ, and immediately His mighty hand is outstretched to save. Thus too with the believer in the day of his distress. Saved and peaceful, he reaches the ship in company with the Lord, and all worship Him, even before they reach the shore.

August 18th.—**A Mother of Canaan.**—Matt. xv. 21-28.

MEMORY TEXT—John vi. 37.

*Our Earnest Seeker—A Confessed Sinner—A Willing Saviour.*

The story of this daughter of Canaan, one of an accursed race (see Deut. vii. 1-2 : Judges i. 28), sets forth very fully the Lord's way of meeting and dealing with sinners who have no religious pride, such as the Scribes and Pharisees with their forms and ceremonies, from whom He had just come. This one knew and owned her need, but at first she did not come as a sinner without claim or title ought to come to Christ. She came to the right Person, but in the wrong way, and He who, while He never cast a sinner out or turned one empty away, was yet Light as well as Love, full not only of grace, but of "grace and truth" (John i. 17). Hence His way with this woman is illustrative of His way with sinners still, bringing them to take their true place and own their need, ere He opens the treasures of His grace and power to their faith.

**A Woman of Canaan** (verse 22).—An alien and a stranger (Eph. ii. 12), not one of the house of Israel to which He came (John i. 11).

**"Have Mercy on Me"** (verse 22).—No attempt to hide her need. She makes a full confession of her daughter's condition. Yet to this "He answered her not a word." Although His heart was full of compassion for her, He could not meet her on false ground. "As Son of David," she had no claim upon Him.

**"The Lost Sheep of the House of Israel"** (verse 24).—naturally in covenant with God, spiritually lost to God. Her second appeal—"Lord help me" (verse 25)—is on broader ground, but not the true place of a sinner. Christ is not the Lord of the unsaved: they need to know Him first as Saviour (Luke ii. 11).

This also the Lord repelled by saying in effect she was a dog without a claim to "the children's bread." Did this hard saying drive her to despair? Nay! She accepted the name, owned it as good enough for her, and as a dog would be content with a crumb. This was enough. "**Great faith**" the Lord called it, and gave her in full measure all she desired "that very hour" too. Immediately he takes his place as sinner, Jesus saves. No delay, no waiting. So with the sinner.

August 25th.—**A Hungry Multitude.**—Matt. xv. 29-39.

MEMORY TEXT—John vi. 35.

*Mighty Works—Great Need—Abundant Supply—Nothing Wasted.*

Another scene of human need. Not now a solitary stranger, but "a multitude," in all conditions of need, in a wilderness, too, where no supplies could be found, fasting and ready to faint. Here, amid this scene of need, the Lord appears as the Divine Provider, and supplies superabundantly from His own store the needy throng. Such is the Lord still as the Saviour and Satisfier of the soul. Bread for the hungry, strength for the faint, rest for the weary. He gives in full measure to all who come to Him.

"**Great Multitudes**" (verse 30). And what a variety of needs they brought. Happily, they "came to Him"—the right person!—and "cast them down at Jesus feet—the right place! Just what parents, teachers, and all who yearn for their unsaved ones should do with them. "**He healed them.**" They brought; *He* healed. Human faith and effort, was met by Divine power. The result—"they glorified the God of Israel"; God is praised when sinners are saved (Psa. ciii. 1), and men and angels are made glad (Acts viii. 8, Luke xv. 10). But other forms of need arise. There is no bread. The sinner is not only unsound and unsaved, he is **unsatisfied**. "*Nothing to eat,*" is the Lord's description of their need (see Isa. lv. 14). "*I have compassion,*" (verse 32) the love of His heart is set upon the needy, fainting crowd. His heart and his hand are both engaged to provide. "Divine love and Divine power provide, grace brings salvation (Titus ii. 2). "He commanded them to sit down (verse 35). Nothing to do, no toil, no waiting. He took, gave thanks, brake, gave—they received, ate, were satisfied. "**The Disciples**" were the channels, even as they are still in bringing the word of free salvation and full satisfaction to

the sinner (see Mark vx. 15 ; Acts xiii. 32, 38, 39). "They did *all eat*"—free salvation, none excluded—"and were filled"—full salvation, not in part." "Seven loaves" and "seven baskets" of fragments—perfect fulness, perfect supply, yet no waste. All classes, men, women, and children, share ; so they do in God's salvation. None are excluded—all is of grace.

September 1st.—**Everlasting Love.**—Jer. xxxi. i. 14.

MEMORY TEXT—Romans v. 8.

*Loved—Drawn—Saved—Singing—Satisfied.*

Here in the midst of clouds of calamities we have a rainbow of grace, a bright forecast of days to come in Israel, when the ancient and beloved people shall be ransomed and gathered to their own land, to sing as in their early days, and be satisfied with the goodness of the Lord. All here said is true now of the sinner saved by grace, and forms a fine Gospel chain of seven links, to which we now turn.

1. **Loved.**—"I have loved thee with an everlasting love" (verse 3)—unmerited, unasked for love, without beginning, undeserved too, yet all for the sinner (Rom. v. 8).

2. **Drawn.**—"With loving-kindness have I drawn thee," not driven, but drawn, won by God's "kindness and love" (Titus iii. 5) as seen at the Cross (1 John iv. 10).

3. **Brought.**—"I will bring them" (verse 8). As the shepherd brought the wandering sheep on his shoulder (Luke xv. 5-6), so is the sinner brought nigh to God (Eph. ii. 13).

4. **Gathered.**—"I will gather" (verse 10). Gathered from their wanderings and their waywardness (Isiah iii. 6), to Himself (John vi. 31), and to one another in Him (John xi 52).

5. **Kept.**—"And keep him as a shepherd doth his sheep" (verse 10). Jesus keeps as well as serves, not one of His shall ever perish (John x. 28). Day and night He watches over His own (Psa. cxxi. 4).

6. **Singing.**—"They shall come and sing" (verse 12). A saved people are a happy people (Deut. xxxiii. 29). The feet set on a rock a new song fills the mouth (Psa. xl. 3). Salvation first, the joy of salvation and its song next.

7. **Satisfied.**—"My people shall be satisfied with my goodness" (verse 14). The Lord saves and satisfies. His blood to



cleanse, Himself to satisfy. They are "abundantly satisfied" (Psa. xxxvi. 8) here, and shall be fully and eternally when they awake in Christ's likeness (Psa. xvi. 11).

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## Notes of Cheer from Many Fields.

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LONG PRAYED FOR.—"One of my Sunday scholars, for whose conversion I have long prayed for, but who seemed to become more indifferent as the days went by, has just come in to tell me he has been converted. How glad I am. And he tells me that during the whole of the time that he appeared so callous and manifested opposition to the Gospel, he was in deep soul-battle. This is worth remembering. No doubt others who make themselves troublesome, are in the same condition."

DEFINITE GOSPEL TEACHING.—"There is creeping into many schools what seems to me a departure from the simple and godly manner in which Sunday School teaching should be conducted, forgetting the main object for which, as I understand it, the school exists; namely, to give definite and simple Gospel teaching to the young, seeking their conversion to God. It is irksome for some, especially such as have ideas of conducting things on a large scale after the world's fashion, to go on steadily sowing the good seed of the Word, counting upon God to give the increase."

A CLEAN HYMN-BOOK.—"There is nothing of more importance than to have clean, Scriptural hymns for our scholars to sing. To put into their hands a book with unscriptural doctrines, many of them subversive of the truths we teach, is simply like sowing thistles among the wheat. It is not enough that such hymns remain unused, they should not be within their reach, therefore no hymn-book containing them should be in our schools. I am satisfied that there is an immense deal of evil wrought by our young folk getting the unscriptural phraseology of some popular hymns into their minds. It cannot be uprooted or forgotten. It is surely the responsibility of all superintendents and teachers to see that a book containing only sound, scriptural hymns is used, not hymns teaching perfectionism, salvation by works, asking them to pray for the Spirit, &c., doctrines which, if taught from the platform, we would not tolerate or hear. Why then sing them or put them into our children's hands?" [Very true! Yet it is done.]

## Work and Workers Among the Young.

Brief Notes of Work, Records of blessing, and efforts among Young Folks in City, Town, or Country, always welcome for this page. Many tell of cheer and blessing received through its brief items.

Several companies of village workers and others visiting at the seaside are giving special attention to the children. In tents, good gatherings of young folks are held at an early hour, and real interest is manifest.

KANSAS CITY, MO.—“You will be glad to know that most of the young folks who were converted here some time ago, go on well. The young lads testify the Gospel in the open air with power.”

NUNDAH, QUEENSLAND—“Children’s meetings have been held here. Biblical views illustrating great Gospel truths have been used, which not only interest the children, but greatly help to ‘make the message clear and plain.’”

DUNDEE, NATAL.—“Our little school here increases in numbers, and some of the young folks have been converted. We had a visit of our brethern Garriock and Kerr, from Glasgow, who had some meetings here.”

NEW YORK.—“Children’s meetings and Sunday School work are difficult to carry on in the heat of summer, but we have had tokens of the Lord’s help and blessing in months past.”

GEORGETOWN, DEMERARA.—“There is a very large school here, many of the scholars adults as well as children, and from among these God has saved a number, who go in happily as disciples of the Lord, some preaching Christ at home and some in other lands.

HYMN LEAFLETS for Children’s Services, containing 16 simple Gospel Hymns, easily sung. Nos. i. ii. iii., 8d per 100, post free.

THE MARKED TESTAMENT, with all the principal Gospel Texts underlined and marked in red, makes a nice gift or reward, birthday or other present to young folks. It can be had, well bound in Morocco, gilt edges, round corners, at 1s 6d, post free.

TEXTS TO COLOUR.—Packets I. and II., each containing 12 Outline Texts with pattern Coloured Texts, 6d each. A good evening employment for young folks. Mothers and teachers—try it.

SEND A POST CARD for our NEW LIST of Sunday School Requisites, post free to any teacher, direct from JOHN RITCHIE, Publisher, Kilmarnock.

## Clean and Warm.

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IT is of the first importance that all who serve in the honourable service of the Lord Jesus, should be *sanctified* to God, and *clean* in His sight. "Be ye clean that bear the vessels of the Lord" (Isa. lii. 11), is an ancient statute of God's sanctuary, and its force is not abated to the present hour. Practical holiness, separation to God and from all evil, is enjoined upon all who stand before the Lord to serve Him in whatever sphere. To be "a vessel, sanctified and meet for the Master's use," is the condition necessary to be "prepared unto every good work" (2 Tim. ii. 21).

It is to be feared many in this day of great activity, forget this, and rush into work with little consideration of their spiritual condition—the state of their heart and life as before God. But God is holy, and He will be sanctified in all who come nigh unto Him. The daily application of the Word, in heart-searching, self-judgment, and cleansing from defilement of the hidden springs of life and service *within*, and hearty obedience to all its claims to regulate the walk, association and service *without*, are the appointed means by which the Lord would prepare and maintain His servants in a condition suited to His service, whatever its sphere may be.

But not only is practical cleanness and personal holiness required: there must be warmth. Love from "a pure heart" is followed by the word—"fervently." It is to be warm. "Clean but cold" is a common adage, but it will not do for the kingdom of God. To "redeem" His people "from all iniquity," and "purify unto Himself a people for His own possession" (Titus ii. 14), was the great object of the death of Christ; but this is immediately followed by the word—"Zealous of good works." Both are needed for

efficient service, and, thanks be unto God, both are within reach of the humblest as well as the highest of the servants of the Lord. To be *clean*, I must walk in the *light* of the Lord, in all my ways, using the Word to keep myself practically holy within and without. To be *warm* I need to abide in the *love* of Christ, drinking in that love until it becomes the constraining power of service, the motive spring of all activity. To love with His love, to be moved with His compassion, will sustain and maintain the Lord's servant in unwearied service, even when there is little in the work or its present results to cheer him. May it be the happy experience, all the years, and all the days of the year, of all who in this day of Gospel grace go forth with the "seed basket" bearing precious seed, seeking to win sinners to the Saviour, to "walk in the light" *clean* before the Lord, meet for His behests, and to "abide in His love" —*warm* with His compassion, and ever ready to stretch forth the hand to rescue and to save.

### "He Prayed More Than."

**A** YOUNG devoted gospeller, who was much used in the conversion of sinners, thought to make himself more efficient in his Master's service by going to college. When he returned, it was very manifest to all his former associates that whatever he had gained in knowledge, he had lost in grace. His preaching was very learned, but very pithless. "Yes," said his old landlady, "and when he knew less he prayed more." That was the secret of the change. When knowledge of any kind causes one to be less dependent on God, it is a curse rather than a help. Whatever causes a servant of Christ to "pray more" and think less of himself is a blessing.

## Teachers in Council.

SUBJECTS—*Lessons suitable for our Sunday School Classes.*

IT was suggested at our last meeting that we continue the consideration of suitable lessons. All will be agreed that no part of Sunday School work is of greater importance. *What* we teach, is of more importance than *how* we teach. To be right in both is best, and this should be our aim.

(a) Yes, the *matter* is more than the *manner*. I notice that much attention is given to the latter, often when there is very little in the former. (b) Attractive illustrations, Acrostics, Object Lessons and such like, when there is nothing to illustrate; no distinct gospel or fundamental truth unfolded. (c) Sound, solid Gospel truth, simply and clearly taught, practically applied and faithfully pressed home on our scholars, is what is needed. (d) And the lesson should always contain such truths. (e) Although it need not always be in John iii. or Romans iii.; the whole Word of God is full of such truth. (f) And surely in days like ours, when in their schools and elsewhere, children are taught to question and doubt, if not to deny the Scriptures, a knowledge of the *whole* and not a few favourite portions is desirable. (g) I thoroughly agree with that; when I was a boy, I could repeat from memory a few chapters in the New Testament, but of Genesis, Jeremiah, and such parts of the Old, I knew next to nothing. (h) Where is the Gospel more fully or simply seen than in the "Types?" (i) Some of our young teachers find a difficulty in using them, I suppose owing to a lack of knowledge of them. (j) That brings before us the important matter of how best to help young teachers in the Word, and what is the best mode of preparation of lessons. I propose this for the subject of consideration at our next monthly meeting.

## The Bible Students' Class.

**SUBJECT:** "THE EPISTLE TO THE EPHESIANS."

A PERFECT MAN (chap. iv. 13-24). Not the perfecting of the individual saints, as in Heb. xi. 40, but the maturity or "full growth" of all the members of the body—"the fulness of *the* Christ"—the grand accomplishment of the Divine purpose, that Christ and His own should be "perfected into one" (John xvii. 23, R.V.). With this goal in view, and with this object, all ministry is to be exercised, with a view to all the saints being led on toward "the unity of the faith" and "the full knowledge of the Son of God"—the Word and the Person. No idea of "agreeing to differ," but unity through knowledge of the Son of God, and obedience to the faith once for all delivered to the saints (Jude 3, R.V.). This alone will save from that infantile condition described in ver. 13, which is characterized by ignorance and weakness, drifting about with every wind of false teaching, which cunning and crafty men schemingly hold out to beguile the saints.

COMPACTED AND EDIFIED (chap. iv. 15 16). "Speaking the truth in love"—or being "followers" of the truth, as the word used implies, is the Divine method of "growing up in all things unto Christ, who is the Head," More acquaintance *with*, more conformity *to* Him, is the secret of closer "knitting together" of each other as fellow-members of His body, for out from Him, as Head and Source of supply, all the body, fitly framed and adjusted together, is nourished and increased through every "joint of supply" in immediate contact with the Head. This alone effects the increase and upbuilding of the body of Christ, in love, which is the element in which all true ministry is baptized, and the atmosphere into which it leads the saints to live and move.

OLD MAN AND NEW (chap. 21-24).—The believer is a complex being, possessed of two natures (see Rom. vii. 17-20: Gal. v. 1). These remain in him, in all their distinctiveness, while in mortal flesh. But while the flesh is in the believer, he is not "in the flesh" (Rom. viii 9), as regards his standing: he is a new creation (2 Cor. v. 17). Therefore, all that belongs to that old-time condition is to be "put away" as a matter of daily life, being morally corrupt, and unfit for a saint, and all that belongs to the "new man," which was created within by God to be manifested here in a life of righteousness is to be "put on." The "old man" condition is no longer the characteristic of the saint, who has been created anew in Christ Jesus, and predestinated to be conformed to His image (Rom. viii. 30). This, as regards perfect likeness in spirit, soul, and body, will not be till the Lord come, but the essential qualities of the new man—the embryo of that perfect condition—are to be manifest in his mortal flesh here and now.

THE FORMER WALK (chap. iv. 17-19).—"That ye no longer walk as other Gentiles walk" R.V.). A new standing and state, leads to a new life and walk among men. Heavenly calling, hope and destiny, grasped, enjoyed, ought to produce heavenly character and conduct upon earth. The nations of the earth walk in an illusion, with darkened minds, alienated from the life of God: ignorance of themselves and of God, having hardened their hearts to all sensibility, they sin with a high hand, and become greedy of all impurity. Terrible picture of this boasted age of progress! The saint of God, whom grace has severed from "this present evil age" (Gal. i. 3), is not to walk in the counsel of the ungodly (Psa. i. 1), or become like those that go down to the pit (Psa. xxviii. 1), but walk as becometh

saints, in love (Eph. v. 2), and in truth (3 John 4), adorning the doctrine (Titus iii. 10) of the Lord, in the common walks of life.

PLAIN PRECEPTS (chap. iv. 25-28).—The practical side of Christian life is described next. Everything falling under the head of falsehood—untruth, misrepresentation, exaggeration must be laid aside, however fashionable or common, and truth alone spoken and acted toward fellow-members of Christ's body, and to all—the inner before the outer circle. If righteous anger, because of dishonour to God, or sin against His Name arise—as it may without sin (see Mark iii. 5)—let not such exasperation continue over a night, lest it should become fleshly and personal. The thief or "pilferer" will prove his conversion real, by becoming a toiler, not only for his own necessities, but that he may be a giver—surely a noble mark of grace in him. And the tongue is to be converted also; sanctified from all tainted and impure talk to which in former days it was given, and its speech now is to minister—not sport or gammon,—but *grace* to the hearers.

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## Notes on Bible Lessons for Sunday Schools.

Sept. 8th.—**The New Covenant.**—Jer. xxxi. 31-40.

MEMORY TEXT.—Hebrews xiii. 20.

*The New Covenant—The New People—The New Home.*

The covenants of Law and Grace are here contrasted. What God requires of man and what he failed to give, is superseded by what God in grace gives to man, in virtue of the redemption accomplished by Christ. It is no longer "Thou shalt," but "I will": no longer "This do and thou shalt live," but "The free gift of God is eternal life." In days to come for Israel as a nation, and now, to all who believe on the Lord Jesus (see Hebrews viii. 10-12; x. 15-17), are the blessings of this new covenant sure.

**A New Covenant.**—Not a contract, as the law was, wherein



Israel promised to "do" all that Jehovah had spoken (Exod. xix. 8), and utterly failed, forfeiting all blessing and bringing on themselves the curse (Gal. iii. 10). But salvation, life, and endless glory, all because of the work and worth of Christ (Heb. xiii. 20). The old covenant has "vanished," being found faulty because of man's sin, and the new, which is wholly between God and Christ, abides.

**Born Anew.**—With the house of Israel in days to come, and with the truly born again one now, God's way is to reach the heart first. The word is received into the heart (Luke viii. 15): by it we live (1 Peter ii. 2). There it is hid (Psa. cxix. 11), giving joy (Jer. xv. 16), there also the Lord writes His law (2 Cor. iii. 3), and causes it to work effectually in all who believe (1 Thess. ii. 12). Dwelling there, it will be done, and taught. (Ezra. vii. 10; (Col. iii. 16).

**Ever Remembered.**—By the abiding, unchangeable laws of sun and moon, by heaven's height and earth's foundation, God assures His people that they are ever remembered, nothing is forgotten but their sin (verse 34).

**The New Home.**—The new home of God's redeemed: the earthly Jerusalem for the earthly people is here described: the heavenly city as in Rev. xxi. is for the heavenly people. What a home? Love, life, glory! No more curse. All to abide, all for ever and ever.

Sept. 15.—**The Purchased Field.**—Jer. xxxii. 1-25-44.

MEMORY TEXT—Ephesians iv. 30.

*The Redeemer—Redemption, Present and Future—Patience and Power.*

The story of the purchase of the field in Anathoth, took place during the siege of Jerusalem by Nebuchadnezzar king of Babylon, when Jeremiah was a captive in the city. It was the most unlikely time to buy land when an enemy was at the gates, but at the word of Jehovah, Jeremiah did it, shewing his confidence in God's Word, and His faith in the promise that his people would yet be redeemed from captivity and restored to their land. The story presents a simple and striking Gospel picture of redemption.

**The Right to Redeem** (verse 8).—Jeremiah was a kinsman, and had a right to redeem what his relative could not. Jesus is the Kinsman—Redeemer. He became a kinsman (see Heb. ii. 14) in order that He might redeem and possess us (Titus ii. 14), and the inheritance which by sin we had forfeited. Through Him it has been

restored to us (see Heb. ix. 15), is reserved for us (1 Peter i. 4), and we are kept for it (1 Peter i. 5).

**The Price Paid** (verse 9).—Jeremiah paid the price, and legally it passed over to him. The deed was written and sealed. Jesus has paid redemption's price in His own precious blood (1 Peter i. 19). Redemption of the soul from sin, believers already have (Eph. i. 7); they are the Lord's freemen (Gal. v. 1), sealed too until the day of final redemption of the body also (Eph. v. 30).

**Patience of Hope.**—Yet for "many days" (verse 15), he had to wait for actual possession of the purchased field, as believers now wait for the full redemption by power of the purchased possession (Eph. i. 13). The Word is in their hands, assuring them like the "deed" that it is theirs, and they already have "the earnest"—the foretaste of it in their souls.

**Almighty Power.**—"Great in counsel: mighty in working" (verse 19). Is anything too hard for Thee? (verse 28). God is able, and what He has promised He will perform. And all that Christ's blood has purchased, His power will yet make good to all who believe. Deliverance, salvation, liberty now: full redemption and eternal glory by-and-bye.

Sept. 22nd.—**Story of the Rechabites.**—Jer. xxxv. 1-19.

MEMORY TEXT.—James i. 12.

*Saved by Grace—Separated by Truth.—Obedient to the Word.*

The name borne by this honoured tribe, is applied in our day to a brotherhood who abstain from strong drink, but as will be seen from the history, the Rechabites of Jeremiah's days were much more than this. They were a people who obeyed the command of their father Jonadab, who were separated from the idolatries of the nations, a pilgrim people dwelling in tents, without earthly inheritance, and highest of all, a godly, praying people, who would never want a representation to stand before God. Such is the calling and the place of all believers in Christ, and such their relation to the world.

**An Accursed Race.**—Far back in the history of Israel, the Kenites, of whom the Rechabites came, appear as an accursed race. Strong and secure, but to be "wasted" (Num. xxiv. 21-23). Yet out from them some were saved by grace, and joined themselves to the people of the Lord. (See Jethro, Exod. xviii. 1-9: Hobab, Num.

x. 29-32, with Judges 1-16 : 1 Chron. ii. 55, where the line of grace is clearly traced).

**A Godly Father.**—Jonadab, the father of this people, was evidently a man zealous for God (2 King x. 15-23), and one who mourned the ungodliness and corruptions of his time, and as a mark of his separation to God, and from the spirit of the age in which he lived, he neither built houses nor planted vineyards, but dwelt in tents, abstaining from wine, which was the sin associated with idolatry. His children followed his example, and although grace is not hereditary, yet a godly example will always be owned. (See Gen. xviii. 19).

**The Test Applied.**—When this distinct and confessedly separate people arrived in Jerusalem, Jeremiah resolved to test the strength of their profession, as a testimony to the blacksliding people of the city. He gathered them into a room in the temple belonging to a “man of God,” and put wine before them asking them to drink. Their answer was definite, “We will not.” Their reason was equally clear, “Our father commanded us.” If all who are Christ’s had the same decision and devotion to their Father’s Word, how happy they would be (Psa. i. 1).

**God Disobeyed.**—The contrast between these men and the mass of the nation is then pressed home, and illustrates the difference between those that obey, and those who obey not the Gospel (Rom. x. 16 : 1 Pet. iv. 17). Eternal blessing, here and hereafter to the one (compare verse 18-19 with John iii. 36, 1 Peter, i. 22, Heb. v. 9, with 2 Tim. ii. 10) : everlasting destruction to the other (2 Thess. i. 10).

Sept. 29th.—**Burning the Book.**—Jer. xxxvi. 1-31.

MEMORY TEXT.—Psalm cxix. 160.

*The Book Written—Read—Hated—Destroyed—Abiding.*

The writing of the roll by Baruch at the dictation of Jeremiah, its reading to the people that they might “return every man from his evil way.” The fear of some and the hate of others who heard its message of mercy and judgment ; the cutting up and burning of the Word of God by the king, his threat on the writer, and tell what is going on at the present hour, and how the Book of God is treated among the sons of men.

**The Inspired Word.**—"Write all the words that I have spoken" (verse 2). This is divine inspiration. All Scripture is given by inspiration of God," or is God-breathed (2 Tim. iii. 16). The answer of Baruch to those who questioned him was—"He pronounced all the words . . . I wrote them" (verse 18). Such is all the Word of God. God spake (Heb. i. 1 : 2 Sam. xxiii. 2) : men wrote the very words of God (2 Peter i. 21 : iii. 15), and all God's words are pure (Prov. xxx. 5) and perfect (Psa. xix. 6-8).

**The Read Word.**—"Then read Baruch in the Book" (verse 10), to the crowd of people that thronged the court of the Lord's house—all religious, but none awakened to a sense of sin or desire that God might forgive their iniquity" (verse 4). To bring about this, the Word should be read (see Luke iv. 12) and preached (Luke xxiv. 47) with Acts ii. 37-41). Let us honour God's Word : it is quick and powerful" (Heb. iv. 12).

**The Word Received.**—"When they were afraid" (verse 16). First a young man named Micaiah, then the princes and great men, last of all the king. What a power God's Word has ! It makes the mightiest tremble ! Herod feared (Mark vi. 20), Felix trembled (Acts xxiv. 25). Some through such fear, are led to Christ (Acts xvi. 28-31 : Hebrews xi. 7).

**The Word Rejected.**—"He cut it with the penknife and cast it into the fire" (verse 23). The Word had cut him, now he cuts it up and burns it : just what men are doing at the present day. Piece after piece goes till it is all "consumed." But it lives and endures for ever : it cannot be mutilated or destroyed, as men will find. Another book is written (verse 22), for God will preserve and cause to be heard His Word.

Oct. 6th—**Peter's Confession and Commission**—Matt. xvi. 13-28

MEMORY TEXT.—1 Peter ii. 6.

*A Pointed Question—A Personal Answer—A Grand Confession.*

It is important to notice the circumstances in which this scene took place. **Cæsarea Philippi** was Gentile ground, outside the borders of the land. The Jews, through their religious leaders (Matt. xvi. 1), had rejected Christ, and for a time He withdrew to the Gentiles—a passing glimpse of God's grace towards the nations (See Eph. ii) During the present age as displayed in the church,

while this with the very name of which suggests the Cæsars and the Herods (the power of man), formed a fitting scene to speak of "the kingdom of heaven" (John xviii. 36). Here in this far-off corner He unfolds to His disciples the great object of His mission to earth, and as was often the case, He begins by eliciting **the popular opinion**. "Whom do men say that I the Son of Man am?" The replies are various, but in this they agree "He is *not* the Son of God," we want nothing to do with Him. This is the voice of the world still: no recognition of Him as the one sent of God—"Mighty to save." Next time the Lord appeals straight to His disciples. "But whom say ye that I am?" It was a *pointed question*, it demanded a decisive answer. On the answer to that question the sinner's destiny depends. Peter ever ready, but this time not impelled by his national impulsiveness, but blessedly taught of the Father, replies, "Thou art the Christ (the Anointed One), the Son of the living God." Like cold water to a thirsty soul, must have been that answer to the rejected God-man. *That confession defied the world*: it shews that the uncultured Galilean fisherman had grasped what none of the "men of letters," professedly zealous of the law, had dreamt of. Blessed life-giving salvation—bringing knowledge of Christ (John xvii. 3, Rom. x. 9)! Then follows the **lovely benediction**, "Blessed are thou, Simon Bar-jona" (verse 17). Contrast the blessings for the believer with the curse and wrath of God upon the unbeliever (Mark xvi. 16). Then following this, and based upon this comes, another revelation, "I say also unto thee, thou art Peter (petros, a stone, a part of a rock), and on this rock (petra, a rock), *I will build my church*, and the gates of hell shall not prevail against it." The Church of Rome assigns to Peter the honour of being *the rock*, but Peter himself utterly repudiates this (1 Peter ii 5), confessing himself "a living stone" with all others who have "obtained like precious faith," built upon the eternal Rock of the person and work of Christ.

Then Peter receives a **most important commission**, "I will give unto thee the keys of the kingdom of Heaven" (not the keys of heaven). See the keys of which the risen Christ has sole possession (Rev. i. 18 and xx. 1). How Peter used this authority to open "the door of faith," first to the Jews at Pentecost, and next to Cornelius the first Gentile convert, the Book of Acts fully shews.

# ENLARGEMENT and EARLY PUBLICATION of **The Sunday School Workers' Magazine,** **And Bible Students' Helper for 1902.**

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FOR Sixteen Years it has been our privilege to edit and publish this little Magazine, which has had a very hearty reception among those serving the Lord amongst the young, and has been used in almost all Sunday Schools connected with Assemblies gathered unto the Lord's Name at home and abroad. It is the *only* Magazine, so far as we know, *wholly devoted* to this important and ever-increasing branch of the Lord's Work.

Its chief objects have been to nourish and increase fellowship among teachers, to stir up and cheer those engaged in this "work of faith." It has been used as a channel for interchange of thought and practical suggestions among Sunday School Workers, Bible Students, and Young Believers all over the world.

We take this opportunity of very heartily thanking all who have been our helpers during these years, as well as all who have themselves used and recommended the Magazine to others.

It has been often suggested to us to increase the size of this Magazine, giving fuller space for the "Notes on Weekly Subjects," and also to meet the need of Sunday School Workers in Australia, New Zealand, America, and other distant parts, to publish it a MONTH AHEAD, so that Sunday Schools might all use the same Lessons, and Teachers get the full benefit of the "Notes," as in the British Isles. Over-abundance of work has prevented us from giving this effect in the past, but we are glad to be able to announce that with the issue of January, 1902, we will begin a **New and Enlarged Edition** of this Magazine, printed on Fine Paper, in clear type, easily read, giving **Two Months' Notes on Bible Lessons** ahead, so that Subscribers at home and in the furthest corners of the earth may share the benefit of them, and Schools in all parts be able to use the same Lessons. This, we believe will greatly help to increase interest in them. That is, the January Number will contain **Eight Weeks' Lessons**, and will be ready early in November, and each issue will be posted to reach Australia, New Zealand, and other distant parts in due time. We hope also to conduct in its pages, in a more extended form, a "**BIBLE STUDENT'S CLASS**" for united study of the Word of God—open to all. Post Card Notes, Outlines, Suggestions and Questions, connected with this subject may be sent to the Editor each month. And a page will be devoted to "*A Workers' Bureau*," where correspondence, friendly discussion and mutual suggestions on all matters connected with Sunday Schools, Children's Meetings, Bible Classes, and Work for God amongst Young Folks will be dealt with. We bespeak the continued fellowship and practical help of all our friends and subscribers for the **ENLARGED** Magazine. Further particulars of new features we hope to give in our next number.

# Confidence in the Power of the Gospel.

## *A Homely Word to Preachers and Soul-Winners.*

IT is said that in warfare, nothing so nerves the soldier in the day of battle, as complete confidence in the weapons he uses, and in the general who is leading him on to victory. Among those who go forth to fight the Lord's battles, especially such as are called to storm the citadels of sin and Satan, for the deliverance of their captives, that they may enter the kingdom and service of Christ, it is of the first importance that they be such as have perfect confidence in the power of the Gospel, the Divinely appointed weapon which God has put into their hands for the salvation of sinners and the absolute ability of the Lord, whose message it is, to use it triumphantly for this end.

In a day of failing faith in the integrity and Divine inspiration of the Bible, we may expect to find confidence waning in the power of the Gospel to accomplish the salvation of sinners, also. Alas! on the part of many who profess the Christian name, this is only too manifest, alike in the human garnishings wherewith they adorn the message to make it palatable and attractive to worldlings, and in the utter lack of results, such as God has taught us to expect from the preaching of His Gospel.

It is needless for any to go forth preaching a Gospel to others, in which they have not full confidence themselves. It will be an insipid and pithless story at best on the lips of one in whose heart and soul it has ceased to glow as a living fire, it will produce no conviction, create no longing in the souls of those who hear it. But the man or woman, however unlettered or ungifted, in the world's way of things, who has unfailing confidence in the Gospel, and who uses it as a warrior does his well-proved sword, believing without a doubt that God will use His own weapon to effect His own purpose; in other words, that the message they speak, is

Divine, that the Almighty power of the Eternal God is behind it, such will see, without a doubt, that power put forth in the conversion of sinners. It was thus with Christ's greatest gospeller, Paul. He asks the Ephesians to pray, not that God's power might go forth with the Gospel he preached—he had no need to ask for that, he already knew it would—but that he might speak it boldly as he "ought to speak" (Eph. vi. 20). That is, that it might not suffer at his hands, or be hindered from accomplishing its Divine purpose, by reason of any deficiency of the vessel in which it was borne to men. He had full confidence in the power of his message, and desired that he might speak it in such a way as not to deprive it of its glory and its strength. O, for such confidence, a confidence wrought by the Spirit of God, in our souls, of the all-prevailing, all sufficient and ever-victorious power of "the Gospel of the glory of the blessed God" (1 Tim. i. 10 ; R.V.), than which there is no weapon that can work deliverance for sinners, old and young. The Lord help us to place implicit confidence in His Gospel, and to preach it expecting to see abiding results.

### Labourers Wanted!

"The harvest is great, but the labourers are few" (Luke x. 2).

"LABOURERS WANTED!" The ripening grain

Waits to welcome the reaper's cry,

The Lord of the harvest calls again,

Who from among us shall first reply—

Who is first wanted? Lord, is it I?

The Master calls, yet the reapers wait ;

The fields grow white 'neath a cloudless sky ;

Will none grasp a sickle ere yet too late?

Ere the Winter's winds come sweeping by—

Who is delaying? Lord, is it I?



## Teachers in Council.

SUBJECT—*Preparation of Sunday School Lessons.*

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THE subject of preparation has been occupying the minds of some of us for a long time, and it has been thought good to bring it up for mutual consideration here. No hard and fast law can be made, but suggestions of a helpful nature will be welcomed. (*a*) When first I began teaching a class, I thought it wrong to have anything prepared, not even a subject chosen to speak on. But twenty years' experience has taught me otherwise. (*b*) No doubt a fixed subject of a distinctly Gospel character is the right thing, alike for teacher and scholar. (*c*) I always ask my class what the next lesson will be, which causes them to look their "Scheme," and I believe some of my scholars read the portion at home during the week. (*d*) I make it the subject of my evening reading one night, get familiar with the Scripture and its connections, parallel passages, read the "Notes" given in the "Magazine" on it, and whatever else I can get to elucidate it, and find my own soul refreshed and blessed by meditating on it. (*e*) We read the lesson through together at a teachers' prayer meeting, and fifteen minutes are given for any to make remarks, or ask questions on the subject. This we find to be a great help, especially to young teachers. (*f*) And very much superior to what are called "Expositions," where one or two give dry lectures, which few, if any, either understand or remember. (*g*) Homely reading of the subject, either on a week night or before the school, we have found to be exceeding helpful and much enjoyed by all. (*h*) And last of all, let each, like Ezra, prepare his heart to *seek*, to *do*, and to *teach* the truth of God (Ezra vii. 10). This is the best preparation of all, apart from which all the rest will be words without power, and work without fruit.

## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

**GRIEVING THE SPIRIT** (Chap. iv. 29-30).—The Holy Spirit is given to all true believers, and in them He abides for ever (John xiv. 16). They are sealed by Him (Chap. i. 13), "unto the day of redemption"—that is, the day of full redemption of the body (Rom. viii. 23). Nothing on our part, or that of our foes can disturb that seal: it remains inviolate, marking God's claim upon us on the ground of accomplished redemption. Strengthened with might by that Spirit in the inner man, the believer should be ever victorious over the flesh still within, ever ready to war against the Spirit (Gal. v. 17). But although the Spirit can never be driven from His temple (1 Cor. vi. 19), He may by our carnal ways be so "grieved," as to minister no present grace or comfort to the soul, and yield no power for walk or warfare. The word here rendered, "grieve," is used of the Lord's "sorrow" in Gethsamane (Matt. xxvi. 31), which makes its meaning clear. Sins of the tongue precede (verse 29), and follow (verse 31) this exhortation, which surely indicates that by these such grieving of Him most frequently occurs. Therefore, let all such be "put away, with all malice" (verse 3), which is the root from whence they spring.

**FORGIVING ONE ANOTHER** (Chap. iv. 32).—As those who have been "much forgiven" (Luke vii. 43), to whom God has fully and freely forgiven "all trespasses" (Col. ii. 13), according to the riches of His grace (Eph. i. 7), "for Christ's sake," or as the R.V. has it, "in Christ," so believers are here enjoined to forgive one another as they have been forgiven (Matt. vi. 14). Not like that wicked servant, who, having forgotten, or lost the sense of his Lord's rich mercy,

to himself, when he owed him ten thousand talents (or about £240), took his fellow-servant, who owed him a hundred pence (or 8½d), by the throat, and cast him into prison, showing no mercy. The extent of such forgiveness is described in the Lord's reply to Peter's question in Matt. xviii. 21-22. To forgive is God-like: to mark iniquity and take pleasure in unearthing it, or causing it to be spread abroad, is Satanic: to falsely accuse is diabolic, for the devil is "the slanderer." "Tender-hearted is the condition in which this will be possible, living in the enjoyment of God's forgiving love. To bring home guilt faithfully, yet tenderly, to one who has trespassed (Matt. xviii. 13), so as to bring conviction and repentance unto confession on his part, and forgiveness on yours, is a Christ-like act.

IMITATORS OF GOD (Chap. v. 1-2).—We become the children of God by receiving Christ (John i. 12), and are so "called" by Him (1 John iii. 1), because "we are." (See R.v). "The life of God," from which formerly we were alienated (Chap. iv. 18), is begotten within us: we become partakers of the Divine nature (2 Pet. i. 4), and Divine love—the love of God—is shed abroad in our hearts (Rom. v. 5) by the Holy Spirit who indwells them. Thus equipped and furnished, believers are to be "imitators of God as beloved children"; to show forth the virtues of Him who has called them" (1 Pet. ii. 9), to be perfect as their Father in heaven (Matt. v. 48). Their love is to be after the pattern of His (1 John iv. 2: Matt. v. 44), to the unloveable, even to those who hate us. Love to those who are our brethren in Christ, is the proof of love to the Father (1 John v. 2), and the test of such love is, not that we say we have it, but that we keep His commandments (1 John v. 2-3). "Blameless and harmless, the sons of God without rebuke"

(Phil. ii. 12) in the world now, soon to be manifested as such in glory (Rom. viii. 19).

AS BECOMETH SAINTS (Chap. v. 3-7).—"Saints" is a title given to all believers in Christ (see Rom. 1-7, 1 Cor. 1-2, Eph. 1-1). It means "holy ones," sanctified or set apart to God, not because of their conduct or personal sanctity, but by the call of God. "Called saints," or saints by calling, is the word used by the Spirit to describe how this title and place is attained. The way of God in grace is, to *call* into position and then to exhort us to "walk worthy of the vocation wherein He has called us" (chap. iv. i.). Saints by *calling* (chap. 1-2), we ARE; saints by *conduct* (chap. v. 3), we are TO BE. Holy, God has made us; holy we are to become (1 Peter 1-15) in all manner of behaviour. No fleshy indulgences, no worldly habits, but garments undefiled, unspotted from the world (Ias. i. 27), and the flesh (Jude 23), denying ungodliness and worldly desires, living soberly, righteously, godly (Titus ii. 12). "As becometh saints" should be the Christian's watchword in all his dealings with others, personally, socially, commercially, the standard by which his ways are to be tried.

NOTE.—At the request of many who have shared the studies of the Bible Students' Class for 14 years, we have arranged to enlarge this Magazine in January, 1902, giving fuller space for the subjects. It will also be published early, in order to allow believers in New Zealand, and other distant parts to study the same subjects at the same time. The Class is open to all believers. The subject for 1902 will be "*The Second Advent and Reign of the Lord Jesus*," divided into fifty-two subjects, one for each week of the year. Cards, giving full particulars and subjects, may be had on application to John Ritchie, Kilmarnock.

## Notes on Bible Lessons for Sunday Schools.

NOTE.—These LESSONS are from THE SUNDAY SCHOOL SCHEME OF LESSONS FOR 1901, printed on Tinted paper, perforated in Quarterly squares, to fix in Bible, 1s 6d per 100. In Book Form, with Memory Text in full, 3s per 100. "THE CHILDREN'S ALMANAC and Bible Searching Text Book for 1901, has all the Lessons, a Daily Memory Text, and Portion to read with Sixty Bible Searching Prizes for all ages, 24 for 1s, 4s per 100, Post Free. These "Notes" are intended for the use of Teachers, and are suggestive rather than exhaustive. They should be prayerfully studied with the Bible Lesson and adapted to the necessities of the Class.

October 12th—Going up to Jerusalem.—Matt. xx. 17-20.

MEMORY TEXT—1 Peter iii. 18.

*The Last Journey—The Cross and Triumph—Suffering and Glory.*

This eventful and last journey of the Lord Jesus, on His way to Jerusalem to die, is full of striking incidents and conversations on important subjects. Some who saw and heard the Lord for the first time, believed in Him and received Him as their Saviour, others neglected and despised Him, and thus it is and will be with His Gospel, until the end of the day of grace among men.

**The Coming Cross** (ver. 18).—Once and again the Lord had broken gently to His disciples His approaching death, but they seemed not to apprehend the meaning of His words (see xvi. 21; Luke ix. 44-45). Now in fuller detail He tells them, when apart from the crowd, of His betrayal, condemnation, mocking, scourging and death, giving the chief actors in the great crisis. To Him "the hour" was ever present (John ii. 4), the shadow of the Cross ever on His path. Yet withal He feared not its suffering; He despised its shame (Heb. xii. 2). His love for sinners (Gal. ii. 20), for His Church (Eph. v. 25), caused Him to give Himself a sacrifice.

**Death and Resurrection** (ver. 19).—Only by death and resurrection could salvation come. Apart from death there could be no remission of sin (Hob. ix. 22), no union with Christ (John xii. 24). His Resurrection was the proof that His death was all-sufficient, that atonement had been made, that God was satisfied, that sin was put away (1 Cor. xv. 17; Rom. ix. 25).

**Suffering and Glory** (verses 21, 23).—The cross before the crown, suffering the way to glory, has all along been God's way. The history of Joseph, Moses, David, Daniel, all tell the story. So with Christ. His "sufferings" must precede His "glories" (1 Peter

i. 11); the "sufferings of death" lead on to the "glory and honour" with which He is now crowned (Heb. ii. 9). So also with His people. Called to "glory" they must first suffer "awhile" (1 Peter v. 10). James and John, whose mother, probably at their request, had asked a place of honour in the kingdom, learn that such a place is reached by sharing with Christ His "cup" and "baptism" of suffering, not for sin at the hand of God, but for righteousness at men's hands.

**Serving and Giving** (ver. 28).—These were the marks of the lowly Son of Man, His mission of grace among men. He gave His life, Himself a ransom (Tim. ii. 6) for all. Sinners must first be receivers (Rom. vi. 23), and possessors of life (John iii. 36), then they too may give themselves unto Him (Rom. xii. 1), in service for others (Phil. ii. 17).

October 20th—**Two Blind Men Cured.**—Matt. xx. 29-34.

MEMORY TEXT—Acts xxvi. 18.

*Man's Need—Christ's Power—Immediate Salvation.*

Jericho, the city of the curse (Josh. vi. 20-26), yet pleasant for situation (2 Kings ii. 21) with palm trees (Judges i. 16), and fountains, second in size to Jerusalem, the city of peace, may be regarded as a picture of the present world, through which the Lord Jesus passed in grace saving sinners, rich and poor, and through which His Gospel still passes, bringing salvation by grace to all men (Titus ii. 11). The two blind men of the narrative, illustrate the Lord's way in grace with individual sinners, old and young still.

**Jesus Passing By** (ver. 30).—A memorable day for Jericho, never to be repeated in its history. The day of its visitation. Such is the present time to the world (see Luke iv. 19; 2 Cor. vi. 2) by means of the Gospel taking out a people for Christ (Acts xv. 14). Judgment will follow (Isa. lxi. 2).

**A Cry of Need** (ver. 31).—Two blind men, conscious of their need, evidently knowing the grace and power of Christ, appeal to Him in presence of the crowd for "mercy." They were not ashamed to own their state, their need, or to confess their faith in His power to meet it.

**A Ready Response** (ver. 32).—"Jesus stood still"—wondrous grace, human need, confessed helplessness, ever brings Him near. "Called them": "He calleth His own sheep by name"

(John x. 3). How sweet that sound falls on the sinner's ear (Matt. xi. 28). He puts Himself, His power, all His resources, at their disposal; He opens the treasures of heaven to their faith.

**An Immediate Result** (ver. 34).—"Jesus had compassion"—the love of His heart. "Touched their eyes"—the power of His hand. "Immediately their eyes received sight"—sudden conversion, present salvation, known and enjoyed. "They followed Him"—discipleship, the proof of true conversion.

October 27th.—**The Triumphal Entry.**—Matthew xxi. 1-16.

MEMORY TEXT—Matthew xviii. 3.

*The Excited Mob—The Rejected King—The Praising Children.*

Zion's King, of whom prophets had spoken, and Psalmists sung, here presents Himself to the people to whom He had been sent, and over whom He was to reign. But the time for the kingdom and the throne was not yet. The shouts of "Hosanna" had scarce died away, when the people gave Him a cross of shame and a crown of thorns, just outside the walls of the city where His throne should have been set and His kingdom begun, and where in days to come it will be. Meanwhile, we may gather lessons from the entry of the King, and the way of His dealing in faithfulness and grace with men.

**The King's Servants.**—"Two disciples" (verse 1) saved first, serve next. "The disciples went and did as Jesus commanded them" (verse 6). Prompt, unhesitating obedience is the servant's path. Results are with God.

**The Loosed Colt** (verse 2).—The colt, the place where it stood, its condition, its companion, were all known to Jesus. He sees, knows, and fully understands the sinner, as no one else: his character (Job xi. 12), bondage (John viii. 34), and need, are all well known to Him. To give loosing and liberty to such was His mission to earth (Luke iv. 18). "Loose them"—deliverance from sin and Satan's power (Acts xxvi. 17-18: Col. i. 13): "Bring them unto Me"—conversion to God, translation into the Kingdom of Christ. "The Lord hath need of them." He needs ass and colt still, sinners old and young, and uses both (verse 7) in His service.

**The Popular Cry.**—"All the city was moved" (verse 10). A wave of passing excitement; the easily-affected crowd cry "Hosanna!"; a week later "Crucify Him!" Feelings, impressions,

excitement effect nothing: God's work in a sinner begins in the conscience and the heart (Acts xxiv. 23: xvi. 16): profession without conviction is invariably false, as time shows.

**A Genuine Confession** (verse 12).—Amid that burst of religious enthusiasm so soon to pass away, the Lord found some who had truly owned Him and boldly confessed Him. They were not earth's great ones, but a band of children, from whom true praise ascended. Saved children may yet praise Him by lip and life (Heb. xii. 15: 1 Pet. ii. 9).

November 3rd—**Out from the Dungeon.**—Jer. xxxviii. 1-13.

MEMORY TEXT—Romans i. 16.

*The Sinner's Position—Perishing and Helpers—Raised by Power.*

The Lord's faithful witness who had received from His mouth the Word, and spoken it fearlessly to the backslidden people, was cast into prison (Chap. xxxvii. 15-16), and from there he was taken and cast into a deep dungeon (Chap. xxviii. 6), where to all appearance he was left to perish. His position there we take to illustrate the position of the sinner, by nature and practice sunk in the mire where there is no standing (Psa. xl. 2), and his wonderful deliverance at the hands of Ebed-melech to the way in which God in grace and by the power of the Gospel saves the sinner, and sets him in life and at liberty in resurrection.

**The Deep Dungeon** (verse 6).—"Jeremiah sunk in the mire" helpless to deliver himself, dying of hunger (verse 9), portrays the sinner's place and condition. Left "in the place where he is" (ver. 9), he must perish.

**The Deliverer.**—One who had put his trust in the Lord (Chap. xxxix. 18), who was obedient to God, who heard and honoured His Word. Such was Jesus. He ever trusted (Psa. xvi. 1: xxii. 6) in His God, and was shown the path of life (Psa. xvi. 11) in resurrection. He goes forth for the deliverance of those who are appointed unto death, and from the palace of the King (verse 11), brings the Gospel of salvation to where the sinner is.

**The Way of Deliverance** (verse 12).—The way of deliverance was told out clear and plain, like the Gospel. "Jeremiah did so"—he obeyed, without reasoning or asking how it could be. The sinner is told to believe the Gospel, to take hold of the truth, to commit himself to it (Acts xvi 31). Faith takes God at His Word, and proves His power to save.



**Raised up to Life** (verse 13).—"They drew up Jeremiah"—a power outside himself, wrought for him, and brought him up from the place of death and darkness, into life and light. So God's power works for and in the believing sinner, who lays hold of the Gospel rope, and by Divine power—"The power of God unto salvation" (Rom. i. 18), the power that brought Christ up from the dead (Eph. i. 19-20), he is quickened and raised up (Eph. ii. 1-6) to newness of life (Rom. vi. 4), in which he goes forth to live for and serve the Lord.

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**Our Lessons and Subjects for 1902.**—According to our usual custom for the past sixteen years, we give thus early an epitome of our Scheme of Lessons and Bible Class Subjects for the coming year, to enable superintendents and teachers to make their arrangements accordingly. We may say that these subjects are chosen with the fellowship of a large and representative circle of teachers, from city, town, village, and country schools, so that their suitability to meet the need of all classes may be assured. *Special* care has been bestowed in selecting the subjects for 1902, so that in each Lesson *the Gospel* in all its simplicity, suitability, and fulness may be clearly set forth. They are "*Gospel Types from the Book of Genesis*," in the Old Testament, alternated monthly with "*Titles and Teachings of the Lord Jesus*" from the Gospel of John in the New. The Bible Class Subjects will be "*The Second Advent of the Lord Jesus*" with its effects upon saved and unsaved—52 Lessons of great interest on a subject of very great importance. Specimen Copies of the *new* Scheme, and Card of Bible Class Subjects *post free* to any superintendent or teacher, from Kilmarnock *direct*.

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## Enlargement and Early Publication of "The Sunday School Workers' Magazine."

With our issue for January, 1902, we hope to begin an *Enlarged Edition* of this Magazine. The increased circulation and growth of interest in Sunday School Work and Bible Study necessitates this. It will also be published **TWO MONTHS** ahead, to enable Sunday Schools in Australia, New Zealand, and America to use the same **LESSONS**. The January issue will be ready early *next* month.

## Work and Workers Among the Young.

Tent-work and meetings in the villages, in which the young have been specially remembered, are now over for a season. We rejoice to hear of conversions in many places, and such interest as warrants us to expect fruit to be still gathered during the coming winter.

GLASGOW.—The Half-yearly Conference of Teachers and others engaged in work amongst the young, will be held in the Argyle Hall, Duke Street, on Saturday, October 12th. Tea at 5 p.m. Subject—"The Sunday School in its Relation to the Family and the Church," to be opened by John Ritchie, Kilmarnock.

KILMARNOCK.—Half-yearly Conference of Sunday School Workers in Waterloo Hall, on Saturday, 28th September, to be opened by J. R. Caldwell.

LOCHGELLY, FIFE.—"Goodly number of young folks came to Tent meetings held here during the summer, and we have met with several genuine cases of conversion."

SHETLAND.—Horatio Wallis writes of good times among the children in the villages, where, by means of a little encouragement in the way of tea meetings and booklets, many are got together to hear the Word.

UNITED STATES.—C. Soper, of Detroit, writes of good work in many places he has visited, holding meetings for children. Pray that this good work may be multiplied. There is so much in the States of a mere surface profession, that special care needs to be used not to make spurious converts.

CHILDREN'S SERVICES.—"God has been working amongst the young folks in various parts of Somerset. Four in one family, all bright cases of conversion." R. Spragg had children's services in his tent, several nights a week. George Bennett had meetings in Portobello, Whitley Bay, and St. Ann's, Lanc.

EDITOR'S NOTE.—We thank the many who send us brief reports and notes of interest in the Lord's work amongst the young in their midst. Tidings of children's meetings, conversions, items of interest and words of cheer are always welcome and much appreciated by our readers. We hope to give fuller space for this, and make a speciality of giving more detailed accounts of seasons of ingathering amongst the young, in our *New and Enlarged Edition* of this Magazine, the *January* issue of which will be ready next month.

# The Sunday School and the Family.

*Notes of an Address at Glasgow Conference. By the Editor.*

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THE Sunday School, as it exists among us, has as its main objects the conversion and instruction of the young. It does not pretend to do the work of a parent, or to assume the responsibility of "training" or "bringing up" the children who come within its influence. How could it, when it only has the children under its control for one hour in the week? The parent has a responsibility laid upon him by God, which no one else can assume, or carry out, and woe betide the parent if he neglects his trust. The Sunday School teacher is not a foster-parent, or one called in to do a defaulting parent's work in the training of his children. If he were, there would be some reason for believing parents, who are seeking to fulfil their responsibility in a godly manner, withholding their families from his influence. But the Sunday School teacher makes no such pretensions; he simply acts as an evangelist on a small scale, in declaring the Gospel to the children, and as a true soul-winner he seeks to bring them to the Saviour. The work is at no point in collision with parental instruction and training, but in entire accord with it. Indeed, the Christian parent and the Sunday School teacher ought to be in full and hearty fellowship, for rightly understood, they are "God's fellow-workers (1 Cor. iii. 9). Where such is the case, there has been the happiest results in the children's conversion. What grander encouragement can a teacher have, than to know he has the prayerful sympathy of the scholar's parent? And that while he speaks *to* the child the Word of God, that parent is speaking to God *for* the conversion of his child. Such hearty co-operation between the Christian parent and the Sunday School teacher, would yield the best results. In a very old Hymn Book I some-

times look at, there is a section of hymns for "Parents' Meetings" of which an aged Christian who shared these times of blessing remarked, "The secret of the converted families of those days was, they were prayed into the kingdom." Well, I for one would rejoice to see such gatherings restored, and to hear the prayers of parents and teachers mingle before the throne. Parents may greatly help the teacher, by seeing that their children are sent to school in good time, with their memory texts properly prepared, so as to be an example to others, and teachers should, wherever possible, visit the homes of their children and show their interest in them. But perhaps in most cases our scholars come from homes where God is unknown and his Word unread, where the influences are all against the Gospel. Well, even there, something may be done by visiting the parents and gaining their confidence, for there are some who have no care for their own souls, who respect those who care for their children. Who knows what the full result may be? There are whole households now in Christ, who were first reached by means of a child in the Sunday School telling what it heard, or carrying home a printed Gospel message, and God watered the seed and caused it to grow. I am more than ever convinced, that the Sunday School, carried on in a simple and godly manner, is the key to families and households into which by no other way we can find an entrance with the Gospel. God help us to use it, while the opportunity is with us. The practice of inviting the parents of our Sunday Scholars to some such occasion as their Annual Tea Meeting, and taking the opportunity to set before them the desirability of the parents seeing that their children are punctual and regular in their attendance, and of pointing out the real objects we have in view in asking them to come to school is good. Sectarians and

others, are not slow to impute evil motives, and prejudice the minds of unconverted parents. And beyond all else, let the continuous prayers of God's people be sought, and their fellowship encouraged, by keeping the work of the Sunday School before them, with tidings of what the Lord is doing, so that it may never be lost sight of, or forgotten. In some churches it is never heard of, save when a collection is wanted; and even that is regarded with suspicion by some, simply because they know little or nothing about the school or its workings. If teachers were less conservative, and gave warmer and more frequent invitations to fellow-saints to come over and help them, there would be more practical fellowship than there often is.

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### According to Her Expectations.

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**A** GODLY Christian woman, a country merchant's wife, in whose house a young folks' Sunday Evening Class was held many years ago, used to pray that God would save every one of her class before they went out alone into the cold world. That was a big request, but she had confidence in the willingness and the ability of a great God, so she continued to bring her request daily before him. She declared to her husband and family that she expected God to do it, and after her faith and patience had been well tried—which was God's way of proving them real—she had the joy of seeing one after another of her class, born of God and following the Lord Jesus. And we need not wonder greatly, for it was just according to her expectations. She expected great things from God, and He did not disappoint her. He never does. Do you really count upon God for conversions, and expect Him to give them ?

## The Bible Students' Class.

**SUBJECT: "THE EPISTLE TO THE EPHESIANS."**

LIGHT AND DARKNESS (Chap. v. 8-13).—"Ye were some time darkness." Not only "*in darkness*," (1 John ii. 9), but darkness itself. At conversion "called out of darkness" into God's marvellous light (1 Pet. ii. 9). "Now are ye light in the Lord"; "Children of the day" (1 Thess. v. 5). Such is the position, the standing of every true believer. But his state is to be according to his standing; his walk according to his place. To walk in the light (1 John i. 7), to have no communion with darkness (2 Cor. vi. 16), or with the unfruitful works of darkness, is his responsibility. To shine as a light in the world (Phil. ii. 12), to put on the armour of light (Rom. xiii. 12). This will be seen and felt, for the fruit of the light is in all goodness and righteousness and truth (chap. v. 9, R.V.) The call, in ver. 14, to "arise from among the dead," is to the backslider, who, while having been raised up from among the dead, has in practice returned to fellowship with the world. Thus arising, "Christ shall give thee light." Not while in league with the dead.

FILLED WITH THE SPIRIT (Chap. v. 17-20).—The Spirit indwelling the believer as a Seal and Earnest (chap. i. 13-14), is a fact, true of all believers, always. But to be "in the Spirit" (Rev. i. 10), to be "full of the Holy Spirit" (Acts vi. 5), is another matter, and may not be always true. To be filled with the Spirit, led by the Spirit (Rom. viii. 15), to pray in the Spirit (Jude 21), is, or ought to be the condition of all in whom the Spirit dwells. But is it so? There are necessary conditions. First, there must be emptiness, room for such filling, and a drinking at the Fountain (see John vii. 36-38); a walk in separation from all that God's Word forbids, in all it commands, in order to

maintain such a condition. Its results will be manifest in occupation with Christ (Acts vii. 55), joy to themselves (Acts xiii. 52), and blessing to others (Acts xi. 24), rather than in lip testimony as to being thus filled. There will be no need to tell it where it exists, it will be seen and felt all around (see Acts ii. 4-12).

**EARTHLY RELATIONSHIPS** (Chap. v. 22).—"In Christ" there is neither male nor female (Gal. iii. 28); all distinctions are lost in the new creation where "Christ is all and in all" (Co.) iii. 11). But in the family, the social circle, and the Church, such distinctions and relationships are not ignored. The earthly relationships of the heavenly people are all mentioned in this epistle, and directions given for their regulation according to the heavenly pattern. They are elevated to a higher platform, modelled after a new form, and their varied privileges and responsibilities maintained by higher motives than law or a moral code according to man could ever reach. Thus husband and wife, have Christ, and the Church set before them; parents and children, God as a wise Father, and Christ as an obedient Son as their pattern; servants and masters, Christ as Lord and perfectly obedient Servant. This grasped and allowed to operate, will illuminate the humblest sphere, and make it shine with heavenly light, making the homes of God's people like to the houses of Israel in Goshen, who with thick darkness all around, had "light in their dwellings" (Exod. x. 23).

**HUSBANDS AND WIVES** (Chap. v. 25-33).—The earliest earthly relationship (Gen. ii. 22-24), is here first addressed. The husband's love for and care of his wife, is to be according to the pattern of Christ's love and Saviour-care of His Church. The time relationship is to be an earthly embodiment of the heavenly pattern. So the wife's subjection to, and reverence of her husband, is to be a reflection of the

Church's subjection to Christ. With what a dignity this invests the domestic circle! Here, and in other Scriptures, the husband is commanded to "love" his wife, not only in the first brief "moon" of married life, but after the pattern of Christ, whose love is eternal (John xiii. 1), and unchanging (Heb. xiii. 8). It is in this he is likely to fail, hence the repeated word to "love" (see Col. iii. 19), while upon the wife subjection, submission, and reverence are enjoined always (Col. iii. 18; Rev. iii. 1-6). "Woman's rights" have no place in the Word, save as here described.

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### Neglect of the Word of God.

"**W**HERE is less reading of the Word among us at the fireside, and in the meal hours, than there was twenty years ago, and that's why we have little to say for Christ. For if we do not take it in, we cannot give it out." Such was the plain and honest remark made by a Christian working man the other day. And it is sadly true. If the Word of God is neglected as daily bread, there will be little desire, and little strength to testify for God in the world. And even if such testimony is given, it will be shallow and pithless, if nothing is being taken in from the Word of God. You must take in if you would give out.

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### To all Lovers of the Word of God.

The subject selected for study in "The Bible Student's Class" for 1902, is "The Second Coming of the Lord Jesus, with subsequent events in Heaven and on Earth." This will be divided into fifty-two weekly subjects embracing the whole of this grand theme, from the descent of the Lord to the air to meet His saints on to the Eternal State. Notes on each subject will appear in the enlarged edition of this Magazine, which begins in January, 1902. We bespeak a large increase of the Bible Student's Class to dig in this rich field. Cards with all the subjects are now ready, 1s 6d per 100.



## Notes on Bible Lessons for Sunday Schools.

Nov. 10th.—**The Solitary City.**—Jer. xxxix. 1-13.

MEMORY TEXT—Luke xiv. 42.

*The Beloved City—Its Privileges—Warnings—Doom.*

**Jerusalem**, the chosen city, beautiful for situation, the joy of the whole earth (Psa. xlviii. 2), surrounded by mountains as a fortress, impregnable and secure, when "God is known in her palaces as a refuge," but weak as other cities when, on account of her sins, God's hand is withdrawn from her protection, is here seen in the day of her calamity, captured, desolated, and destroyed by the army of Nebuchadnezzar. Long predicted, faithfully warned of, but scorned and disbelieved, it has come at last, as God had said. So will come the doom of the world for its guilt, especially for its rejection of Christ, and its neglect of the Gospel of His grace, which God in this day of His longsuffering sends it. The story is full of interest, and abounds in warning to the unsaved.

**The Siege.**—They besieged it for eighteen months (see ver. 1-2), and at last a breach was made in the strong walls, and the invaders rushed in. Thus is it with the sinner in the hour of death, and thus in shall be in the judgment (see Isa. xxviii. 18).

**The Fugitives.**—"They fled and went forth by night" (ver. 4), making for the plains of Jericho. But such a hope was vain. God had said, "Thou shall not escape, but shall be taken" (chap. xxxviii. 23), and what God says must be fulfilled, alike in grace and in judgment; to the believer in salvation (John x. 28), and to the sinner in damnation (Mark xvi. 16).

**The Capture.**—The Chaldean Army pursued and took Zedekiah, and he was brought up for judgment (ver. 5). So must the sinner, sooner or later. God has said it (Eccl. xi. 9, xii. 14; Heb. ix. 27). His son and his nobles were slain, his own eyes put out, and he was carried in chains to Babylon. Such is the sad end of the man who rejected the Word of the Lord.

**The Solitary City.**—The royal city, once the light of all lands, to which the tribes went up, was razed to the ground—a terrible witness to the severity of God against sin. Of it the prophet laments (Lamentations i. 1-7), and the people awakened too late to mourn. It was over the same city in a later day, yet impenitent and knowing not the day of its visitation, that Jesus

wept bitter tears (Luke xix, 42). O that sinners may be warned thereby.

Nov. 17th.—**The Coming Judgment.**—Jer. xlix. 13-22.

MEMORY TEXT—1 Thessalonians v. 2.

*An Old Offender—Long Borne With—Judged at Last.*

The doom of Edom, one of Israel's oldest and most bitter foes, is here set forth. Pride, conceit, and self-sufficiency, with a scoffer's sneer at all God's warnings, glorying in the downfall of His people and the triumph of His foes, God allows Edom to go on as if He heeded not, but the day of his doom at last came, with awful suddenness too, and without mercy. So will come the proud sinner's doom (1 Thess. v. 2) when least he expects it (Luke xvii. 27).

**Jehovah's Oath.**—"I have sworn by Myself" (ver. 13). Whether in grace unto salvation (Heb. vi. 16-17), or in judgment unto perdition, God's oath is a confirmation of the certainty of His Word. See His desire for men's salvation (Ezek xxxiii. 11).

**Heart Pride.**—"The pride of thine heart" (ver. 16). This was the cause of Edom's ruin. Deceived thereby, as sinners are still, and as the devil was himself (1 Tim. iii. 6).

**A High Nest.**—"On the clefts of the rock" (ver 16), but not the Rock of Ages, Edom had built his nest, and thought he was safe, but even there God's judgment found him, and brought him "down." Thus shall the false professor, the sinner who builds high, but not in Christ be brought down, of which Luke xii. 16-20, xvi. 19-25 are examples.

**Eternal Judgment.**—"As Sodom and Gomorrah" (ver. 18), of which there was no restoration. "Suffering the vengeance of eternal fire" (Jude 7). An awful truth, long sneered at by scoffers, now frittered away by "critics." Let us testify of it tenderly, faithfully.

**The Effect.**—"The earth is moved at the noise of their fall" (ver. 21). So terrible will it be. In the last judgment of sinners earth will flee away (Rev. xx. 11): there will be nothing to hide, nowhere to flee.

Nov. 24th.—**Redemption, Rest and Glory.**—Jer. l. 4-34.

MEMORY TEXT—Romans viii. 30.

*Lost—Convicted—Converted—Saved—Satisfied.*

A glowing description of the conviction, conversion, restoration and future glory of God's ancient people in the latter days. True

in spirit and detail now, of every truly converted sinner. Now, as then, the progress of a soul from the "far country" to the Father's house is described; the steps leading on to genuine conversion, rest in Christ, and glory to come. May the Spirit of God carry it home to the conscience and the heart.

**Lost Sheep.**—"My people have been lost sheep" (ver. 6). Yes, lost to God, to holiness, to heaven as Isa. liii. 6, Luke xv. 4-8 tell. When the sinner finds this out, and owns it (see Psa. cxix. 175), he is not far from the Kingdom of God.

**No Rest.** "They have forgotten their resting-place" (ver. 6). "We labour and have no rest" (Lam. v. 3), is the sinner's cry. There is no rest in sin (Isa. lvii. 20): none in the world (Mic. ii. 10). Only in Christ (Matt. xi. 28).

**The Times.**—"In those days and in that time" (ver. 4). Here is a definite conversion time. When a sinner is converted, he has a second birthday. The new birth has a day and date: it is not a gradual process (1 Peter i. 23, 1 John v. 1).

**The Royal Road.**—"Going and weeping" (ver. 4) or weeping as they go, they shall seek the Lord." Real conviction precedes genuine conversion. And it is "the Lord" they seek—not mere y deliverance from wrath. "Turned to God from idols" (1 Thess. 1 9), "From the power of Satan to God" (Acts xxvi. 18). This conversion.

**Saved and Satisfied.**—"His soul shall be satisfied" (ver. 19), His enemies judged (ver. 17), his sins put away (ver. 20), he is "brought" saved and satisfied. So is the believing sinner now (Eph. ii. 9, ii. 14, iii. 9). Called by grace to inherit glory (1 Peter v. 9), and the one is as sure as the other (Rom. viii. 30).

Dec. 1st.—A Rich Young Man.—Matt. xix. 16-30.

MEMORY TEXT—Mark viii. 36.

*Rich and Religious—Moral and Amiable—Tested and Turned.*

This case of this rich young ruler, who was evidently a man of estimable character, teaches us, that one so graced and endowed with every natural advantage, eager, too, to receive light and instruction in Divine things so far as it incurred no decision, no surrender of the world, no devotedness to Christ, may, yea often does, come short when the moment for decision comes. There is no record that he ever returned to Jesus. The world claimed and retained

him. Few of the world's great ones, or its men of mark, become Christ's disciples. The offence of the Cross is the great stumbling-stone now, as ever.

**A Young Man** (ver. 20).—Not a little child "brought" as in ver. 13, but one who had passed into the world's great circle and had "great possessions" (ver 22) there. Not so easy for one in such circumstances to be saved. How much easier for "little children" (ver. 13) to enter the kingdom.

**Moral and Religious.**—"All these have I kept" (ver. 29). Outwardly his life was unblemished. He thought he had fulfilled the claims of the law, but when the Lord applied the test by asking him to prove his love to his "neighbour" by selling all that he had, and his love to God by following Christ, he was "sorrowful" and turned away. Judged by law he came short, and by his discipleship to Christ he utterly broke down.

**A Strange Question.**—"What good thing shall I do" (ver. 16). The law's answer is "This do"—all of it. But none ever fulfilled its requirements, or was justified thereby (Rom iii. 20). "To inherit eternal life;" it is not an inheritance but a "free gift" (Rom. vi. 23): not something earned (Rom. iv. 4), but given "freely" (Rev. xxii. 17) or "without cause" as the word there means.

**A Definite Answer.**—"Follow Me" (ver. 21). Selling his goods would have proved his surrender of the world, following Jesus his life link with Him, for only thus (chap. xvi. 24) may discipleship be proved. Not by profession of the lip, but by definite renunciation of the world and devotedness to Christ.

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## ENLARGEMENT AND EARLY PUBLICATION

### *OF THE SUNDAY SCHOOL WORKER'S MAGAZINE.*

AS intimated last month, we have arranged to Enlarge this Magazine and issue it two Months a-head so as to reach Teachers and Bible Students in distant Colonies and countries in plenty of time for them to get full benefit of the Notes on Lessons and Bible Class Subjects of our Scheme for 1902. The first issue of the Enlarged Magazine for January, 1902, will be ready early next month and will be posted to all our present Subscribers in distant lands immediately it is published. In addition to its present contents, we hope to open in its pages a "Workers' Bureau" for

communications on all practical matters regarding Sunday School management, Work in the Gospel amongst the Young, and free intercourse among Servants of Christ in all lands who seek the salvation of the lost, as well as for help on difficult passages of the Word. Specimen copies of the new and enlarged issue, will be cheerfully sent post free to any desiring to introduce it to young Believers. We earnestly crave the continued fellowship of all who have been our helpers in years gone by, in making the Magazine a channel of real help and blessing in the work to which it is specially devoted, and in seeking to further increase its circulation by recommending it to Teachers, Bible Students, and young Believers.

## The Worker's Bureau.

AFTER MEETINGS.—“We found, in connection with special services for children, that a wisely-conducted after meeting, where those awakened might express their difficulties, was a means of great blessing. It needs much godly discernment to deal with such cases, otherwise false profession will be encouraged.”

AGED TEACHERS.—“We have in our school two teachers over sixty years of age, both fresh and happy in soul, and as full of zeal in the work as in the days of youth. It is a great inspiration to us younger ones to see them, as well as to have their godly counsel.”

PRIZES.—“It has greatly encouraged us in the school here to receive from the Christians in the assembly of which we form a part—or more correctly, of whose work the Sunday School is a part—a number of thoroughly good and interesting books for prizes to the children. We invited any who had such a desire to send them in, and twenty-five were purchased and sent that week. The children are greatly pleased, and I have no doubt so are their parents.”

[There are other schools where no doubt a few special prizes at New Year time would be acceptable. The donors could name some special object they wish to encourage, such as punctuality, memory lessons, Bible searching, &c., which would give increased interest to the prize.]—ED.

PRAYER.—Those who lead in prayer at the opening and closing of the School should pray short, and for objects immediately connected with the work, and not wander over generalities, while the wearied-out children become unmanageable.

## Work and Workers Among the Young.

GLASGOW CONFERENCE.—There was a large gathering of teachers from all the schools in the city, and many from the country, in the Argyle Hall on Saturday, October 12th. The subject chosen for consideration was "The Sunday School: Its connection with the Christian Family and the Church," introduced by John Ritchie, Kilmarnock, and followed up by Thos. Dunlop, A. Garven, Duncan M'Nab, and others. A hearty and cheering time throughout. Reports from many parts of blessing and a spirit of expectancy exists for the coming winter's work.

REPORTS AT GLASGOW CONFERENCE.—BOTHWELL.—The Lord has been blessing here. Ten girls have professed conversion, and others are anxious. PAISLEY.—At the special meetings held in Cumberland Hall, there were a number of the youngs folks saved. PARKHEAD.—During the Children's Services held in the Spring a number were saved. Of these, several have been baptised and added to the assembly. LARKHALL.—God has increased the Sunday School Work here, and given much blessing. A new school has lately been opened. RUTHERGLEN.—There is a school of some ninety children, with seven teachers, in a small hall here. Thirteen of the scholars profess to be the Lord's, saved by the grace. A week night meeting for young folks is held in HEBRON HALL, Glasgow, which has been encouraging. There is some hope of special week night meetings being held in various halls in the city this winter.

LIVERPOOL.—God has blessed the labours of His servants in Crete Hall Sunday School. Quite an interest has been manifest among the children, and quite a few have professed to be saved. It is truly blessed to see the grace of God amongst the little ones. May the Lord "gather them in" yet more abundantly.

THE CHILDREN'S ALMANAC and Bible Searching Text Book for 1902 is *now ready*. It has sixty-five Prizes for Bible Searchings, Essays, Text Making, &c., for old and young. 24 for 1s, 4s per 100. All teachers should see it and give a copy to each of their scholars.

We shall be pleased to send Specimen Copies, with List of all our Sunday School Requisites for 1902. New List of Gift and Reward Books, up to date, at Discount Prices, to any teacher. Send a Post Card with your address to JOHN RITCHIE, Kilmarnock.

## Fresh and Strong for Service.

**I**N the whole realm of grace, there is no grander sight than that of an aged worker and warrior in the kingdom of God, holding on his way, with "garments fresh and feet unwearied," speaking well of his Master, and still rejoicing in His work, which is "honourable and glorious" (Psa. cxi. 3). Of this generation was Caleb, the son of Jephunneh. In his early years he had shared the great deliverance from the land of bondage, and sung redemption's song. With light and bounding step he had doubtless set forth on the wilderness way that led to the goodly land, but that was no more than others in their early love had done. Faith's triumphs are wrought in darkest days, so Caleb's faith is first marked in his testimony before the unbelieving congregation, that in the strength of the Lord they were "well able to overcome" (Num. xiii. 30), to go in and possess the land. But that testimony was rejected, and Caleb, with his faithful yoke-fellow, Joshua the son of Nun, had to pursue their lonely path for forty years, adding to their faith, patience. When at last the Jordan was crossed, and they with a new generation stood well-possessed of their inheritance, how grand to see these veterans meet, and hear the aged Caleb in his eighty-fifth year confess—"I am as strong this day as I was in the day that Moses sent me, as my strength was then, even so is my strength now, for war" (Josh. xiv. 11). And not yet ready to put off his armour, or to retire from the battle of the Lord, he fixes his eye of faith upon the goodly mountain of Hebron, yet in the hands of the Lord's foes, and girding himself anew for the attack, he joyfully confesses again, "If so be the Lord will be with me, then I shall be able to drive them out" (verse 12); and he did. The secret of Caleb's freshness, and of all others who retain the dew and vigour of youth, is, they count upon the Eternal God to do what

He says, and to supply them with all He has promised. Thus they go from strength to strength ; often weary in, but never weary of, the service of the Lord. Here is the secret of being sustained in Sunday School work and soul-winning, even unto grey hairs. Beloved fellow-workers in the kingdom, may you prove it so. Our God whom we serve is the living God, who never wearies. And His own sure word of promise to all who wait upon Him in conscious weakness is, that they "shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint" (Isa. xl. 31).

### Conversational Bible Readings.

**A**N old-fashioned and homely form of studying the Sacred Word, and one which was much practised by believers some twenty to thirty years ago, and greatly blessed to the help of young believers, was what was called "The Conversational Bible Reading." It was usually held in the house of one of the Lord's people, gathered around the table, each with a Bible. After praise and prayer, a portion was read, a brief exposition or outline of it given, and then the subject was "beat out" in the form of a general conversation, with liberty for any to express a difficulty or ask a question. In this way many precious "nuggets" of the true gold were unearthed, and difficult passages made plain. To all who desire to become acquainted with the Word of God, and to share the "green pastures" therein found, we commend this form of Bible study. Companies of young believers, little groups of Christians in country villages, mining rows, and neighbouring farm houses, will find this an excellent winter evening employment. None can study the Word of the Lord in vain.



## The Bible Students' Class.

*SUBJECT: "THE EPISTLE TO THE EPHESIANS."*

PARENTS AND CHILDREN (Chap. vi. 1-4).—The earthly relationships of the heavenly people are here adjusted, and commandment given to those occupying varied places in the family and social circles, as to their behaviour there. The Christian child is to obey his parents "in the Lord—that is, in obeying them, he is obeying the Lord. It is not—as is often said—that those parents are necessarily Christians, although happily many are, but the responsibility of the child to obey is the same, if the parents are unsaved. "In the Lord," indicates the character of the obedience and its measure. It would not be "in the Lord," to do what He forbids. In Col. iii. 20, 1 Tim. v. 4, further directions are given to children, which in a day characterised by disobedience to parents (2 Tim. iii. 2), need to be heeded and taught. Fathers are exhorted to act toward their children as God does toward His, bringing them up in "the nurture and admonition of the Lord." Of this, Abram is a bright example (Gen. xviii. 19), and Lot's lack of it a solemn warning (1 Sam. iii. 13).

MASTERS AND SERVANTS (Chap. vi. 5-7).—The servants here addressed were chiefly "slaves," serving ungodly masters, having hard lines meted out to them. Yet obedience to such, "as unto Christ," "doing the will of God" in pleasing them, is regarded as service to the Lord, and from Him will receive a reward (see also Col. iii. 22-25). Sweet it is to remember, that the Lord of heaven and earth took upon Him "the form of a servant—literally, a bond-servant (Phil. ii. 7), and was among men "as one who serveth" (Luke xxii. 27). Those who serve believing masters, are not

to take advantage of the fact that they are their "brethren" (1 Tim. vi. 2), but rather serve them the more faithfully. This, in days when the clamour for "equality" is loud, and the conflict between "capital" and "labour" acute, needs to be remembered and acted upon by Christian servants. Masters have their pattern in the Lord Jesus, who, as "Master in heaven" gives that which is "just and equal" to His servants, not like the rich men of earth, who by fraud keep back the hire of their labourers (James iv. 4), and enrich themselves by the unrewarded toil of those who serve them.

THE CHRISTIAN WARRIOR (Chap. vi. 12) —Here at the close of the great epistle, in which the heavenly calling and heavenly inheritance of the saints (chap. i. 3) is revealed, the believer is represented as an armed warrior facing his foes, who are not "flesh and blood" enemies, but "wicked spirits in heavenly places," who seek to dispute his right to, and hinder his practical enjoyment of those "spiritual blessings" in those heavenly places, into which he has been brought (chap. ii. 6) by the power of God. He, like Israel after they crossed the Jordan, finds the Canaanite in possession, ready to resist his claim, hence the conflict. And it is not a mere passing fight, but a long drawn battle, extending all through this "evil day," until the devil and his hosts are cast from the heavens, where they now are (Rev. xii. 9), to be bruised beneath the feet of the glorified saints (Rom. xvi. 20), who shall finally become "dwellers" there. Not till then, will the conflict end, or the warrior cease to "stand like the brave with his face to the foe."

THE WHOLE ARMOUR OF GOD (Chap. vi. 13-18).— "Strong in the Lord and in the power of His might" tells of the condition necessary for conflict. This precedes the armour—a right state of soul. Then the armour, the Divine panoply, we are to "take," to make practical use of.

Here again we begin inwardly. Loins girded with truth, tells of truth in the inward parts, controlling the heart and conscience. Breastplate of righteousness, able to face the foe with a conscience void of offence (Acts xxiii. 1, xxiv. 15). Feet shod with the preparation of the Gospel of peace; possessed or it, and ready to preach it to others. "The shield of *the* faith"—as it should read, "the faith once for all delivered to the saints" (Jude 3),—the whole truth, no part surrendered or lost, alone can "quench the fiery darts of the devil"—his infidel questions, sceptical assertions, bold insinuations against God. The helmet of salvation, present, known, enjoyed, enabling the warrior to lift up his head in the day of battle. The sword of the Spirit—the only offensive weapon—which is the Word of God: not the Bible as a whole, but as the word *rhema* implies, "a saying from God," a suited message given by the Spirit, taken from the armoury of the Word—as the Lord Jesus met the devil with three citations from Deuteronomy (see Matth. iv. 3-10) and vanquished him.

PRAYING ALWAYS (Chap. vi. 18).—Dependence upon God, confidence in Him, expressed in continuous prayer (Col. iv. 2), "watching thereunto," lest the tempter unwarily seize the moment you are off guard, as he seeks to do. And remembering others are in the same conflict "for all saints," for whom, as we are told, love already exists (chap. i. 15), and especially for those who, like the Apostle, stand in the battle's forefront, and are the special objects of the devil's hate. Thus we close our meditations, and rise refreshed, with much land yet to be possessed, which may He who is able to "do exceeding abundantly" lead us into the joyful, actual possession of, even unto the measure of being "filled unto all the fulness of God."

NOTE.—A neat Pocket Card giving a weekly subject for 1902 on "The Second Coming of the Lord Jesus" is now ready, Price 1s 6d per 100.

## Notes on Bible Lessons for Sunday Schools.

NOTE.—The Sunday School Scheme of Lessons for 1902, is Now Ready. It is a new and handy size, in four separate pages, one for each Quarter, and may be easily fixed in the Pocket Bible. The Lessons are simple, and all distinctly Gospel. It may be easily adapted to Classes of all ages. It contains a Bible Talk for Infant Classes, and a subject for Bible Classes for every Sunday of the year. 1s 6d per 100, In Book Form, with Memory Text in full, 3s per 100.

Dec. 8th.—**The Fruitless Fig Tree.**—Matt. xxii. 18-27.

MEMORY TEXT—Matthew vii. 19.

*Planted—Privileged—Professor—Fruitless—Withered Up.*

This barren fig tree on the Bethany road, is a figure of the Jewish nation. Planted by Jehovah's hand in a goodly land, watered and watched over, yet it bore no fruit (Isa. v. 4-6), nothing but the leaves of an empty profession, which, at the word of the Lord, withered away. For the rejection of God's Son, as their Messiah, and later by the rejection of the Spirit's testimony concerning Him as dead and risen (Acts v. 51-54), they have been "broken off" and "cast away" (Rom. xi. 2-19), of which this story of the barren fig tree is the figure. Here also we learn the doom of the fruitless professor, who has a name to live, but no spiritual life or fruit unto God.

**Rest at Bethany** (ver. 17).—Jesus "lodged" in the home where He was loved (see John xi. 1-5), and there He makes His "abode" still (John xiv. 23). There is no place for Him in the world.

**Seeking Fruit** (ver. 18).—Jesus expected fruit. He does not expect fruit from the natural man, the sinner without God and without hope (Eph. ii. 12). But through the Gospel believed, and Himself as Saviour received, fruit is borne unto God (Rom. vii. 4; John xv. 3). No fruit means no conversion, no Christ, no life (1 John v. 12).

**Leaves Only** (ver. 19).—Fig leaves are the emblem of profession. Adam and Eve made aprons of them to cover themselves (Gen. iii. 7), after they had sinned; so sinners seek to hide their sin and shame by a profession of religion without Christ.

**The Sentence** (ver. 19).—"No fruit . . . for ever." Terrible words, spoken by Him who is Love Incarnate. He will pronounce the sinner's doom (Matt. xxv. 41; Rev. xx. 15). All hypocrisy and false profession will wither at His glance. Sudden and without remedy will be the Christ-rejecter's doom (Prov. xxix. 1; Job viii. 13).

Dec. 15th.—A Box of Precious Ointment.—Matt. xxvi. 1-13.

MEMORY TEXT—Hebrews xiii. 15.

*A Gathering of Saved Ones—A True-Hearted Worshipper—  
Heartless Critics—The Lord's Approval.*

While the heartless scribes and elders led on by the chief priests, were plotting the murder of the Son of God, and while a false disciple was the willing tool of Satan to effect the purpose, pleasant it is to see in the narrative before us, one who had a true heart for Christ, pouring out upon His blessed Person that which cost her much. Even true disciples blamed her for this, for they did not enter into the thoughts of God concerning His Son, as this simple woman did. But He, the Lord of heaven and earth, fully estimated her love-gift, and caused the story of her devotion to be told throughout the world.

**Simon the Leper** (ver. 6).—Not Simon the Pharisee (Luke vii. 36-40), in whose house another woman washed the feet of Jesus—with whom the woman of our lesson is often confused. Simon probably was healed by Jesus, and now His disciple. When the heart is opened to Jesus, so is the home, and the friends of Jesus gather there.

**Precious Ointment** (ver. 7).—Bought, kept and brought at the proper moment to be poured upon the head of Jesus, anointing Him as King. This is in keeping with Matthew's Gospel. In John xii. 3, it is His feet, but there is no contradiction; both were doubtless anointed, here she owns Him as her rightful King. So do His true disciples, and lovers, in this the day of His rejection by the world.

**Heartless Anger** (ver. 8).—Not only the traitor (John xii. 5) but others, true disciples led on by His example call this woman's *worship* of the Lord *waste*, but He who knew her heart, her motives, accepted the deed of this loving though humble worshipper, and caused it to be told as a memorial of her.

Dec. 22nd.—Judas and His Bargain.—Matt. xxvii. 1-10.

MEMORY TEXT.—1 Peter iv. 17.

*False Disciple—Money-Lover—Thief—Traitor.*

Judas the traitor, was a false disciple from the beginning, a deceiver, himself deceived. He is one whose name and awful history

stand as a beacon to warn all, that even in the most privileged circle there may be a hypocrite, a deceiver, a child of the devil, there to serve his own ends, to accomplish the devil's purposes, and finally, to be unmasked and doomed to his own place.

**The False Disciple.**—From the beginning, Jesus knew that Judas was an unbeliever (John vi. 64) and a devil (v. 70): Yet He permitted him to manifest his true character. Often this is His way still with false professors.

**The Covetous Man** (chap. xxvi. 14-15).—He was a thief (John xii. 6). Love of money, "the root of all evil" (1 Tim. vi. 10) was his sin, as it was that of Balaam: (Numb. xxiii., 2 Pet. ii. 15), Achan (Josh. vii. 21), and Gehazi (2 Kings v. 20), and he who gains the world but loses his soul (Mark viii. 36).

**The Bargain** (chap. xxvi. 15).—The price of a slave—thirty pieces of silver, was the chief priest's estimate of Jesus' worth, and Judas accepted it. How soon the awful bargain was struck! Many a sinner has done the same, selling his soul to the devil.

**The Remorse** (xxvii.).—"He repented himself"—not because of his sin, but for its consequences. Possibly he thought the Lord would deliver himself from their hands, or that God would interpose. But when he saw the One with whom he had companied in the hands of His foes, the pangs of remorse seized hold on him, and the devil who had entered him (John xiii. 2) now hurried him to "his own place" (Acts i. 25). Fearful end of a false professor! set up by God to warn all who follow in the same path.

Dec. 29th.—**Scenes Around the Tomb.**—Matt. xxxviii. i. 20

MEMORY TEXT.—John xx. 17.

*Death Destroyed—Satan Vanquished—Saints Rejoicing—Sinners Fearing.*

Resurrection, but not ascension, forms a special feature in this Gospel of the King. The omission of the latter is as Divinely perfect as its presence is in Luke. Here, as Lord of all, with all authority on earth as well as in heaven, the Lord Jesus sends forth His servants to make disciples for Him, and to teach them all His commands to be obeyed here, while His presence is to be with them "all the days."

**The Silent Tomb** (chap. xxvii. 60).—In Joseph's rock-hewn tomb, in a garden near the Cross (John xix. 41), the body of the great Redeemer had been laid by the loving hands of two honoured

disciples, one providing the sweet spices, the other his own tomb (John vi. 38-40). The two Marys, overwhelmed with sorrow, yet lingered in love near, "sitting over against the sepulchre."

**The Seal and Guard** (chap. xxvii. 62-66).—Ill at ease, the Priests and Pharisees get Pilate's sanction to affix the Roman seal to the stone at the tomb's mouth, and the guard of soldiers take their places beside it. They have made it "as sure as they can" (v. 65). But the Conqueror of death was there. Vain were the stone, the watch, the seal. He arose.

**The Resurrection.**—Very early in the morning the Victor arose, and a guardian angel from God's holy heaven descended to take his place by the empty tomb. He rolled away the stone, not to let the Victor out, but to let the witnesses in. The resurrection was silent, no one saw it, earth was not disturbed by it. So is that of a sinner raised to life in Christ now (Rom. vi. 4-8; Eph. ii. 1-6), and thus shall also the saints be raised (1 Cor. xv. 53-56; 1 Thess. iv. 13, 17). But the effects will be felt. An earthquake followed—God's mighty voice to the sleeping world, which made living men quake (xxviii. 4). As it will again in a coming day (Rev. vi. 12-17).

**Joy, Worship, Testimony** (ver. 8-10).—His Resurrection brought to the world fear, for it was the assurance of judgment to come (Acts xvii. 30); to the lovers, friends and disciples, joy. Glorious triumph! Sins gone (1 Cor. xv. 17); justification assured (Rom. iv. 25), glory pledged. They see the Lord, hear His voice, hold Him fast, worship Him (v. 10). Then in the joy of their hearts go and tell others of him. So be it still, with all who know and love the Lord Jesus.

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NOTE.—As already intimated, the subject for searching study and meditation by "The Bible Students Class" for 1902, will be "The Second Advent of the Lord Jesus, with subsequent events in Heaven and on Earth." A neat card giving the 52 subjects, accompanied by a chart of the whole, is now ready, price 1s 6d per 100, for distribution in Bible Classes, young men and women's meetings, and among believers generally. Notes, outlines, questions, and answers for the help of all Bible Students will appear in the new and enlarged issue of this magazine each month.

## A Closing Word to our Readers.

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WITH the present number, we complete the *Sixteenth Annual* Volume of "The Sunday School Worker's Magazine, and Bible Student's Helper." Changes, great and many, have taken place during those years. Men in high places have arisen disputing the Divine origin and perfections of the Word of God, and by means of these sophistries and reasonings, many who were not fully established in the truth, have been led into paths of error. But the Sacred Word remains in all its fulness and sufficiency, and is read, studied, searched, meditated on and loved, by tens of thousands of sinners saved by sovereign grace, in every land, of every clime. We have been greatly cheered by the ever-increasing interest manifested in the study of the subjects given for "The Bible Student's Class," whose members—chiefly Christian young men and maidens—thankfully tell of much spiritual help derived from their study of the *Word*, and of fitting and furnishing for the *Work* of the Lord thereby. There has been a vast increase, also, during recent years, in the work of the Sunday School, to the furtherance of which, and the help of its workers, this little paper is wholly devoted. In order to give fuller space for the Biblical Notes, Studies and Lesson Outlines, and to encourage correspondence and mutual intercourse amongst workers in every land, we have arranged, as already intimated, to *increase its size* and publish it *Two Months* ahead, in order to enable Sunday School workers and Bible Students in other lands to use the same Lessons and study the subjects, with the help of the Notes and Outlines here given. The price will remain as before. The first number of this enlarged issue is *now ready*, and will be sent to all our present Subscribers in the same quantity as before. Where increase or alteration is required, kindly let us know as early as possible. And we shall greatly esteem the help of all our friends at this time, in introducing the Magazine to fellow-believers, and bringing it under the notice of Schools and teachers to which it is yet a stranger. For this purpose a packet of Specimen Copies will be cheerfully sent *post free* to any who will kindly hand them to Christian Workers and Young Believers known to them with a word of commendation.