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THE Christian Worker.

& BIBLE STUDENT'S HELPER.



JOHN NELSON DARBY, Scholar and Saint.

KILMARNOCK, Scotland:
JOHN RITCHIE, Publisher of Christian Literature,
And through Booksellers and Agents.

JOHN NELSON DARBY was a most voluminous and original writer of theological books and tracts. Foremost amongst his works is his translation of the Holy Scriptures into German and French and of the Greek into English. In itself this would have been the life-work of an ordinary man. His aim was to bring man into touch with the exact words of Him who is "the Truth." In this attempt the literary was made to give place to the literal, and hence a certain abruptness of style characterizes his translation of the Scriptures.

At the age of twenty-eight he wrote a pamphlet entitled "The Nature and Unity of the Church of Christ," and from then till his death at the advanced age of eighty-two there followed in quick succession works of marked spirituality covering the widest field of Scriptural enquiry. He laid bare both Irvingism and Puseyism, he demolished the scepticism of Professor Newman and the faithlessness of his elder brother, the Cardinal. He exposed B. W. Newton's "Thoughts on the Apocalypse," as well as his more subtle errors as to Christ. He refuted the perfectionism of John Wesley, and was unsparing on Popish error, as well as the fearful errors as to sin and its penalty, such as annihilationism, non-eternity of punishment, and the various vagaries of scepticism and infidelity.

His expository works are of the highest value, the "Synopsis of the Books of the Bible" in five volumes being a case in point. Where is there any single work of any author affording such help to the study of Scripture? All his writings are able and scholarly, though some are profound, while others are of quite a simple character. They are alike stamped with that devotion to Christ and faith in God's Word.

As a hymn-writer his "Spiritual Songs" are a revelation of a devotion, deep, true and tender, the outpouring of heart-felt piety in chaste and beautiful expression, which encharms, while it also constrains the Christian heart to join in delightful melody. There is a celestial

John Nelson Darby as an Author.

fragrance that, like the precious spikenard, fills the house with its perfume as we read and ponder the hymns of Mr. Darby.

One curious fact in connection with his hymn writing is that many of the finest and most deeply spiritual of them were produced during seasons of very great strain and stress. It was during a period of tremendous ecclesiastical unrest and discord that his most exquisite composition, "We praise Thee, glorious Lord," was written, and later, when as an old weary veteran in 1881, he had again become the unwilling storm-centre of ecclesiastical partisanship, he wrote

"I'm waiting for Thee, Lord,
Thyself then to see, Lord."

The career of Mr. Darby is full of strange and strongly marked contrasts. The tender devotion of a St. Bernard of Clairvaux with the fiery, dominant personality of a St. Dominic in his zeal for truth and hatred of heresy. As a man, as a Christian, and as a scholar, he is held in highest respect by all who knew him. He did with his might what his hands found to do, and now he rests from his labours, but his works still follow him.

*From **JOHN NELSON DARBY**—A Biography by W. G. Turner (C. A. Hammond, London)—2/6 net.

BLACKBOARD LESSONS FOR THE LITTLE ONES.

JESUS AND THE CHILDREN

(Mark x. 13-16)

ANXIOUS Mothers, bringing Children *to* Jesus.
ANGRY Disciples, sending away *from* Jesus.
ALLURING Saviour, welcoming and blessing.

GREAT INVITATIONS

COME
LOOK
TURN

Unto Me (Matt. xi. 28), For Rest.
(Isa. xlv. 22), For Life,
(Neh. i. 9), For Restoration.

QUALITIES THAT MAKE LIVE TEACHING.

II. ENERGY.

ENTHUSIASM reveals itself in energy; or, in another form, an energetic teacher is a teacher with plenty of enthusiasm. What is energy? It is power to do work, and the power by which work is done. The word is a New Testament one, and occurs variously as 'deed,' 'work,' 'mighty,' 'effectual,' 'powerful,' 'operation,' indicating in each case either the cause or the effect, more often the latter. To be both an efficient and an effective teacher one must be able to utilise the energy at one's disposal.

Energy exists in two forms—latent and liberated. The scientist calls latent energy potential, i.e., it is capable of being used if necessary. Water in a reservoir is potential energy; the same water gushing through a sluice and down a pipe is kinetic (moving) energy. Is there not a lesson for us to learn here, that it is only as we liberate the power of the Spirit resident within us, that there shall flow through us the evidence of a mighty Worker? The sluice-gates of sin and disobedience often obstruct the force that would otherwise declare itself.

Work cannot be performed without a using of energy, and consequently new tasks require fresh power. Here are two laws of the scientist stated simply to convey profound spiritual lessons.

(a) You must put work in to get work out; the fire cannot burn without fuel; the motor won't run without petrol. Spiritual work cannot be done except by a supply of spiritual energy. Does not this last fact explain much of the ineffective quality of our work as Sunday School teachers? We attempt work for which we have not a sufficiency of power. If there has not been a getting, there cannot be a giving; if no inflow from God, no outflow to the scholars.

(b) You cannot get more work out than you put in. Energy as it is used is transformed from one condition to another, e.g., petrol (chemical energy) is transformed into heat energy, but allowing for the little losses in the transformation the amount of chemical energy is roughly equal to the amount of heat energy. This is true in the class-room.

Qualities that make Live Teaching.

You cannot impart to your class any more knowledge than you yourself have gathered. How important this is in the preparation of the lesson, in doing which you are laying up a store of potential energy to be liberated in the presence of the children!

As the sun is the great source of energy in the physical universe, so is God the great unfailing source of energy in the spiritual realm, for "it is God who energises in us" (Phil ii. 13). We cannot afford to be out of touch with Him who works effectually in His saints. Out of touch, our work is "all effort"; in touch our work is "all power." Therefore it behoves us in the interests of our calling to keep in touch with the ultimate source of all our powers, and, remaining in touch, preserve ourselves clean as channels of transmission to those whom, in Christ's stead, we serve.

Every teacher may well be advised to seek earnestly the discovery of the first symptoms of lagging effort, failure to arrest and maintain interest and attention, or lethargic application to the task of teaching, and on making the discovery conclude that the remedy lies in the further appropriation of spiritual energy imperative and vital for success in continuance. This renewal of energy in the presence of the Lord will reveal itself in an increased activity in preparation of the lesson and in an unwearied endeavour to win for the Saviour these little lives so pregnant with possibilities both for evil or for good. We shall not complain of poverty of power if we tap the infinite resources at our disposal, and by the Spirit transmit what we receive to others.

ANDREW BORLAND, M.A.

BLACKBOARD LESSON FOR THE LITTLE ONES.

CHRIST THE SHEPHERD

Good
reat
lorious **Shepherd** (John x. 11) Died.
(Heb. xiii. 20) Lives.
(1 Pet. v. 4) Comes.

**BIBLE CLASS SUBJECTS AND WEEKLY STUDIES
FOR 1927.**

July 3rd—The Flesh and the Spirit (Gal. v. 17).

The believer possesses two natures. 1. Naturally he is "born of the flesh" (John iii. 6). 2. Spiritually he is "born of the Spirit" (John iii. 8). A natural man sows only to the flesh; the spirit-born man may sow either to the flesh or the Spirit. He reaps accordingly (Gal. vi. 8). Galatians show the conflict in the believer's life (iv. 29), and the possibility of victory (v. 16). "The Flesh" is opposed to God, and Scripture shows us how to deal with it. (a) We are under no obligation to obey it (Rom. viii. 12). (b) We are to make neither allowance (Rom. viii. 13) nor forethought to gratify it (Rom. xiii. 14). (c) We are to give it no fuel to feed its fires on (Gal. v. 12). (d) It is not to be trusted, for it can produce no good (Ph. xiii. 3, Rom. vii. 18). The believer's life is lived in a battlefield, in which the victory lies with the flesh or the Spirit according as the one or the other *rules* and *controls*. The flesh reveals itself in "works," of which seventeen are named, the list being incomplete. (a) Sins of impurity (four): (b) Sins of idolatry (two): (c) Sins of ill-nature (eight): (d) Sins of intemperance (three). The Spirit manifests Himself in fruit, suggesting (1) growth from seed; (2) Nourishment; (3) Maturity; and revealing the perfection of Christian life which springs from "being" and not from "doing." The "fruit" will be seen in all nine constituent parts. A life of triumph lies in adhering to Scriptural injunctions with regard to (a) the flesh—1. Crucify (Gal. v. 24), reckoning this done in Christ; 2. Mortify (Rom. viii. 13), daily starving it—it never dies. (b) The Spirit—1. Live in the Spirit (Gal. v. 25); 2. Walk in the Spirit (Gal. v. 16); 3. Be led of the Spirit (Gal. v. 18); 4. Take step by step in the Spirit (Gal. v. 25). This life is for all—for you.

July 10th—Freedom by the Spirit (Rom. viii. 2).

We are the servants of whatever we obey (Rom. vi. 16). Sin or the Spirit is our master and we cannot serve two. Romans vii. depicts a struggle between two laws operative in the life (1) the law of sin in the members—the flesh; (2) the law of my mind which delights in the law of God. In himself the contestant discovers impotence and longs for deliverance. It comes from God, in Christ, through the Spirit. The Spirit counteracts the flesh, liberates from its power and fructifies in the believer fruit for God. Two forces cry in the believer's life for recognition (a) "The law

of sin and death," operative in and revealing itself through "the old man." The believer longs for and should seek deliverance from this law. (b) "The law of the Spirit of life in Christ Jesus." The second law made operative as an experience through our association with and obedience to Christ, destroys (i.e. annuls the power) of the former law and *continues* to do this so long as we allow the Spirit to work in and for us. There follow marks of this Spirit-law freedom. 1. We delight to cry "Abba, Father" (viii. 15); 2. We walk not after the flesh but after the Spirit (viii. 4); 3. We mind (i.e. care for, desire) the things of the Spirit (viii. 5); 4. We are subject to the law of God—i.e. we conform our ways to His Word (viii. 7); 5. We seek to please God (viii. 8). 6. We become Christ-like, having His Spirit (viii. 9); 7. The body is dead—i.e. we do not allow fleshly desires to control us (viii. 10); 8. We mortify the deeds of the body—a daily process (viii. 13); 9. We are led by the Spirit and manifest godly characteristics (viii. 14).

July 17th—Victory Assured by God (Rom. viii. 31).

God is *for* us; therefore no weapon formed against us shall prosper. Do we doubt the first statement? See, then! 1. God spared not His own Son (v. 32); 2. God has justified us in Christ (v. 33); 3. Christ died, rose, sat down and intercedes for us (v. 34); 4. Nothing can separate us from the love of God (vv. 35 and 39). But we have foes to face: 1. Trials in our circumstances; 2. Tribulation in the world; 3. Temptings of the devil through the flesh. But victory is not only promised and assured; it may be enjoyed, *always* and by *all* (2 Cor. ii. 14) for the Lord will put the enemy to flight. What is the way of victory in life? (a) Forsaking every known sin; (b) Allowing Christ to live in us (Gal. ii. 20); (c) Being filled with the Spirit (Eph. v. 14); (d) Confessing every felt divergence from the will of God (1 John i. 9; ii. 1); (e) Being frequent in prayer (Jude 20). Yielding to any temptation to sin grieves the Holy Spirit, dishonours God and brings defeat. In courses of doubt always give the benefit to Christ. Apply for contrast in victory and defeat the history in Joshua vi. and vii., and remember that God worketh for them that wait for Him. Victory is the normal *experience* of a New Testament Christian. Our defeats are due to ourselves; every victory is due to Christ.

Bible Class Subjects and Weekly Studies.

July 24th—Victory, Final and Complete (1 Cor. xv. 57).

God cannot be defeated. O.T. history abounds with illustration. Satan seemingly triumphed at Eden, at Calvary. Christ made His greatest triumph on the Cross (Heb. ii. 14; 1 John iii. 8; Col. ii. 15). He awaits final victory in heaven, on earth and under the earth, over all His foes (Rev. xi. 15; Rev. xii. 10; Eph. i. 10; Phil. ii. 10-11). His saints will be associated with Him in triumph over death, the grave, sin (1 Cor. xv. 55, 56). The Book of Revelation shows the triumphal march of the great Victor (ch. xix. 11-21). So complete will the victory be that not one shall be lost of His own (John xvii. 12); and nothing that will defile the eternal home will enter (Rev. xxi. 27). Surely we should look for our Saviour! (Phil. iii. 20).

July 31st—Enduring Affliction (Heb. x. 32).

Tribulation is the portion of the saint. It creates character, and is therefore good. We should rejoice under it (John xvi. 33). The early saints were persecuted (see Acts). Our Lord endured the contradiction of sinners (Heb. xii. 3); Hebrew Christians and others endured a great fight of afflictions and fiery trials (Heb. x. 32; 1 Pet. iv. 12). Peter wrote to encourage saints in trial—note the occurrence of the word “suffer” (ch. ii. 19-23; iii. 9-17; iv. 12-19). Collect the blessings mentioned as attached to suffering and apply Rom. viii. 17-18; 2 Tim. i. 8; Heb. xi. 27; James i. 2; v. 11.

HINTS AND HELPS TO GOSPEL WORKERS.

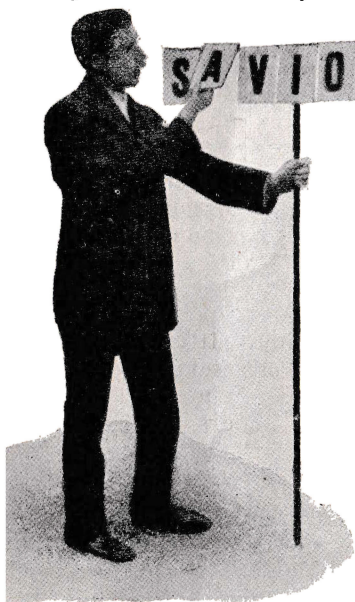
No. V. AN ORIGINAL IDEA FOR CHILDREN'S OR SEA-SIDE SERVICES—WORD BUILDING.

THE idea is to take some Bible word or name and put the letters of it up before the children. A word beginning with each letter is found which has some bearing upon the meaning of *the word* under consideration. The letters need not be put up as they come in spelling, but when the word has been completed they will all be in their proper place. By so doing the curiosity of the children is excited, and their attention held.

THE APPARATUS is very simple. An upright piece of wood with a horizontal piece at the top, in which small hooks are placed equi-distant from each other. On these the letters, printed on cardboard, are hung by means of a paper fastener.

Hints and Helps to Gospel Workers.

THE WORD. Of course it is not announced. It may be introduced in some general way. In the case of "Saviour" it may be observed that Jesus had many names. Some described His character,



and some His office and mission. Our word is a great word, a gladsome word, and tells us what He is. It was spoken by the angel on the morning He was born—a Christmas word.

Begin with centre letter.

I. Stands for *Impartial*. (Do not mention Saviour). Jesus in His great work does not favour one more than another—rich more than poor. Treats all alike who come to Him.

Next put on sixth hook.

U. It stands for *Universal*. Jesus is for everybody—young and old, high and low, black and white.

On the third hook put
V. It stands for *Victorious*. Jesus gained the victory over sin, and death, and Satan. Our victory is in Him.

On the fifth hook.

O. It must stand for *Only*. Jesus is the only one of His kind. None other like Him.

On the last hook,

R. It stands for *Reliable*. We can trust Jesus. He never fails. "Jesus! I *will* trust Thee."

The first letter.

S. It stands for *Sinless*. Jesus was without sin. He could not be what He is if He had sinned.

A. The last letter stands for *Almighty*. Jesus has all power. "He is able to save to the uttermost."

Jesus our Saviour is—Sinless, Almighty, Victorious, Impartial, Only, Universal, Reliable. If we trust Him we shall find out these things for ourselves.

NOTES AND OUTLINES ON SUNDAY SCHOOL
LESSONS for 1927.

JULY 3rd—A MEETING AT SYCHAR'S WELL.—

John iv. 1-30.

CONNECTED SCRIPTURES.—Jer. ii. 22. Heb. ix. 14.

Memory Text—Rev. xxii. 17.

Outline, Suggestions, Hints—A trying journey—an inviting well—a providential meeting. An interesting conversation about water, a well and worship. A found sinner and a discovered Saviour. An arousing testimony.

Explanations are Necessary.

1. Hatred between Jews and Samaritans. 2. The woman being at the well at noon and alone (c.f. Gen. xxiv. 11). 3. Jacob's Well (Gen. xxxiii. 19). Draw rough sketch map of Palestine, showing Judea, Samaria, Galilee.

Realistic Method.

1. Whole class read lesson silently. 2. Teacher makes explanations while class assists by consulting references. 3. Read again, teacher speaking words of Jesus, chosen scholar reading woman's part (omit descriptive parts).

A Strange Request.

It was unusual for a Jew to speak to a Samaritan. It aroused her interest. Compare the statement to Nicodemus (ch. iii. 3). Why the different method?

A Puzzled Sinner.

How? (v. 9). Compare Nicodemus' how? (iii. 9). Christ raised difficulties to make wonderful explanations—"the living water." First, how could He get it? (v. 11); second, how could she get it? (v. 15). Why the change?

The Two Kinds of Water.

1. Thirst again—the pleasures of sin "for a season."
2. Never thirst—a well—living water—everlasting life (v. 14). It is a "gift from God" (v. 10). Christ gives it (v. 14). Salvation is "by grace through faith" (c.f. Isa. lv. 1). Steps in the woman's conversion. 1. Admits her sin. 2. Finds Christ (v. 26). 3. Leaves her waterpot (v. 28). 4. Tells others (v. 29). A whole city was awakened by one conversation and a real conversion. Disciples on business (v. 8) cannot accomplish what one enthusiastic convert can.

Lessons.

1. Christ breaks convention to reach a soul. 2. He uses tact. 3. He thinks the lowest worth saving—a thief (Luke xxiii. 39); Zaccheus (Luke xix.); a sinner woman (Luke vii.); A madman (Mark v.). 4. Salvation is like spring water—free, pure, refreshing, satisfying, but we must "take it" (apply memory text). 5. Salvation brings joy. "Jehovah is *my* strength and *my* song (Isa. xii. 2).

JULY 10th.—THE IMPOTENT MAN AT BETHESDA.—

John v. 1-18.

CONNECTED SCRIPTURES—Rom. viii. 3. Psa. xl. 11.

Memory Text—Romans v. 6.

Outline of Lesson—The needy crowd at the Pool of Bethesda. Jesus sees a needy and helpless man, and apart from the waters, gives him healing and strength.

Bethesda, which means "The House of Mercy," was thronged with sick and needy ones who waited for the miraculous troubling of the waters, hoping that their opportunity of healing might come. But to the impotent and helpless, who had no strength to step into the pool, the waters were valueless.

The Healing Waters.

Like all the ordinances of the Law, the healing waters had their virtues, but these were limited, alike as to their scope, and to those who shared them. In contrast to these, the Gospel is "for all nations" (Luke xxiv. 14) and to "every creature" (Mark xvi. 15). It is always efficacious, so that the most needy without hope and strength may be saved by it.

The Needy Crowd.

All diseased and desirous of healing. Picture of the world, or that section of it, to whom the Spirit of God has revealed their need. One man in that crowd was conscious of both his need and his weakness (Rom. v. 4), and to him Jesus makes a special appeal.

The Mighty Healer.

Jesus comes on the scene. He knew the man's history, as He knows the history of every sinner, and apart from the healing waters or the man's own endeavours, He gives healing and strength. Immediately the man rose up and walked. His actions bore testimony to the fact that he had received healing. Thus the sinner who receives Christ walks in newness of life (Rom. vi. 4). The miracle performed was 1. Immediate. 2. Radical. 3. Complete. 4. Visible. 5. By faith. Salvation always is.

Religious Opposition.

The power of Christ displayed in this miracle of healing aroused the wrath of the Jews, who professed great zeal for the Sabbath, but had no heart for Christ or the needy around them. Many who now profess to be religious, show little interest in the miracles wrought by the Gospel of Christ.

JULY 17th.—THE FAITH OF A BLIND MAN.—John ix. 1-25
CONNECTED SCRIPTURES—2 Cor. iv. 4. Rev. iii. 17.

Memory Text—Acts xxvi. 18.

Outline of Lesson—Jesus passes by and sees a blind man. He anoints his eyes with clay and bids him go wash in Siloam. He went and came back seeing.

This is a most suggestive Gospel incident illustrating the blindness and darkness of the natural heart, and the effect produced in that heart by contact with the "Light" as revealed in the Person of Christ.

Jesus Passes By.

The case of a blind man always drew forth the compassion of the Lord Jesus. On this occasion a question by the disciples attracted the attention of the Saviour. This blindness was not a result of an accident, for the man was blind from birth. This is the natural condition of every man—blind (Rev. iii. 17), blinded by the god of this world (2 Cor. iv. 4), in the dark about God and the way of salvation.

The Light of the World.

The recovering of sight to the blind (Luke iv. 18) was part of the Lord's mission on earth, as well as to give the "light of life" to those in spiritual darkness, and this poor man was a fitting object for the display of His power. The man's need was his only commendation.

A Strange Cure.

The Lord's methods were totally different from human methods. The man offers no resistance to the strange cure, but leaves himself entirely in the hands of the Great Physician. Such must be the attitude of every needy sinner if he is to experience the healing power of Christ.

Go wash in Siloam.

Without question he goes, his eyes anointed with the clay, but, washing in the pool of Siloam, both the clay and blindness disappear, and he came back seeing. To obey the Gospel always brings blessing. Faith trusts God in spite of appearances.

His Testimony.

"I am he." He was a living witness to the power of Christ. Unbelieving Pharisees tried to discredit his testimony, but without avail. "One thing I know." Such is the testimony of the believer (2 Tim. i. 12; 1 John v. 19-20).

JULY 24th—A MEMORABLE DAY AT BETHANY.—

John xi. 1-46.

CONNECTED SCRIPTURES—John xiv. 23. Rev. iii. 20.

Memory Text—1 John iv. 19.

Outline of Lesson—The Home at Bethany. Death of Lazarus. The Meeting of Martha and Mary with Jesus. The Tears of Jesus. Lazarus called forth from the Tomb.

The home at Bethany has the great distinction of being a place where the Saviour often rested. The two sisters and their brother loved the Saviour and were also loved by Him.

Death of Lazarus.

When Jesus heard that Lazarus was sick He made no undue haste in visiting him, assuring His disciples that the sickness was for the glory of God. As the Son of God He could make even death itself a circumstance in which God could be glorified, and His people blessed.

Martha who Served.

The house was Martha's (Luke x. 38) and she directed its affairs. Now that her brother had died, she hastened to meet the Lord, confessing that if He had been present her brother had not died. She believed in a resurrection of the dead at the last day, but as yet she did not know Jesus as the "Resurrection and the Life." The resurrection of all sleeping saints before the last day (1 Cor. xv. 51-52).

Mary.

The meeting of Jesus and Martha had taken place some distance from the house, and Mary who sat still in the house was not aware of His presence till Martha brought her the message that Jesus had called her. Even Mary who sat at the feet of Jesus as a disciple could only weep. She too thought that Lazarus was beyond His power.

Lazarus Raised.

The tears of Jesus at the grave of Lazarus are expressive of His perfect sympathy as the "Man Christ Jesus" (1 Tim. ii. 5). His power as Life Giver is seen in His word of command, "Come forth." Death and the grave could not withstand His authority, and although bound hand and foot Lazarus comes forth. Soon all who are in their graves shall hear that same voice, and shall come forth, some to meet the Lord in the air (1 Thess. iv. 16), the unsaved to appear at the great white throne (Rev. xx. 13). Jesus gives a second command concerning Lazarus—"Loose him and let him go." Christ gives "liberty" (Gal. v. 1) to all who trust Him, freeing them from bondage and fear.

Notes and Outlines on Sunday School Lessons.

JULY 31st—THE LAST PASSOVER—John xiii. 1-17.

CONNECTED SCRIPTURES—Matt. xxvi. 17-25. Luke xxii. 7-15

Memory Text—Ephesians i. 7.

Outline of Lesson—The Last Passover. The Momentous Hour.

Christ as the Girded Servant washes His disciples' feet.

Judas, the false disciple, goes out to betray His Master.

The public ministry of the Lord Jesus comes to an end with chapter xii. of John's Gospel, chapters xiii. to xvii. are devoted almost entirely to matters connected with His own disciples and His last instructions to them.

His Hour was come.

Often had His enemies sought to take Him previous to this, but their efforts were fruitless, for "His hour was not yet come." Now it had come. The momentous hour prophetically foretold (Zech. xiii. 7; Isa. liii. 7), the hour for which He had come into the world, and steadfastly He goes forward to accomplish the will of God and secure salvation for mankind.

The Supper.

This was the Passover Supper with the paschal Lamb and unleavened bread, type of Himself and the death He was about to die (1 Cor. v. 7). Judas the betrayer was present, but he was not present when the Lord instituted the Lord's Supper (1 Cor. xi. 23), which immediately followed the Passover Feast.

The Girded Servant.

The action of the Lord Jesus in thus girding Himself with a towel and washing the feet of His disciples is illustrative of His present gracious ministry exercised on behalf of His people as well as an example of humility and brotherly love one towards another.

Simon Peter's Objection.

Peter, thinking the task too menial for His Master, refuses at first to allow the Lord to wash his feet, till Jesus reminds him that he could have no part with Him if this was dispensed with. Thus He showed His disciples the necessity of allowing the Word of God to cleanse their hearts and lives as they walked through a world where contact with sin defiles.

Judas, the Traitor.

Sharing in the Passover Feast and the feet-washing, yet all the while plotting to betray His Master, was Judas the false disciple. Knowing full well the import of the Lord's words, "That thou doest do quickly" (verse^s27) he hurries into the night to betray His Master and fill a suicide's grave.

WORK AND WORKERS AMONGST THE YOUNG.

Summer Services in Villages, at the Seaside, and wherever crowds of children are found, are now in full swing. No better or happier work for those on holiday can be found.

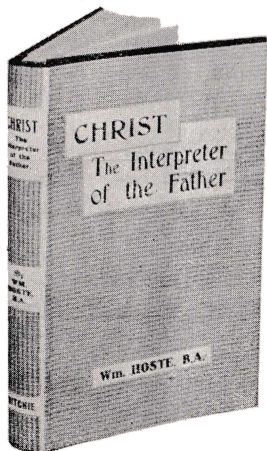
Forthcoming Gatherings.—**Keswick Young People's Meetings**—June 3-6; **Chelmsford**—June 11th; **Childerditch**—Open Air Convention, June 18th; **Leeds**—Open Air Convention at Harewood House, June 18th; **Bath**—Believers' Meetings, July 4-8. **Lowestoft**—June 6th at 11. **Bradford**—June 6th and 7th in Central Hall. **Bournemouth**—Norwich Ave. Hall, June 6th at 3.

A "Gem" from Africa. Miss Gibson writes from Lovaleland: "You may remember a little slave-girl who ran to me for refuge about two years ago. She was saved, and, after having all relations with her master settled, was married to Dr. Revington-Fisher's personal boy. She has been accepted for baptism, is apparently keen and happy, and her husband is making progress spiritually. Please remember them in prayer."

Tent Work will be in full swing this month. Special Campaigns are being arranged for—**Methil, Thornton, Kilmarnock, Carlisle, Leicester, Cardiff, Liverpool, Abergavenny**, and many other places throughout the land. For all these meetings let God's people pray.

Text Posting on hoardings in town, trees in the country, and all available spaces—usually occupied with theatre and other bills—are being utilised by young men visiting country places, where the Word of God is seldom seen, or its message read. This is an excellent method of reaching "the masses." We can supply suitable Bold Texts for this purpose at 6d, 1/-, 2/-, and 3/- per dozen according to size.

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John Ritchie, Publisher, Kilmarnock.

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