

The Believers' Pathway—XI.

# PIONEERS OF THE FAITH.

A SERIES OF STUDIES IN "THE ACTS."

GLIMPSES FROM THE COVENANT HISTORY OF THE PROPHETS.

ORIGINAL OUTLINES FOR BIBLE STUDENTS.

BRIEF RECORDS OF GOD'S SERVANTS.

REVIVAL REMINISCENCES.

FRUIT FOR TRACT DISTRIBUTION.

PROFITABLE PAPERS FOR ALL.



GLASGOW: PICKERING & INGLIS, PRINTERS AND PUBLISHERS.

LONDON: ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C.

NEW YORK: D. T. BASS, 54 WEST TWENTY-SECOND STREET, CITY.

*And may be ordered through any Bookseller.*

## Pickering & Inglis' Libraries.

**The Beresford Books, - - - - 2/6 each**  
16 Volumes. Uniform Size, Style, and Price.

**The J.R.C. Library, - - - - 2/ each**  
8 Volumes. Half Morocco. Gilt Edges.

**The Believer's Library, - - - - 1/6 each**  
29 Volumes. Blue Cloth. 231,600 Copies issued.

**Boys and Girls Library, - - - - 1/6 each**  
14 Volumes. Square shape. Illustrated.

**Helpful Half-hours, - - - - 1/ each**  
12 Vols. Half-bound style. Various Subjects.

**The Gospel Library, - - - - 1/ each**  
12 Volumes. Large size Profusely Illustrated.

**The "Pocket" Library for Bible Readers, 6d. each**  
13 Volumes. Limp Cloth. Round Corners.

**Sixpenny Editions of Standard Volumes, 6d. each**  
12 Vols. in strong flexible covers for pocket use.

**The Witness Pamphlets, - - - - 1d. each**  
12 kinds. Tinted Paper. Various Biblical Topics.

**Penny Library of Remarkable Books, 1d. each**  
15 kinds Crown 8vo. 1,286,000 issued.

*Full List of Titles and Authors post free*

GLASGOW:

PICKERING & INGLIS, PRINTERS AND PUBLISHERS.

## Guide to Contents.

	PAGE		PAGE
Absalom, the Beautiful—W. Shaw . . . . .	23	ORIGINAL OUTLINES, 19, 20, 35, 36, 51, 52, 67, 68, 83, 84, 99, 100, 115, 116, 131, 132, 147, 148, 163, 164, 179, 180	
A Sceptic in a Corner—Dr. Pentecost . . . . .	60	PEARLS PICKED UP, 13, 25, 26, 90, 172, 188	
BRIEF RECORDS—		REPORTS AND SUGGESTIONS, 18, 34, 50, 66, 82, 98, 114, 130, 146, 162, 178, 194	
F. A. Banks—Hy. Pickering . . . . .	6	REVIVAL REMINISCENCES —	
William Sloan—Auto. . . . .	22	W. Shaw, 57, 88, 153, 169, 185	
Earl Carrick—A. G. West . . . . .	38	SUBJECTS FOR SUNDAY, 13, 30, 45, 62, 77, 94, 110, 125, 142, 158, 173, 190	
Richard Spragg . . . . .	54	Symbols of the Bible—C. G. Roberts . . . . .	26
Lakshman Rao . . . . .	70	Select Pieces, 25, 45, 76, 93, 110, 156, 169, 189	
David Livingstone — Hy. Pickering . . . . .	86	Ten Souls from One Tract—	
R. C. Chapman—E. Sewell . . . . .	102	J. Laing . . . . .	74
J. Jewell Penstone . . . . .	118	Visit to R. C. Chapman—E. Sewell . . . . .	102, 120, 137
John Dickie—J. Todd . . . . .	134	POETRY.	
Mrs. Moore—T. Baird . . . . .	150	He Careth for You—Rose Benn . . . . .	61
C. G. Roberts—Dr. Case . . . . .	166	The Coronation—J. R., Orkney . . . . .	92
Rabbi Lichtenstein—David Barron . . . . .	182	The Servant's Path—J. Jewell Penstone . . . . .	119
Crucifying the Flesh—Wm. Shaw . . . . .	75	The Robin's Song—T. Robinson . . . . .	141
Chapman's Choice Sayings, 109, 124, 138		The Heavenly Stranger—A. Midlane . . . . .	157
Crumbs for Christian Workers, 13, 26, 171		The Scorn of Job—Algeria . . . . .	172
DOES TRACT DISTRIBUTION PAY? . . . . .	43, 74, 91	To the Rescue—C. G. Roberts . . . . .	187
Fellowship of God's Son—John Dickie . . . . .	140		
God's Plan the Best . . . . .	189		
Hebick's Tub . . . . .	10		
Holy Bible—W. Scott . . . . .	155		
Lost Joy, The—W. Shaw . . . . .	7		
Love One Another—J. R. Caldwell . . . . .	41		
Led by a Strange Path . . . . .	91		

**IMPORTANT TO . .**  

---

**SUNDAY-SCHOOL**  

---

**TEACHERS. . . . .**  

---

**A**FTER careful consideration, and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday Schools, we have decided to take up the theme of

**GOSPEL SHADOWS . . .**

**FROM . . .**

**EARTH'S EARLY SCENES**

principally from the seed-plot Book of Genesis, interspersed monthly with a suitable presentation of **our Lord's Person and Work** from the New Testament.

Studies are issued in a *threefold link*, namely:—

I. **The Gospel Scheme**, with memory text, helpful references, &c. In new, handy shape for Bible. 3d. per doz.; 1/6 per 100, post free.

II. **Boys and Girls Almanac**. Daily texts, stories, pictures, prizes. 6d. per doz.; 3/6 per 100.

III. **The Believers' Pathway**. Monthly, original notes on lessons, suitable for classes, home, or private study. Outline studies, &c. ½d.; 1/ per year.

*One each post free for inspection to any teacher who applies.*

---

PICKERING & INCLIS, GLASGOW.

**STEDFAST IN THE FAITH.**

“THEREFORE, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15. 58).



**FREDERICK ARTHUR BANKS,**  
MINISTER OF THE WORD AND AUTHOR OF VARIOUS BOOKLETS.

## F. A. BANKS.

FREDERICK ARTHUR BANKS was born in Ipswich in 1862. His mother died when he was about ten years of age, and his father when he was about fifteen. He was brought to the Lord in the Sunday School in connection with the Assembly in Ipswich through an honoured brother who is still alive.

After his conversion he made rapid strides in the ways that be in Christ, and manifested a growing desire to make known the way of salvation. Along with W. J. Nock, now labouring for the Lord in Belgium, who was converted about the same time, he used to visit the docks and streets of the town, also going to neighbouring racecourses in order to distribute Gospel messages. Along with other young men, he visited villages and hamlets around, and testified to the Gospel as the power of God unto salvation. In his zeal he used to write on the outside of envelopes such messages as "Postman, are you saved?" "Where will you spend Eternity?" as well as pointed Gospel portions; he even went the length of interviewing the local Catholic priest, and talked with him about the Truth.

Such zeal was bound to find its way beyond a provincial town, and F. A. Banks soon found openings for his gift in many parts of England, then in Scotland and Ireland. He commenced writing messages for the unsaved, many of which were first printed in *The Herald of Salvation*, then by-and-by, as his ability became known, he was readily welcomed to Conference meetings, for addresses to believers, and Gospel services. Papers bearing the initials "F. A. B." found their way into *The Witness* and were valued, till just as he appeared to be acknowledged as a real gift to the Church, his health began to fail, necessitating two long sea voyages to the West Indies, where his wise words were much appreciated, and where his little book on Baptism was first issued.

His public ministry cost him much time, thought, and prayer in its preparation, and many a sleepless hour after leaving the platform, yet it generally carried weight with it, and led to the exaltation of the Lord Jesus Christ and the edification of God's people. His lectures on the Epistle of James, on John's Epistles, &c., as well as his addresses on such special subjects as Politics, Women's Ministry, &c., will long be remembered by those who were privileged to hear them. The chaste style, clear expression, apt illustration, and convincing power, backed up by the feeble frame, noble forehead, and flashing eye of the earnest speaker, left an impression not easily forgotten.

Constant travelling from place to place, and increasing calls upon his naturally weak body, compelling him to think of a fixed abode, at least for a time, led to his connection with The Publishing Office, Glasgow, but scarcely had he got settled there when extreme weakness compelled him to wander abroad in search of the only thing he seemed to lack—health. This time he toured in France and Switzerland, but his strength gradually failed, and he came home to Ashburton, Devon, to die, passing to be for ever with the Lord whom he had loved, exalted, and served so well, on 16th January, 1887.

His sympathetic heart was manifest in the loving care for his delicate younger brother Harry, whom he left behind, but who has also since joined the ransomed host.

His favourite hymn, the last he publicly gave out in Scotland, "The Glory shines before me" ("Believers' Hymn Book," No. 263), and his last Gospel article, "I'm all right now," aptly describe his last days in Time and his forever in Eternity :

"The glory shines before me!  
I know that all is well!  
My Father's care is o'er me,  
His praises I would tell.  
The love of Christ constrains me,  
His blood hath washed me white.  
Where Jesus is the glory,  
'Tis home, and love, and light!"

HYP.

---

## THE LOST JOY.

THERE is such a thing as an increase in numbers while there is no increase in joy (Isa. 9 3). Heavenly joy is not increased by the size of a meeting, or by the number of persons that may be in a company of Christian workers. Joy is an individual experience, and if it is of the right kind—if it comes from the right source—it shall produce some wonderful results. And these results will follow upon the experience of heavenly joy in an easy and natural way, as simply and as surely as the operation of the laws of cause and effect. In God's kingdom you need not to "manufacture" results. No doubt this is attempted, and "successfully" attempted, and duly rejoiced over, as was the birth of Ishmael—the fruit of unbelieving haste. But in all cases of "manufactured results" there is heard, sooner or later, the startling word, "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. 4. 30).

## *The Lost Joy.*

In Psalm 51. 12 we find it written, "Restore unto me the joy of Thy salvation." The lamp of joy had burned low, through departure from God. In the psalmist's experience his joy in the Lord was a thing of the past. It had gone at the same time as the "good conscience" went. When sin came in joy went out. There was no mystery in the matter. It was not a case of some unaccountable disappearance of heavenly joy, leaving no trace behind to show what had brought about so dire a catastrophe. David knew well what had driven out the joy. It had been driven out by sin. He acknowledges this before he asks for the restoration of the joy. It would have been vain for him to ask that the lost joy be restored while he failed to acknowledge his transgression. David knew that justice and judgment were the habitation of Jehovah's throne. Heavenly joy can only be laid upon the foundation of righteousness. Therefore we hear, first of all, the words of humbling and confession: "I acknowledge my transgressions, and my sin is ever before me" (verse 3). The vanished joy is traced up to the very spot where it had been lost. It is good for us when we thus go to the root of the matter, in tracing up the disappearance of the joy. Has the bright gold become dim? Is habitual victory over the flesh a thing of the past? Has our joy in God fallen to the vanishing point? If so, there is a cause. And happy shall it be for us if we set ourselves to discover the cause, and call it by its right name, and drag it into the light of God.

After David had gone fully into his case in the presence of the Lord, he proceeds to ask for the restoration of salvation's joy. He was now prepared for this. Heavenly joy is an impossible possession for an unrepentant backslider. He may persuade himself that he has it, but he is only deceiving himself that he has it. He may have found a joy of a kind, but it is not the joy that comes from above—it is not the joy of God's salvation. In the psalmist's case godly repentance had done its work, and he was now in readiness for the long-lost joy to fill his soul as in the former days.

There are many to-day who can speak of "former times," and the joy of God that then flooded their whole being. But they speak of it as a "lost joy," and their only hope seems to be that in some great revival tide they might have the departed joy restored. We are not so sure about this. It is not an attitude to be commended—waiting on some great revival tide to lift us out of our lethargy. We need not try to shift our



## *The Lost Joy.*

responsibility from our own shoulders, and blame the deadness of the times. David did not act in that way. He saw no reason why *he* should not have the departed joy as a present possession. Let times be bright or dim, he set his mind on the restoration of the joy; and having cleared the ground by humiliation and confession, he makes the definite request, "Restore unto *me* the joy of Thy salvation." This is what it must come to, if true business is to be done with God. The restoring of the joy must be treated as a personal matter affecting "me." They who are content to wait till some great revival tide shall bear them up on its bosom, shall be just as content to be left high and dry at the ebb of the tide.

Now let us consider the "signs" that shall follow the restoration of the joy. The psalmist speaks with no uncertainty on this point. He says, "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." He entertains no doubt whatever as to this. He does not say he shall hope to see some enquiring the way to Zion. His faith rises to a far higher height. He seems to have the positive assurance that the restoration of the heavenly joy shall be followed by the conversion of sinners to God. And is this not the case? Has it not been proved over and over again by those who go down to the great "sea" of human life to do heavenly business in these "waters?" Are not gospellers constantly proving that the Gospel of joy is the Gospel of peace? Has it not been proved that the Gospel bereft of joy is a Gospel bereft of the power to deliver souls? The good tidings of great joy must be proclaimed in an atmosphere that is all their own. When salvation joy is the experience of the Christian worker, it will bring forth fruit after its kind. Therefore, instead of being so much concerned about "signs following," should our concern not be to see that we are in the *condition* from which these signs alone can spring? The progressive stages are simple and natural. There is first the restoration of the joy. The natural outcome of this is *testimony*: "Then will I teach transgressors Thy ways" (verse 13). This is no legal work. It is the service of liberty. It is the impulse of love. It is the outward manifestation of salvation's joy within. Then there follows *results*—sinners converted unto God. May it indeed be so. And unto His Name be the glory. Amen. w. s.

---

SATAN is employed for God's people—for their discipline, their correction, their sifting, but not for their destruction.

## HEBICH'S TUB; OR, "FITLY JOINED TOGETHER."



IT is now some fifty years ago that a missionary named Samuel Hebich lived and laboured on the west coast of India. He was a remarkable man; brave, earnest, and more successful as a soul-winner among Europeans than any other of whom I have heard. The striking characteristics of his ministry were the *personality* of the Lord Jesus and the *personality* of Satan, and the conquests he made of the most determined opposers of the truth were many and striking.

One regiment, that had been stationed at Cannanore, was so powerfully affected by his preaching and house-to-house visitation, that no less than *seven* officers and most of their wives were truly converted to God, and were not ashamed to confess their faith in Christ. Several non-commissioned officers and others followed, so that ere it left the station it had earned the sobriquet of *Hebich's Own*.

From Cannanore this regiment was sent to the French Rocks, a military station near Seringapatam, and after they had been a year in these quarters the Christians especially invited their beloved friend to pay them a visit, which he gladly responded to. From one house to another, according to his wont, he visited, and, though with tenderness of manner, put the most searching questions to his children in the Lord. These elicited a fact which gave him no small uneasiness, namely, that the *prayer meeting*, once so thronged and so much set by, had dwindled away till some were not sure that

*Hebich's Tub ; or, " Fittly Joined Together."*

it existed at all. His presence quickened the flow of spiritual life. Every night he held meetings, and they were fully attended, not only by those who had good cause to love the man and listen to his words, but by others from the neighbourhood who had heard of his fame and longed to obtain some blessing for themselves.

It was thus the writer found himself in the company of those assembled ; and he was greatly struck by his first sight of the German missionary as he stood behind a table with a large open Bible on it and scanned the audience with his beautiful searching eyes. Hebich had a fine head and full beard ; he used to dress in a black gown with a white collar that almost covered his shoulders, and was always more at home if he could freely walk a few paces to the right and left of where he was standing than when shut up in pulpit.

I shall endeavour to give his discourse on this particular occasion, as nearly as I can remember it, in his own language. There is a force and a pathos in foreigners' English that so materially helps one to remember the subject, that I shall not attempt to improve it. He read the fourth of Ephesians, and expounded it till he came to the sixteenth verse, which he read slowly, and repeated the words, "*Fittly shoined togeder.*"

He paused a few seconds, and abruptly put the question, "Did you ever see a tob?" This homely appeal roused the sleepy, and caused a smile to pass over every face.

"If you go to Palhully (a factory in the neighbourhood) you vill see some fery large tobs. You and I cannot make a tob ; it requires a cood carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of ood, but of many, and de many must be *fittly shoined togeder*. Dere are four tings to make a cood tob :

" 1. It must have a cood bottom.

" 2. Each of de peeces must be fittly shoined to do bottom.

" 3. Each von must be fittly shoined to his fellow.

" 4. Each von shall be kept close by de bands outside.

" Von peece may be narrow and de next peece be vide, yet it shall be a cood tob ; but if a leetle shtone or bit of shtick vill come between de peeces it vill not do at all. If de peeces are near, but do not touch, it vill not do at all ; and if all de peeces but von touch, and are fittly shoined togeder, and dis von fall in or fall out of de circle, it is no tob at all. Now, if vee have a cood bottom, and esry peece be fittly shoined to de bottom, and all are fittly shoined togeder from de top to de

*Hebich's Tub ; or, "Fitly Joined Together."*

bottom, haf ve now a tob? No, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of ood, and den are dey yet more fitly shoined togeder.

“‘Oder foundation can no man lay dan dat is laid, vich is Jesus Christ.’ Here vee haf de *cood bottom* for our tob. It is perfect, and efry von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God. Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

“In de Acts of de Apostles vee read often of being ‘filled vid de Holy Ghost,’ and ven gadered togeder for prayer, vonce de whole house did shake vid His power. Shust so now He fills vid peate and shoy de soul dat loves de Lord Jesus, and likewise de company gadered togeder in His Name. Sometimes! not always. Sometimes—not always—Vy not always? Vee shall see. Vat is de small shtick or shtone between de peeces of ood dat make de tob? It is dee *leetle quarrel*, de *hard word*, de *dirty bit of money* dat keeps broder from being fitly shoined to broder. Vat is de space between de peeces from top to bottom, troo vich you can see de light? It is de *coldness* dat you feel, but do not tell. De major’s vife and de captain’s vife vill bow, but not speak or greet each oder as formerly, because vispering has com between dem. Vat is de peece of ood dat falls out de circle? It is de *proud, unforgiving spirit* dat efry von can feel is in de meeting, and vich causes all heavenly peace to run out. So you vill pray dat de Spirit shall be poured out, and ven He comes He cannot remain in de meeting, because you are no more fitly shoined togeder. You are fery sorry dat you have no blessing, and you leave de meeting because it can do you no cood. You stay at home vid de debil, and become dry indeed.

§ . “Oh, beloved, *be fitly shoined togeder!* You have no power of your own. Dat vich shall keep you is de *encircling bands* of de love of Jesus, from head to foot, and as dis power presses on each of you, so vill you become yet more closely shoined togeder. Den de Holy Spirit shall remain among you, and fill you to overflowing. Den all who come into your midst shall be refreshed, and de Name of de Lord Jesus be glorified! Amen!”

E. K. G.

If the ear of sinners be shut to our words, let our mouth be opened at the Mercy Seat on their behalf.

## CRUMBS FOR CHRISTIAN WORKERS.

Gathered by ALEX. MARSHALL.

WHEN God gave Paul the thorn in the flesh, he knew not at first the value of the gift, and would have cast it away, had he been left in his own hands. The Lord was his keeper, and taught him, and us by him, that the strength of Christ is made perfect in weakness.

We often make this great mistake—we expect in the kingdom of patience what is only promised in the kingdom of glory; and we ask God rather for deliverance from the warfare than grace for it as long as He is pleased that it shall last. Our impatience for victory often increases the heat of the battle.

We sink into nothing as we grow up into Christ; and if I be content to be nothing I cannot take offence at anything. If I am *really* humbled and know myself a worm, I shall not complain of being trampled upon.

Our need of prayer is as frequent as the moments of the day; and as we grow in spirituality of mind our continual need will be felt by us more and more.

---

### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

OUR interesting study of "The Precious Words and Perfect Ways of Jesus," as revealed in the Gospels, now brought to a close, will (D.V.) be followed in 1902 by

"PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

5th January.

Read Acts 1. 12-26.

Learn Luke 24. 49.

### THE WAITING COMPANY.

All present but one—Where was he?—All in harmony—All agreed—Prayer and promise—How long?—Filling up a vacancy—Apostolic fitness—Casting the lot—Matthias promoted.

AFTER witnessing the ascension of the Lord Jesus, and hearing the message of the angelic visitors, the company wended their way back to Jerusalem, and adjourned to the well-known upper room, there to "wait," according to their Master's instructions.

THE ROLL-CALL. The eleven names of the apostles are anew mentioned—one is ominously omitted—as if after a time of testing, conflict, disaster, the little band is mustered on new ground for fresh action.

ALL IN UNISON AND ALL IN ACTION. A beautiful little company, including the women and Mary, the mother of Jesus. This is

## *Notes on Bible Lessons.*

the last mention in Scripture of Mary, and she retains her honoured title—though there is no shade of Mariolatry in all the sacred page—she will ever be known by that name. All continued with one accord and in one place a long and fervent prayer meeting. The promise had been made, but that did not shut out prayer; the promise would be kept, but they did not fold their hands and idly wait, but by prayer and supplication showed their appreciation of the promise and apprehension of its value.

**THE PERIOD OF WAITING.** We are not told that they knew how long they would have to wait; but we know that it was TEN days. Forty days elapsed between the resurrection and the ascension of Jesus; on the fiftieth day was Pentecost, and the fulfilling of the promise in the outpouring of the Holy Spirit.

**JUDAS' VACANT PLACE AND PETER'S PROPOSAL.** Whether Peter was right or acted prematurely in moving in this matter we cannot say. It is plain that eleven was not a good number; twelve was the favourite—that of the tribes. Peter found a Scripture in Psalm 69 which applied to the circumstances. This he quoted as a reason for the proposal to fill up the gap in their ranks.

**JUDAS' AWFUL DEATH.** In Matthew 27. 5 we are informed that Judas “hanged himself,” and here it is added that “falling *headlong* he burst asunder.” Both are true and possible; through the breaking of the rope by which he was suspended the second part of Judas' fearful death probably came to pass.

**THE PROPOSED NEW APOSTLE, AND THE WAY OF SELECTING HIM.** The necessary qualifications are explained, two men answering to these are found, prayer is made that the casting of the lot may be rightly directed (Lev. 16. 8), and the result is decided upon as the mind of the Lord (see Prov. 18. 18). Whether all this was directly what the Lord would have them do may be a debatable matter, it is significant that the one chosen is never again mentioned; and never after the gift of the Holy Spirit is the lot made a means of deciding a question.

Thus they were found waiting on the Lord in prayer and seeking after His interests in the short interval between His departure and the advent of the Holy Spirit.

12th January.

*Read Acts 2. 1-13.*

*Learn Isaiah 44. 3-*

### **THE DAY OF PENTECOST.**

A notable day for a notable event—For ear and eye—For work and walk—A filled place and filled persons—Remarkable manifestations—Christ honoured, man blessed.

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

**THE TYPICAL CHARACTER OF THE DAY.** Pentecost, or fiftieth—the second of the three great yearly feasts of the Lord, called the feast of the harvest (Exodus 23. 6), the wheat harvest (Exodus 34. 22), and the feast of weeks (Deut. 16. 10), because a week of weeks came between it and the Passover. It was the first day of the week, the same day of the week as the Lord Jesus rose from the dead. On this day two wave loaves (Levit. 23. 17) were waved as first-fruits before the Lord, and Romans 8. 23 says that believers have the first-fruits of the Spirit.

**THE MANNER OF THE EVENT.** First audible, then visible. Not a rushing, mighty wind, but the *sound* “*as of*” one, and that from heaven, which sound “filled all the house.” Suddenly it came, not

## *Notes on Bible Lessons.*

gradually, as winds generally rise; note that this house that was "filled" was not the temple—that house was now "desolate" (Luke 13. 35). Then visible "cloven tongues as of fire" ("tongues parting asunder," R.V.) as branches from one root, and IT (not they) sat upon each one of them.

**THE REASON OF THE GIFT OF THE SPIRIT.** It was necessary that the disciples should receive "power" (Luke 24. 49, Acts 1. 8), and the Holy Spirit only can empower men to witness: and the coming of the Spirit convicts the world of sin (John 16. 8), and is a testimony and proof that Jesus is the Christ (Acts 2. 33). Besides this, the Holy Spirit is Guide, Teacher, and Comforter of every believing one.

**EFFECT ON THE DISCIPLES.** They were all filled with the Holy Spirit—the place had been filled with sound—the persons were filled with a Personality—and began to speak with other tongues. Babel diverse tongues (Gen. 11) was for the scattering and confusing of men: Pentecost tongues were for the gathering and uniting of men to and in Christ. The Spirit gave them utterance, providing the matter as well as the language.

**EFFECT ON THE MULTITUDE.** Jerusalem was then crowded with men out of "every nation under heaven," these came together, and every man heard the Gallilean talk fluently in languages they had never learned; this, we are informed (1 Cor. 14. 22), is a "sign" for the unbeliever meant to lead to his conversion. Three classes appear among the multitude: (1) Some were amazed, and marvelled (verses 5-7); (2) some were amazed, and doubted (verse 12); (3) others mocked, saying, "These men are full of new wine." (See Acts 17. 32-34.)

**TEACHING OF THE EVENT.** That Christ is glorified and man is brought into blessed union with Him by the Holy Spirit. The Spirit is received by the hearing of faith (Gal. 3. 2), and believing not only secures forgiveness and deliverance from the wrath to come, but ensures the help and power of the Holy Spirit, the Comforter.

19th January.

*Read Acts 2. 14-36.*

*Learn Psalm 118. 22, 23.*

### **PETER'S PREACHING.**

Scriptural authority—"Whosoever"—An approved life—A pre-arranged death—A wicked deed—Victorious over death—No claim, and cannot hold—From the pit to the Presence—The same Jesus—Exalted by God.

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

**AN OLD PROPHECY APPLIED.** We see here the use of Bible knowledge: in one of the obscure prophets (Joel) is found a foretelling of an outpouring such as had just taken place. It is evident that Pentecost is only a partial fulfilling of that prophecy, but the principle is there, and the fulness of that foretold outpouring will yet come.

**AN OLD PROMISE REPEATED.** "Whosoever" shall call on the Name of the Lord shall be saved. This is true gospel (Romans 10. 11). Through all the ages it has held good, and it is full value to-day.

**TESTIMONY TO THE MAN JESUS.** As to His life on earth marked out by God by miracles, signs, and wonders (John 3. 2), the works done by Jesus were sufficient evidence of His divine mission (John 5. 36). Peter said: "Ye yourselves also know" the truth of this.

## *Notes on Bible Lessons.*

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

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

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

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

26th January.

Read Judges 6. 11-24.

Learn 1 Cor. 1. 27.

### **GIDEON, A WITNESS AND WARRIOR.**

A lowly man—A diligent man—Chosen of God—A witness of God at home—A useless God—A gathered crowd of enemies—God and the little band—Complete victory.

**A**MONG the pioneers of Faith in Old Testament story Gideon holds a good place and record (Heb. 12. 32). In one brief lesson it will only be possible to note a few of the prominent points of his history.

**GIDEON'S EVIL DAYS AND LOWLY ORIGIN.** Of an oppressed nation and a poor family, and the least of that family. This he knew and owned—he was low enough to be of use to God.

**GIDEON WAS DILIGENT IN HIS LOWLY SPHERE.** It was only a little wheat in a corner in secret, but Gideon put work into it. God marks the secret work and the worker (Matt. 6. 6; 1 Sam. 17. 34).

**GIDEON GOT HIS WORK FROM GOD.** It was no human get-up; the Lord came down and revealed Himself to this lowly one, making him to know God the Peace-giver. No one can do work for God without this fitness. Three times does the Lord in John 20 use the same greeting.

**GIDEON BEGINS AT HOME.** “Beginning at Jerusalem” was and is the way. Many a time and in many a different way has this been done. Some arrangement in the family may be like the Baal altar of Gideon's father—opposed to God and his Christ; ere public testimony can be effectually entered on, a private stand for God may need to be made.

**GIDEON FINDS PERSECUTION NEAR HOME.** The young man seems to have gained his father, Joash, for we find him defending his son when the men of the city sought to kill Gideon for destroying the altar of Baal. Sarcastically Joash taunts them as having a God that can neither preserve himself nor avenge himself.



## *Notes on Bible Lessons.*

**THE GREATER CIRCLE OF ENEMIES.** When God moves to work Satan gathers his opposing forces, like grasshoppers for multitude (Joshua 7. 12). A great host against the Lord's servant and the Lord's people.

**THE LITTLE SELECT BAND.** 300 men selected by God, led by God's selected leader—though, like a barley cake against a tent, more likely to be broken than to break—yet it is mighty through God (2 Cor. 10. 4).

**THE VICTORY OF GIDEON.** It was complete (Judges 8. 28); thus was Midian subdued before the children of Israel. Thus can God call and use for His work the lowliest, and make their very weakness occasion for His glory (2 Cor. 12. 9).

2nd February.

*Read Acts 2. 37-47.*

*Learn Acts 13. 38, 39-*

### **PENTECOSTAL BLESSINGS.**

Anxious Enquirers—A simple way—A great gift—A bunch of blessings—Conviction—Conversion—Confession—Communion—Consecration—Continuance.

**T**HE address of Peter on the day of Pentecost resulted in great blessing amongst the multitude of hearers. The convicting power of the Holy Spirit was abundantly manifest, and converting grace came to 3000 souls that same day.

**THE QUESTION OF THE ANXIOUS.** "Brethren, what shall we do?" The sword of the Spirit had reached the heart: their awful crime and desperate danger became clear to their awakened conscience. They accepted the judgment of God against them—in short, saw they were lost—then quite natural is the cry, "What must I do?" (Acts 16. 30).

**THE WAY OF SALVATION DECLARED.** "Repent and be baptised, every one of you." Inward work and outward act are here indicated. Repentance is a change of mind resulting in a change of action. Baptism is an outward confession, and symbolises a fact and an act which has already taken place. Notice the "every one of you" shows that it is an individual work, not that of a crowd.

**THE PROMISE OF THE HOLY SPIRIT.** That which was promised, and those to whom the promise applied, are shown. One of the glories of salvation is the gift of the Holy Spirit; a pardoned sinner is a wonder; a Spirit-born and Spirit-possessed son is a marvel. To the very men who murdered the Lord was the wondrous word sent, and to "all that are afar off" (Eph. 2. 13-16).

**"SAVE YOURSELVES."** Not from sin, nor from death, nor from judgment—that Jesus does; but from evil companions, and their rejection of Jesus. We can save ourselves by obeying God's Word.

**THE BLESSINGS WHICH ENSUED.** Following Conviction was Conversion—"They gladly received His word." Confession followed Conversion, for they were baptised, thus owning their old life and actions ended, and a new life in union with Jesus begun. Communion followed on Confession, for "all that believed were together"—that includes separation from those who did not believe. Consecration succeeded, or accompanied, Communion, for they had all things in common, and possessions and goods were parted with for the Lord's sake to the Lord's people, and Continuance characterised them in their ways, for they continued steadfastly in the apostles' doctrine, breaking of bread and prayer.

A happy company in blessed unity, all fruit of the death, burial, and resurrection of our Lord Jesus Christ.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Abingdon Hall, Partick, on Jan. 25, from 5 to 8. Tea on assembling. February Lessons will be expounded by Messrs. James Robertson, James Wilson, Partick (who will conduct his Bible Class of young men and young women), and D. Wylie. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

**ELDER SUNDAY SCHOOL SCHOLARS.**—1. What means should we adopt to retain under our care and teaching the young people of our Sunday School who consider themselves too old to attend the ordinary Sunday school classes? 2. How should classes for such be conducted? 3. What method of teaching would be most profitable?

Every teacher who desires to have these questions answered in a demonstrative manner should endeavour to be present at above meeting.

**BIRMINGHAM.**—Trinity Road, Birchfields, Sunday School has so grown that the infants' and young women's classes are held in a villa some distance away.

**FEATHERSTONE**, near Pontefract.—Mr. Robert M'Murdo had meetings at the Gospel Hall for three weeks, accompanied with blessing. Amongst those saved are twelve Sunday scholars, and most of these, as well as some others, are children of believers in fellowship here. This double feature is most encouraging.

**SHETLAND.**—A Sunday School has been commenced in connection with the Whiteness assembly, and is progressing; also a weekly children's meeting is held regularly in Lerwick. Workers write of encouragement.

**YOUR OWN S.S. PAPER.**—By taking 50 *Boys and Girls* monthly during 1902 you can have *own Title* and List of all Meetings added on top of page 1 for 21/ (or 5 dols. 25 cents) the lot, or 75 copies for 30/ (7 dols. 50 cents): 100 for 40/ (10 dols.), complete, post paid. This gets your notices into the homes by the best means—the children. Samples will be sent free to any address.

**A LESSON FOR TEACHERS.**—A missionary among the Indians tells of a poor little Indian girl who attended the mission school. She saw a picture of the Crucifixion and wished to know what it meant. The teacher told her in very simple words the story of the Cross. As she went on with the history, tears streamed down the face of the little girl, who did not speak for a while. Then her first words were: "Me never want to do bad any more." Her heart was so touched with the love of the Saviour, who died for our sins, that she resolved never to grieve Him, but desired to please Him perfectly. From this resolution she never wavered, but became her teacher's right-hand girl, always ready to do her bidding, and she exercised a powerful influence for good at the mission.

**A GLIMPSE INTO THE FUTURE.**—For this year's numbers of *Boys and Girls* we have PICTURE LESSONS on "Saved at Sychar's Well," "Photos for all," &c., by Walter E. Willy, the Artist Evangelist; CHALK TALKS on "The Free Supper," "Three in One," &c., by T. R. Dale; OBJECT LESSONS on "The Three Hearts," "A Bag, a Bottle, and a Book," &c., by Hyp., NEW LESSONS by new authors, including "Five Pools," by Wm. Luff; "Four Little Things," by John Ferguson; "Three Cups," by E. P. Hammond King, &c. HOW GOD SAVED Stories will include A Scotch Lad, A Spanish Pioneer, An Indian Lady, &c. RAMBLES ROUND THE WORLD will be wider even than the *Ophir* tour; and other papers of interest "too numerous to mention."

## Outlines of Scripture Studies.

### PERFECTION in JAMES' EPISTLE

- 1 The Perfect Gift of God - 1. 17
- 2 The Perfect Law of Liberty 1. 25
- 3 The Perfect Work of Patience 1. 4
- 4 The Perfect Faith by Works 2. 22
- 5 The Perfect Man by Restraint 3. 2

T. B.

### "IF GOD BE FOR US."

- |               |   |   |               |
|---------------|---|---|---------------|
| God with us   | - | - | Matt. 1. 23   |
| God in us     | - | - | 1 Cor. 14. 25 |
| God for us    | - | - | Rom. 8. 31    |
| God before us | - | - | Deut. 31. 8   |
| God behind us | - | - | Isa. 52. 12   |
- H. D.

### THREE ASPECTS OF JUSTIFICATION

- 1 Justified by His Grace—The Source—His Grace—Blessing Bestowed—Made Heirs - Titus 3. 7
- 2 Justified by His Blood—The Ground—His Blood—Blessing Bestowed—Saved from Wrath - Rom. 5. 9
- 3 Justified by Faith—The Means—Faith Present—Peace with God - Rom. 5. 1 J. W. W.

### SO HE WAS THEIR SAVIOUR.

Isa. 63. 5, 8, 9.

- 1 He took our nature upon Him  
Heb. 2. 16, 17
- 2 Became perfect through suffering  
Heb. 2. 10; 5. 8, 9
- 3 Offered one perfect sacrifice  
Heb. 9. 12-14; 10. 10
- 4 Finished the work  
John 17. 4; 19.
- 5 Passed into the heavens  
Heb. 4. 14; 9. 24
- 6 Sat down - Heb. 1. 3; 12. 2  
And now
- 7 Ever liveth to make intercession  
for us Heb. 7. 25; 1 John 2. 1

E. A. H.

### READY.

- God is "ready" to pardon  
Neh. 9. 17
- The feast is "ready" - Luke 14. 17
- Salvation is "ready"  
to be revealed - 1 Pet. 1. 5
- The sinner is "ready"  
to perish - Isa. 27. 13
- The day of darkness is  
"ready" - Job 15. 23
- Destruction is "ready" Job 18. 12
- The Son of Man is  
"ready" to judge  
the quick and the  
dead - 1 Pet. 4. 5

N. B.

### WHAT THEY DID TO JESUS.

- |  |   |   |   |   |   |                    |
|--|---|---|---|---|---|--------------------|
| They sought to take Him                            | - | - | - | - | - | John 7. 30         |
| They sought to stone Him                           | - | - | - | - | - | John 8. 59         |
| They laugh Him to scorn                            | - | - | - | - | - | Psa. 22. 7         |
| They platted a crown of thorns and put it upon Him | - | - | - | - | - | Matt. 27. 25       |
| They spit upon Him                                 | - | - | - | - | - | Matt. 27. 30       |
| They mocked Him                                    | - | - | - | - | - | Matt. 27. 31       |
| They gave Him vinegar to drink                     | - | - | - | - | - | Matt. 27. 34       |
| They crucified Him                                 | - | - | - | - | - | Matt. 27. 35       |
| They parted His garments among them                | - | - | - | - | - | Matt. 27. 35       |
| They watched Him there                             | - | - | - | - | - | Matt. 27. 36 J. A. |

### AN INHERITANCE.

- |                                       |   |   |   |   |   |                                   |
|---------------------------------------|---|---|---|---|---|-----------------------------------|
| An inheritance <i>prepared for us</i> | - | - | - | - | - | 1 Pet. 1. 4                       |
| Made us <i>meet</i> to be partak-     |   |   |   |   |   | ers of the inheritance Col. 1. 12 |
- An inheritance is being prepared for us, and we are prepared for the enjoyment of it, so that when we enter upon it we shall not feel ill at ease, but, on the contrary, shall feel perfectly at home in our new surroundings, and enjoy it to the full because the Father has made "us meet" to enjoy it. Let us, therefore, forget not to "give Him thanks." J. A. W.

*Outlines of Scripture Studies.*

**PAST—PRESENT—FUTURE.**

OUR PAST—Lost, Guilty.

Astray like lost sheep, - - - - - Isa. liii. 6  
 All the world guilty, - - - - - Rom. iii. 19

OUR PRESENT—Saved, Justified.

God who hath saved us, - - - - - 2 Tim. i. 9  
 It is God that justifieth, - - - - - Rom. viii. 33

OUR FUTURE—Christ and Glory.

To be with Christ, - - - - - Phil. i. 23  
 Ye shall appear with Him, - - - - - Col. iii. 4

Jesus Christ, the same—

YESTERDAY (Past), TO-DAY (Present), FOREVER (Future) (Heb. xiii. 8).

I *have* loved you, - - - John xiii. 34, - - - Past.  
 I *will never* leave you, - - Hebrews xiii. 5, - - - Present.  
 I *will* come again and *receive* you, John xiv. 3, - - - Future.

Psalm 22—Cross, - - - Yesterday, - - - Past.  
 Psalm 23—Crook, - - - To-day, - - - Present.  
 Psalm 24—Crown, - - - To-morrow, - - - Future. M. E. S.

**A LIVING CHRIST.**

CHRIST IS

The Son of the Living God.  
 In whom we *believe*, Matt. xvi. 16  
 The Living Water—  
 Who *satisfies*, - - - John iv. 11  
 The Living Bread—on  
 Whom we *feed*, - - - John vi. 57  
 The Living Stone—on  
 Whom we *build*, - - - 1 Pet. ii. 4  
 The Living Way—by  
 Whom we *approach*, Heb. x. 20  
 The Living High-Priest  
 —by Whom we  
*worship*, - - - Heb. vii. 25  
 The Living Hope—for  
 Whom we *wait*, - - - 1 Pet. i. 3

T. D. W. M.

**SECURE.**

In the Lord's } Deut. xxxiii. 27;  
 keeping, - - } Ps. xii. 5  
 Kept as the apple of  
 His eye, - - - Deut. xxxii. 10  
 Overshadowed by His  
 wings, - - - Ps. lxxiii. 7; xci. 4  
 Held in His hand, - - John x. 28  
 Surrounded as by a  
 wall of fire, - - - Zech. ii. 5  
 Sheltered in the ark—  
 the Lord shut him  
 in, - - - Gen. vii. 15, 16; Col. iii. 3  
 Safe from molestation, Isa. xxxii. 18  
 Never left, - - - Josh. i. 9; Ps. cxxxix. 8  
 "With favour wilt Thou compass  
 him as with a shield," Ps. v. 12:  
 E. A. H.

**PAUL AS AN OUT-AND-OUT ENDEAVOURER.**

FOUR THINGS HE ENDEAVOURED TO DO.

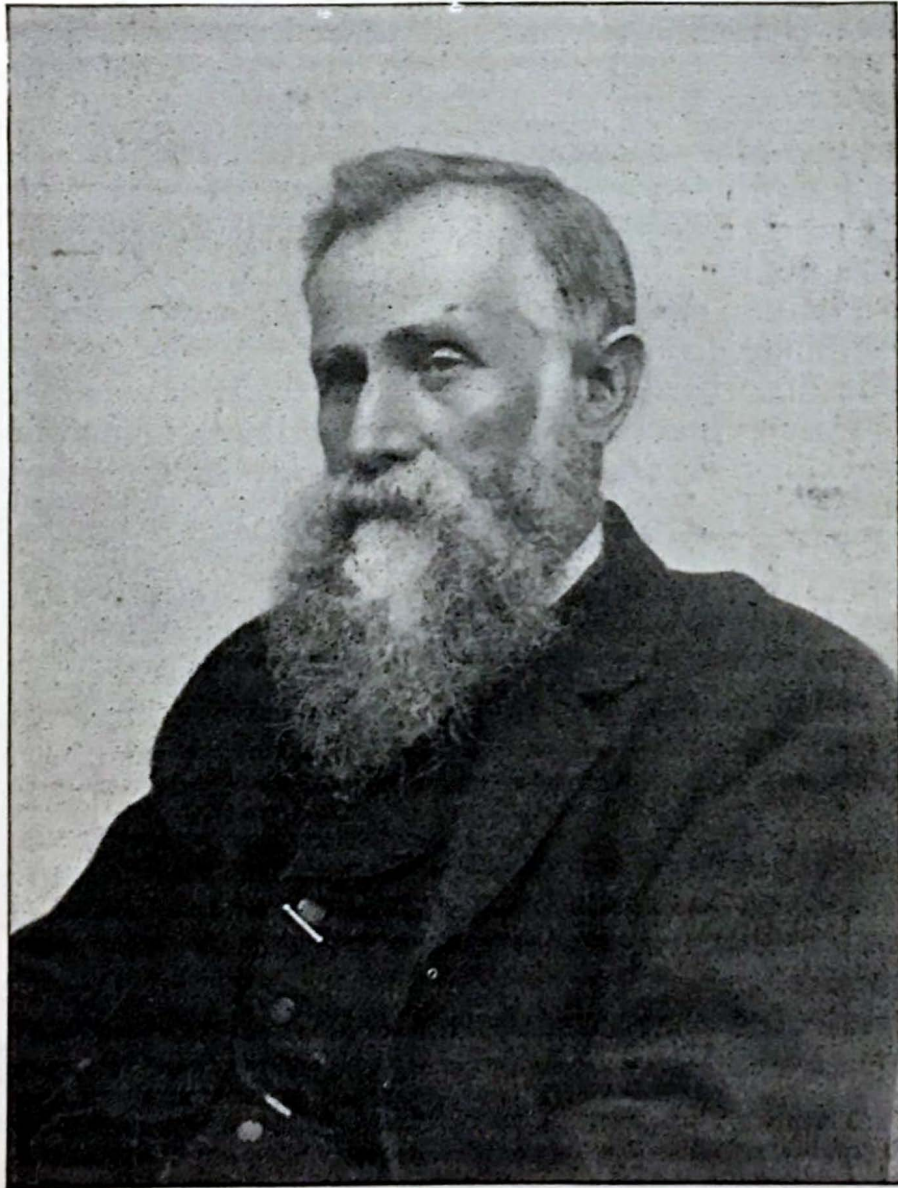
1. He endeavoured to keep the Unity of the Spirit (Eph. iv. 3).
  2. He endeavoured to labour so as to be accepted of God (2 Cor. v. 9, margin).
  3. He endeavoured to go to Macedonia in response to a night vision (Acts xvi. 10).
  4. He endeavoured to see the face of fellow-saints (1 Thess. ii. 17).
- 1st. Endeavour after Unity.  
 2nd. Endeavour after acceptance.  
 3rd. Endeavour to spread the glad tidings of Salvation.  
 4th. Endeavour after Christian fellowship.

These four things demand *endeavour*, so the slothful saint is thoroughly out of it.

T. B.

*Brief Records of Servants of God.*

“THEREFORE, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15. 58). “Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor. 16. 13).



**WILLIAM SLOAN,**  
PIONEER MISSIONARY TO THE FAROE ISLES.

## A PATIENT LABOURER IN THE LORD'S VINEYARD.

WILLIAM SLOAN was born near Dalry, Ayrshire, on 4th September, 1838, and born again at Calder Iron Works. Being brought up in a religious manner, he was early impressed with the importance of eternal things, but these impressions did not last, and he went in for the pleasures of the world in various ways. A younger brother dying after a few days' illness, again brought vividly home the thought of being prepared to meet God.

About this time he removed to Calder Iron Works, Lanarkshire, under deep conviction. The '59 Revival movement reached the place and a missionary had services and commenced after-meetings, but backwardness prevented Mr. Sloan from attending the second meetings, so he went to the house of the preacher; here help was found and conviction deepened, but peace was not found until some days later, when repeating or singing a portion of the 103rd Psalm the light shined into his soul and the burden of guilt rolled away.

The missionary encouraged him to take part in meetings, to teach the young, and shortly after a kitchen meeting was started in Coatdyke. Soon after conversion a grave difficulty presented itself, as he had charge of a grocery store and public-house, and felt unhappy in the position. Seeking the Lord's guidance he gave up the situation, "not knowing whither he went." A time of trial followed, but the Lord over-ruled all for blessing.

Applying for a situation as colporteur, he was accepted for Shetland and proceeded thither. On arriving, he found that a time of revival had begun, and many open doors presented themselves. After about two-and-a-half years in this happy service, he desired to be free to serve the Lord anywhere.

Having heard of the FAROE ISLES, he felt a desire to visit them. Belonging to Denmark, they lie about half-way between Scotland and Iceland. They form a group of 21 islands having an aggregate population of 13,000. While the official language is Danish that spoken by the people in general is Faroese, a dialect which is unwritten and something like Icelandic. In 1876 Mr. Sloan left for these islands in a fishing smack belonging to some Christian fishermen. He took a lot of Danish Bibles with him, and after staying in Thorshaven a short time he returned to Scotland. Again and again he visited the islands and gradually acquired the language, and was able to preach and speak to the people.

In 1878 the Lord sent money to build a hall to seat 140

## *A Patient Labourer in the Lord's Vineyard.*

people, and gradually some of the natives were led into the light. In 1880 the first baptism took place in the sea one Sunday morning, causing no small stir among the people, who are Lutherans, and hold strongly to their "baptismal regeneration" theories. The priest, of course, warned his flock against the "new doctrine," and the numbers who attended the hall became fewer. Our brother held quietly on, and now there is a hearty little company of "born-again" people.

In 1881 Mr. Sloan was betrothed to a native of the islands, who with several of her relations had been converted to God, and returned to this country with her, where their marriage took place. She has proved a true helpmeet to him, and is a closer link with her own people.

Though now advanced in age, this patient labourer toils on surrounded by his loving wife, growing family, and happy converts in a place once destitute of the simple Gospel of God's grace.

What a stimulus to young believers to begin early in service for God, to keep right with God at all costs, to fill the niche He opens, and to plod on remembering "the recompense of the reward" both here and hereafter!

### ABSALOM THE BEAUTIFUL.

IT is a startling reflection that the man who excelled all others in Israel for physical beauty was one of the worst men whose characters are set forth in the sacred page. We refer to Absalom, of whom it is written that "in all Israel there was none to be so much praised as Absalom for his beauty" (2 Sam. 14. 25). But, while this was true, it was also true that in all Israel there was none so much to be censured for his ambition, his unscrupulous plotting, his deceitful flatteries, and his open rebellion against the rule which Jehovah had established. He aimed at nothing less than the throne, although in reaching that goal he saw that it would be necessary to take up the sword against his own father and *dethrone* him. But this did not hinder Absalom in his purpose.

Under the cloak of pretended submission to his father, he returns from his place of exile; and with the help of the wily Joab (another man who was great in wickedness) he finds himself once more in the king's favour. This was a most important step in his march towards the throne. So long as he was outside the "circle of fellowship," if we may so speak,

## *Absalom the Beautiful.*

he could do little harm. He was there kept at arm's length ; and the hearts of the men of Israel were safe. But once he was restored to the king's favour, he was in the very position in which he could make his plottings and his flatteries effective. .;

This may remind us that with an open enemy you may know how to deal. No one is deceived. You know your man, and you act accordingly. But when one of the Absalom character gets inside the circle of a company of believers, and finds himself in favour, it is then he possesses a power for mischief which he never possessed before. He will aim at the throne. He will seek the place of supremacy: And if he has those external marks of beauty which ever draw the carnal eye, he may reach the coveted goal.

This was the case with Absalom. He plotted long and carefully. He was in no hurry. He wanted to make sure; and he made sure. And when everything was ripe for action, the trumpet was blown, declaring that Absalom was king ; and the cry was heard that the people joining his standard were increasing continually.

Yet this was the man who by universal consent was declared to be the most handsome man in Israel ! We know that he was the traitor above all traitors. Saul the king, whatever may have been his misdemeanours, had only ascended the throne after the anointing oil had been poured on his head by the hand of the prophet Samuel. And even Joab, with all his crimes, had never attempted to seize the throne. That crowning iniquity was reserved for the man who was so famous for his beauty. Truly what is popularly known as "beauty" is of a very superficial texture, and may be only the gaudy tinsel that covers a deceitful and treacherous heart.

But does not beauty count for something ? Yes ; but it is not the beauty of symmetrical figure, or commanding mien, or luxuriant hair. These things appeal to the natural man. They captivate him. They captivated Israel in Absalom's days. But the people were not all captivated. Like only attracted like. There were those who would not be charmed by the flatteries, nor deceived by the promises, of the usurper. And thus it came to pass, as the test of strength drew near, that the "mighty men" were with David. They were mighty in prowess, we know ; but it seems to us that they were mightier still in their faithfulness to the Lord's anointed.

What, then, is the beauty that counts for something ? It is *beauty of character*—the beauty that is within—the beauty of



## *Absalom the Beautiful.*

the contrite heart—the beauty of humility—the beauty of the Christ-like spirit. This is the beauty that “counts,” and “tells,” and brings forth fruit after its kind. You may find it in association with great plainness of outward appearance. You may find it in those who have nothing whatever of earthly beauty to commend them. The years and life’s battle may have done their work. The wrinkles of time are there, and the bloom of youth has departed. But there is a beauty there that defies the ravages of time, and causes you to forget that they are old and withered now. It is the beauty of Christ in His members. And, oh, how fair and radiant they appear! In comparison with *that* beauty, how unsatisfying are all external charms that only cover a vain and selfish heart! It is the ornament of a meek and quiet spirit that is in God’s sight of great price.

Such is the beauty that deepens with the passing years; yea, and shall not cease to be, even when “life’s transient dream” has ended. It has been well said of earthly beauty that “the maw of the worm shall make fearful havoc of these evanescent charms.” But the beauty that is within—the beauty that is heavenly—shall abide, even when time shall be no more. And they who are thus “adorned” on earth shall “flourish in immortal youth” in “that land beyond the river.”

W. S.

---

## PRAYER.

---

**P**PRIVATE prayer is a preservative against sin, temptation, and error.

If the musicians come to play at our doors and windows, and we delight not in their music, we throw them out money presently that they may be gone; but if the music please us, we forbear to give them money, because we would keep them longer to enjoy the music. So at times the Lord loves and delights in the sweet words of His children, and puts them off, and answers not presently.

Mr. Hervey in sickness said, “If God shall spare my life, I will read less and pray more.”

Cold prayers shall never have warm answers. God will suit His returns to our requests. When men are dumb God will be dumb.

Expect *nothing* from man, and a great deal from God.

Cold prayers always freeze before reaching heaven.

## CRUMBS FOR CHRISTIAN WORKERS.

Gathered by ALEX. MARSHALL.

**L**ET us take heed that our ways agree with our words when we come to the Mercy Seat.

It is a mark of steady progress in the ways of Christ when a servant of Christ, like his Master, makes no choice of service, seeking only to please the Lord.

To preserve *purity of life* in time of temptation, we must take constant heed to *purity of thought*.

Happy they who never hang upon the creature's favour; they who expect everything from God and nothing from man will have no disappointment.

It is not by a change of circumstances that we can be made happy, but by submission to the will of God. This submission is manifested by our steadfast purpose to mortify the will of the flesh, and by our contending against everything that offends God.

Difficulties and ill success encourage me; for "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Much prayer for the ungodly is the sign of a thriving soul.

## SYMBOLS OF THE BIBLE.

**T**HE Bible, or Word of God, is spoken of in its own pages, and under the diction of the Holy Spirit, under many symbols or figures of speech; and it is the duty, as well as privilege, of every student of God's Word (which should be as much as saying every Christian) to discover the peculiar force and meaning of these symbols. God the Holy Ghost wrote the Word, and He also condescends to teach us the sacred truths therein contained (1 John 2. 20-27; John 14. 26; 16. 13, etc.); and who so well able to teach us as He, the Divine Author?

Clearly enough figures of speech are used in order to simplify and make more readily appreciated that truth or doctrine under consideration. For example, *Water* is used as a symbol of the Word (Eph. 5. 26), and we immediately think of the Scriptures as the *cleansing* element in the Divine life, as well as that which satisfies the soul-thirst of the believer. But water is a symbol of the Word *only from its own point of view*; so that it would be wrong to say that because *water* is used as a figure, therefore it would be out of keeping to take *fire* also. As a fact, they both are used (Psalm 119. 9; Jer. 23. 29), setting forth to us the Bible in two distinct aspects.

## *Symbols of the Bible.*

Let us remember, then, that a symbol is of use only to enforce one truth, or one line of teaching; and in making a study of any given subject we cannot allow a symbol to limit our mental horizon.

The Word of God is all-powerful, and meets the believer at every turn in life; suits us in every circumstance; is efficacious whatever our spiritual condition; companions us wherever our lot may be cast; suits men of the strongest intellects, but at the same time is not beyond the most ordinary mind. What a wide field must be covered, then, in order to illustrate its manysidedness!

The Bible, unlike all other literature, never grows stale, and can be read and re-read, studied and studied over again, and ever with increasing interest and profit. Its themes are old, but not hackneyed, for an immortal freshness has been stamped upon the precious volume by God Himself. It is like a brass button: the more you rub it, the brighter it shines; but *unlike* the button, it will never wear away with the rubbing (1 Peter 1. 25). Young Christians, love your Bibles; honour its Author; respect its precepts; regard its truths; and above all study it for yourselves! Fish caught at the end of your own rod always taste sweetest! The Psalmist says: "The works of the Lord are great, *sought out* by all them that have pleasure therein" (Psalm 111. 2). This private study of the Word for ourselves is absolutely essential to progress in the divine life. The Apostle Peter says: "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2. 2). We cannot "grow" on cream, nor on condensed milk, nor on skim milk: it must be the "sincere milk of the Word." What do I mean? Simply this: some people are always reading or dwelling upon their "favourite passages"—it may be Psalm 23, Isaiah 53, or Philippians 2—and no time is devoted to a systematic study of the whole Book as it stands: that is living on *cream*. Others spend all or most of their spare time over magazines and books, all good and helpful in their place, leaving but little or no time for the Word itself: that is feeding upon *condensed milk*—poor fare for the child of God.

There is yet a third class, who allow meetings and conferences to take the place of the quiet reading of, and meditation upon, the Scripture of Truth: that is satisfying ourselves with *skimmed milk*. Addresses and lectures are truly indispensable, and who of us does not thoroughly enjoy listening

## *Symbols of the Bible.*

to a Spirit-filled man of God expounding some precious truth? But we must, as young believers, guard against the dangers of allowing these things to rob us of the quiet hours with God Himself over His Word. By feeding upon the sincere milk of the Word we are to understand a *thorough and systematic study of the Book* from cover to cover, for every bit of it is necessary, all Scripture being God-breathed (2 Tim. 3. 16). I can hear a young brother or sister exclaiming: "But would you really have me to wade through the first nine chapters or so of 1st Chronicles?" I answer, "God 'breathed into' His servant, the writer, those words, and they must be there for some purpose." I will tell you one lesson which you will have the opportunity of learning in reading those portions with all those formidable-looking names: the lesson of patience. The chapters are indeed worth reading! Moreover, if you skip over those early chapters of 1st Chronicles, you will miss a sweet little piece of pasturage in chapter 4. Such a desert of names is surely worth crossing, if only to come across such a refreshing oasis as verses 9 and 10.

In reading the Bible we should try and form the habit of looking out for gems, and having discovered them, of making them our own. It is related of Sir Isaac Newton, the great philosopher, that, when a boy, experimenting with some pieces of stick, he discovered for himself the simple governing law of the lever. He at once ran and told his father what he had learnt, who, though proud to see thus early in his boy the developed fruit of an original and scientific mind, had nevertheless to tell him that the principle had been discovered long ago. In the same way the Bible, God's rich treasury of truth, offers itself to every believer for study, and here, as nowhere else, labour is rewarded. But let us remember that in the realm of Divine truth nothing is patentable. A certain truth is revealed to you, but it has also been, and still will be, revealed to thousands of others. Truth or doctrine is not the private property of an individual, far less so is it the exclusive possession of any given company of Christians.

A great thinker once said: "The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what truths lie under the feet of their interpretation."

If we would understand the Book of God aright we must make up our minds to take it in its simplicity, believing that

## *Symbols of the Bible.*

its Divine Author intends to convey to us His own thoughts through the medium of every-day language.

† “The words of the LORD are pure words ; as silver tried in a furnace on the earth, purified seven times” (Psa. 12. 6, R.V.). That is to say, in the written revelation of Himself, God has made use of words “pertaining to the earth”—human words. In the Bible, therefore, we get Divine thought clothed in the garb of every-day language, just as truly as Jesus Christ was “God manifest in flesh”—human flesh.

In conclusion, let me gather together the eight symbols which the Holy Spirit applies to the Scripture of Truth: “human words” all of them, but purified and sanctified to the highest possible use—the teaching of heavenly things.

1. WATER (Eph. 5. 26), showing forth the Word of God as :

(a) *Cleansing element in the Christian life* (Ps. 119. 9 ; Jno. 15. 3).

(b) *That which quenches the soul-thirst of the believer* (Amos 8. 1-13 ; c.f., Ps. 42. 1, 2).

2. SEED (Luke 8. 11 ; 1 Pet. 1. 23 ; Jas. 1. 18), which, having life in itself, illustrates the *self-propagating power of the written Word*.

3. FIRE (Jer. 20. 9 ; 23. 29), leading one to think of :

(a) *The burning power which lays hold of a man, fraught with Divine messages and the Holy Ghost* (c.f., Job 32. 18-20 ; Ps. 39. 3).

(b) *The purifying influence of the Word of God upon a Christian.* Wind, fire, and water are all cleansing or purifying elements. Wind cleanses by removal ; fire purifies by consuming ; water cleanses by displacement ; and when the Scripture of Truth has its due place in our hearts and influence upon our lives and characters, these three separate actions will be going on. Wind, however, is not an inspired symbol of the Bible.

4. HAMMER (Jer. 23. 29), symbolising *the Word of God in the breaking and convicting action upon the strong heart of sinful man*.

5. MILK (1 Pet. 2. 2 ; 1 Cor. 3. 1, 2 ; Heb. 5. 12-14), reminding us of *the source from which the young believer gets his spiritual nourishment*.

6. LAMP (Ps. 119. 15 ; Prov. 6. 23 ; 2 Pet. 1. 19-21), apt figure of the Word as :

(a) *The enlightener of our hearts* (Ps. 119. 130).

(b) *The director of our steps* (Ps. 119. 15).

## *Symbols of the Bible.*

7. SWORD (Eph. 6. 15; Heb. 4. 12). The Book of God is *the believer's sole weapon in the spiritual warfare which he is perpetually waging* with the world, the flesh, and the devil: the strong triple alliance which has sworn perpetual enmity against the believer.

8. AN EATABLE (Ezek. 2. 8; 3. 3; c.f., Heb. 6. 5). *The Bible is the source of power for service.* It is *after* we have eaten that the Divine command, "Go" (Ezek. 3. 4), comes to us. Moreover, the eaten Word becomes in time assimilated into our whole being, thus becoming part of ourselves. When the Word of the Lord dwells in a man richly, he becomes, so to speak, a walking Bible, and a living proof of the possibilities of attaining to the higher life.

C. G. R.

---

### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

#### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

9th February.

Read Acts 3. 1-18.

Learn Isaiah 35. 6.

#### A LAME MAN HEALED.

The two partners—A helpless one—Near, yet excluded—Seeking low things—Eyes of tender pity—Responsive look—Better than asked—Word and work—A changed person and changed ways—Pointing to Jesus.

**I**N this lesson we have a miracle and a sermon; the miracle leads to the sermon, and the sermon explains the miracle. It took place shortly after Pentecost, and afforded opportunity for powerful testimony to Jesus in the presence of the people and the Council.

**PARTNERS IN A NEW WAY.** Peter and John had of old worked together (Luke 5. 10), and were oft together as favoured disciples. They are now seen in close fellowship seeking the prayer meeting in the Temple. Unity and blessing are linked (Psalm 133).

**TYPE OF A HELPLESS SINNER.** From his birth (Psalm 51. 5), for forty years, a confirmed cripple; so helpless that he was "carried"; so weak that he was "laid"; so poor that he "begged"—his condition a striking picture of man by nature (Eph. 2.)

**THE PLACE WHERE THE MAN LAY.** At the gate, outside of the Temple—a beautiful gate and a beautiful house; but he was outside, a helpless beggar—shut out and far off.

## *Notes on Bible Lessons.*

**THE MAN'S LOW EXPECTATION.** He asked "alms," and expected no more. There was "exceeding abundantly above" what he asked in store for him (1<sup>st</sup> Ph. 3. 20). But his prayer was not useless, for it brought Peter and John to "fasten" their eyes upon the cripple—eyes of love, something like those of Jesus, looked tenderly on that poor object (Job 33. 27; Ezek. 16. 8; Luke 22. 61).

**THE RESPONSE OF THE LAME MAN.** "He gave heed to them" as they said, "Look upon us." This was the first act of obedience, simple and imperfect, but all that was wanted (Isa. 45. 22; John 3. 14).

**A BETTER GIFT.** Silver and gold are poor things compared with health and strength of body, and of still less worth when compared with redemption of soul (Psalm 49) and the price paid for it (1 Pet. 1. 18).

**THE VOICE AND THE HAND.** The word and the act go together. God enables us to do what He commands. See examples of Jesus, Mark 1. 31; Matt. 9. 25. Notice that the Nazarene name of Jesus Christ is used as the authority and power.

**TYPE OF A CONVERTED MAN.** He is changed "immediately," and "leaps up," "stands," "walks," "leaps," and "praises." All these actions have their counterpart in a saved person's experience.

**THE LAME MAN'S NEW WAYS.** He entered, with Peter and John, into the Temple. He clung to the apostles, and before all the people walked and gave God the glory.

**THE APPLICATION OF THE EVENT.** The apostles were not slow in seizing the opportunity of pointing away to Jesus, the Crucified, and charging the sin of His death on the conscience of the people, at the same time assuring them (verse 26) that God had a great desire to "bless" them.

16th February.

*Read Acts 4. 1-22.*

*Learn Acts 4, 12.*

### **APOSTLES APPREHENDED.**

A powerful combine—A common cause—Too late—How was it done?—A powerful name—The only name—With Jesus, like Jesus—Good evidence.

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

**THE COMBINATION AGAINST PETER AND JOHN.** As in the case of their Lord, opposing factions joined (Luke 23. 12) in seeking to suppress the testimony to Jesus' resurrection. Priests and Sadducees, otherwise as the poles asunder, agree in their hatred to the name of Jesus.

**THE REASON FOR THEIR COMMON HATRED,** The priests had been chief instigators of the death of Jesus (Luke 23. 23); if he was risen, as the apostles said, they were proven murderers of an innocent Man, even God's Son (1 Cor. 2. 8). The Sadducees maintained that there was no resurrection of dead men; if Jesus was risen, their belief was false and they proven liars (1 Cor. 15. 20).

**THE ARREST WAS TOO LATE.** God ordered it, so that the people saw the miracle and heard the Word, and about five thousand believed, before the apostles were imprisoned.

**THE ASSEMBLED COUNCIL.** Pretty much the same, if not exactly the same, persons sat in the same court shortly before, when Jesus was condemned (John 18. 13). How much must have arisen in the apostles' minds as they stood there; and how different Peter's manner now.

## *Notes on Bible Lessons.*

**HOW WAS IT DONE?** That it was done the Council could not deny; but they suggested that the manner and source of it was evil (Mark 3. 22). Power is force and name is authority, and the apostles were ready to confess that the One who died in weakness was living in mighty power, and the despised Name was now honoured.

**THE POWERFUL NAME OF JESUS.** To that august Council, to all the people of Israel, be it known that Jesus Christ of Nazareth, crucified and risen, is a wonder-working, healing, forgiving, soul-quickenng Name. Even by His Name every one who has been saved and blessed has been saved and blessed.

**THE ONLY NAME.** There is none other: Abraham, Moses, Paul, or any other, Jesus only. The Name whereby we "must" be saved or be for ever lost.

**MEN WHO HAD BEEN WITH JESUS.** Unlearned (not having letters) and ignorant (of lowly birth and standing); but their contact with Jesus had made its mark. Like Jesus in fearing not man (Matt. 10. 28); like Jesus in being a faithful witness (Rev. 1. 5).

**THE UNDENIABLE EVIDENCE.** "Wisdom is justified of all her children" (Luke 7. 35). A saved man is a good confirmation of good preaching if he shows a saved appearance. That healed man was of splendid use to Peter and John that day; and with Peter and John was a testimony to Jesus which could not be spoken against.

23rd February.

*Read* Judges 13. 8-24.

*Learn* Isaiah 63. 1.

### **SAMSON, STRONG FOR GOD.**

From God and for God—Separated to God—Strengthened by God—Suffering for love—The enemy's short-lived triumph—Mighty in death—Overthrow of the mighty.

**T**HE story of Samson—his strength and his weakness, his victories and defeats—forms an interesting and very suggestive theme, of which only the most prominent can be included in the compass of one short lesson.

**SAMSON WAS RAISED UP OF GOD.** From before his birth the child was spoken of, and from his earliest days he was separated to God (verse 5). See Numbers 6, which describes the Nazarite's vow.

**RAISED UP FOR A PURPOSE.** God's people were in servitude to the Philistines. As in the days of Moses, &c., God fitted an agent for the work of liberating and avenging His enslaved people. In like manner was Jesus sent to deliver (Gal. 4. 4, 5).

**SAMSON WAS ENDOWED WITH STRENGTH.** A roaring lion (see 1 Peter 5. 8) stood in his way, and, as if it were a kid, he tore it to pieces; bands of enemies swarmed round him, and with the jaw-bone of an ass he slew a thousand; the great gates of Gaza were closed and locked fast to keep him in, and Samson lifted gates, locks, bolts, and bars, and carried them off to a hill-top. In all these deeds of prowess Samson was enabled by the Spirit of God; and they remind us of the spiritual power of the Lord Jesus, who overcame the devil (Matt. 12. 28), prevailed over His enemies, and burst the bonds of death.

**LOVE LED TO SAMSON'S IMPRISONMENT.** He loved a woman who was not worthy of him. For her sake he went into the land of his enemies. There is contrast here as well as comparison. Samson's love led him to do wrong and so suffer. Jesus' love led Him to suffer, but not in any way to sin (Eph. 5. 25).



## *Notes on Bible Lessons.*

**SAMSON'S DEATH WAS A GREAT VICTORY.** In the high day of the Philistines' seeming success, a poor, blinded man was the object of their hatred and cruel sport. Reminds us of another Man blind-folded the sport of His cruel enemies (Mark 16. 65, &c.). "The world shall rejoice" (John 16. 20). "They were glad" (Luke 22. 5). With one great cry to God, Samson laid hold on the centre pillars of Dagon's house, and down it crashed with its lords and gods. Jesus' death was His greatest victory; by it Satan's power was broken (Heb. 2. 14).

2nd March.

*Read Acts 4. 23-37.*

*Learn Isaiah 40. 31.*

### **PRAYER AND POWER.**

The appeal—The answer—Union and communion—Power to witness, grace to live—Christ risen the essential point—Pilgrim ways—The great source of all.

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

**THE COMPLAINT AND PETITION OF THE BELIEVERS.** They took refuge in God; they said, "against Thy Holy Servant Jesus" the war is. Thy bond-slaves do not mean to yield; they need boldness, they need Thy support and manifested power; Lord grant it, we beseech Thee. We are reminded of Jehosaphat in 2 Chron. 20. 5-13. Such an attitude and such condition are sure of speedy response.

**THE ANSWER TO THE PRAYER.** The place was shaken, and the persons filled with Holy Spirit, which is not the spirit of fear (Rom. 8. 15; 2 Tim. 1. 7), but of power and love.

**THE UNITY OF THE SPIRIT AND COMMUNITY OF BELIEVERS.** The Spirit of God is not only power for testimony to the outside world, but is the enabling grace for Christian oneness of heart and soul, with one object before them (1 Chron. 12. 38). Selfishness was banished, and brotherly love so prevailed that "possessions" became common property.

**GREAT POWER ON APOSTLES; GREAT GRACE ON ALL.** Testimony needs power. The apostles were in the forefront of witnessing. Their special need was met with special supplies. Life among believers can only be lived through grace, and this being the need of all, all were supplied (John 1. 16).

**THE BURDEN OF THE APOSTLES' TESTIMONY.** It is worth noticing the prominence given to "the resurrection of Jesus." There was no dispute as to the crucifixion. That was undeniable. But His rising from the dead, ascension, and coming again, men would not believe in.

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

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

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter...

**"PREACHERS AND PREACHING."**—Sunday-school Teachers and Superintendents should find the addresses under this heading, by Mr. Peter Hynd of Troon, to be given in the Christian Institute, Glasgow, on Tuesdays, 4, 11, and 18, and Wednesday, 26th February, at 8, very helpful in their service for the Lord. Syllabus with details can be had at The Publishing Office.

**"THE ARTIST EVANGELIST."**—Mr. W. E. Willy, whose drawings and papers in *Boys and Girls* have created quite an interest, is at present conducting meetings in Wolseley Hall, Glasgow. Attendance good, and much interest in eternal things. Sunday Schools desiring to have special meetings can communicate with him, c/o 73 Bothwell St.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Union Hall on Feb. 22. Tea on assembling, at 5. March Lessons will be expounded by Messrs Peter Hynd, R. G. M'Innes (who will give model lesson with class), and Mr. J. Gray, Kilmarnock. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

**WINTER TENT.**—Mr. R. Hitchman, a young evangelist, had good meetings for children in a winter tent pitched in the village of Edington, Somerset. Quite a number have professed decision for Christ. The work is still being continued, and the interest has not flagged.

**BARNSTAPLE.**—Mr. and Mrs. W. H. Stanger gather together from 100 to 150 children (mostly from the slums) every Tuesday evening. A Tea Meeting was recently given to same in Rackfield Hall, followed by a time of singing and short addresses, after which about 140 received prizes in the shape of warm, suitable clothing specially made for the occasion. God has given some blessing.

**NEW LANARK.**—Mr. James Forbes is having a very interesting time with the young people here. Quite a number have professed.

**JOTTINGS.**—The Lord is blessing amongst the children in Haverhill, Suffolk...Mr. W. Cook is having largely attended meetings in Dumbarton, with some blessing...Some cheering cases of conversion were recorded during the January meetings with young people in Hermon Hall, Glasgow, conducted by Mr. Hy. Pickering...More than 50 Annual Soirees of Sabbath Schools have recently been held in and around Glasgow. In addition to repetition of Scripture, object and blackboard lessons form quite a feature of these gatherings.

**LONDON.**—The Quarterly Conference of Sunday-school Teachers for South London was held at Rye Lane Gospel Hall, Peckham, on Jan. 4; a goodly number present. After tea, Mr. Dobson spoke on Acts xxii. 8, and Mr. Oldham followed, taking up 2 Kings iv.

**FAMINE ORPHANS.**—In response to circular—intimating that 500 orphan children had been rescued by our brethren and sisters in India from the recent famine—Sunday Schools, Bible Classes, and private persons have taken up nearly 80 of these orphans unprovided for. When we think that through this distressing famine these children have been taken away completely from their idols and heathen customs, and brought into the missionaries' homes there to learn of Jesus and His love, we can see how God uses even a calamity such as this to work His all-wise purposes. There are still over 400 orphans to provide for, and any one wishing to share in this privilege may still do so. I shall be glad to send name and photo of an orphan boy and girl and any particulars procurable. All you have to do is to send me £3 a year and to join your prayers with ours that the dear child may be converted.—Thos. M'Innes, 31 Barrington Drive, Glasgow.

## Outlines of Scripture Studies.

### THREE POINTS IN JUDE.

God's Purpose in the Saints, v. 1, R. V.  
 God's Power over the Saints, ver. 24  
 God's Charge to the Saints, ver. 21;  
 2 Pet. I. 2-12 E. A. H.

### OUR RIGHTEOUSNESS.

Jer. 23. 6.  
 OUR PEACE, Ep. 2. 14; see Isa. 32. 17  
 OUR LIFE, Col. 3. 4; see Rom. 5. 21  
 OUR HOPE, 1 Tim. I. 1; see Prov.  
 10. 28 J. P. L.

### "ALWAYS CONFIDENT."

Confident—We are built on a good foundation - - - 2 Tim. 2. 19  
 Confident—He will continue the good work He has begun - Phil. 1. 6  
 Confident—What He has promised He is able to perform - Rom. 4. 21  
 Confident—He will never leave us - - - Gen. 28. 15; Heb. 13. 5  
 Confident—Nothing can separate us from the love of God Rom. 8. 38, 39  
 Confident—I will fear no evil, for Thou art with me - - - Psa. 23. 4  
 Confident—He is able to keep us from falling - - - Jude 24  
 Confident—He will present us holy, without spot - - - Eph. 5. 27  
 Confident—We are always confident - - - 2 Cor. 5. 6  
 Confident—Cast not away your confidence - - - Heb. 10. 35 J. A.

### SEVEN CHARACTERISTIC TITLES OF SAVED ONES IN 1 PETER 2.

*Babes*—Tasting His grace, ver. 2, 3  
*Stones*—Built on Himself, ver. 5, 4  
*Believers*—To whom His  
 preciousness (Newberry  
 margin) is given - - - ver. 7. 6  
*People*—Showing forth His  
 virtues - - - -ver. 9, 10  
*Strangers and Pilgrims*—  
 Separated to Him -ver. 11, 12  
*Servants*—Doing His will ver. 13-23  
*Sheep*—To follow Him as  
 Shepherd and Bishop v. 25 J. E. B.

### "PARTAKERS" IN HEBREWS.

1. Of Flesh and Blood chap. 2. 14  
 2. Of the Heavenly  
     Calling - - - " 3. 1  
 3. Of Christ - - - " 3. 14  
 4. Of the Holy Ghost " 6. 4  
 5. Of Reproaches and  
     Afflictions (R. V.) " 10. 33  
 6. Of Chastisement - " 12. 8  
 7. Of His Holiness - " 12. 10  
 J. M. H.

### THE PREACHING THE GOSPEL.

#### THE SPHERE IN WHICH THE GOSPEL IS TO BE PREACHED.

"Go ye into *all the world*, and preach the Gospel ' - - - Mark 16. 15  
 "Go ye, therefore, and teach (make disciples) all nations" Matt. 28. 19  
 "They went forth, and preached *everywhere*, the Lord  
 working with them" - - - - - Mark. 16. 20  
 "The Gospel, which ye have heard, and which was  
 preached *to every creature* which is under heaven" - Col. 1. 23

#### THE POWER OF GOD WITH THE PREACHING OF THE GOSPEL.

"Our Gospel came not to you in word only, but also in  
 power" - - - - - I Thess. 1. 5  
 "My preaching was not with enticing words of man's  
 wisdom, but in demonstration of the Spirit and of  
 power" - - - - - I Cor. 2. 4

#### THE RESULTS OF THE PREACHING OF THE GOSPEL.

"They were *pricked in their heart*, and said . . . . What  
 shall we do?" - - - - - Acts 2. 37  
 "They were *cut to the heart*, and gnashed on him with  
 their teeth" - - - - - Acts 7. 54  
 "A great number believed, and *turned* unto the Lord" - Acts 11. 21

## *Outlines of Scripture Studies.*

### PAUL PRACTISED WHAT HE PREACHED.

1 Be Content,	- Heb. 13. 5	compare	-	-	Phil. 4. 11
2 Fight, &c.,	- 1 Tim. 6. 12	„	-	-	2 Tim. 4. 7
3 Endure,	- 2 Tim. 2. 3	„	-	-	2 Tim. 2. 10
4 Be Example,	- 1 Tim. 4. 12	„	-	-	1 Cor. 4. 16
5 Preach,	- 2 Tim. 4. 2	„	-	-	Acts 20. 31
					H. C. 11.

### CHRISTIAN CARE.

#### (1) WHAT THE BELIEVER IS NOT TO BE ANXIOUS ABOUT.

Thou art anxious and troubled about many things,	- Luke 10. 41
In nothing be anxious,	- Phil. 4. 6 (R.V.)
Which of you by being anxious can add one cubit to his stature?	- Matt. 6. 27
Be not therefore anxious,	- Matt. 6. 31
If then ye be not able to do that which is least why are ye anxious concerning the rest?	- Luke 12. 26
Casting all your anxiety upon Him, because He careth for you	1 Peter 5. 7
In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God,	- Phil. 4. 6

#### (2) WHAT THE BELIEVER IS TO CARE FOR.

But seek ye first the kingdom of God and His righteousness,	Matt. 6. 33
Care one for another,	- 1 Cor. 12. 25
That which cometh upon me daily, the care of all the churches,	2 Cor. 11. 28
	J. M'A.

### THE LORD MY PORTION.

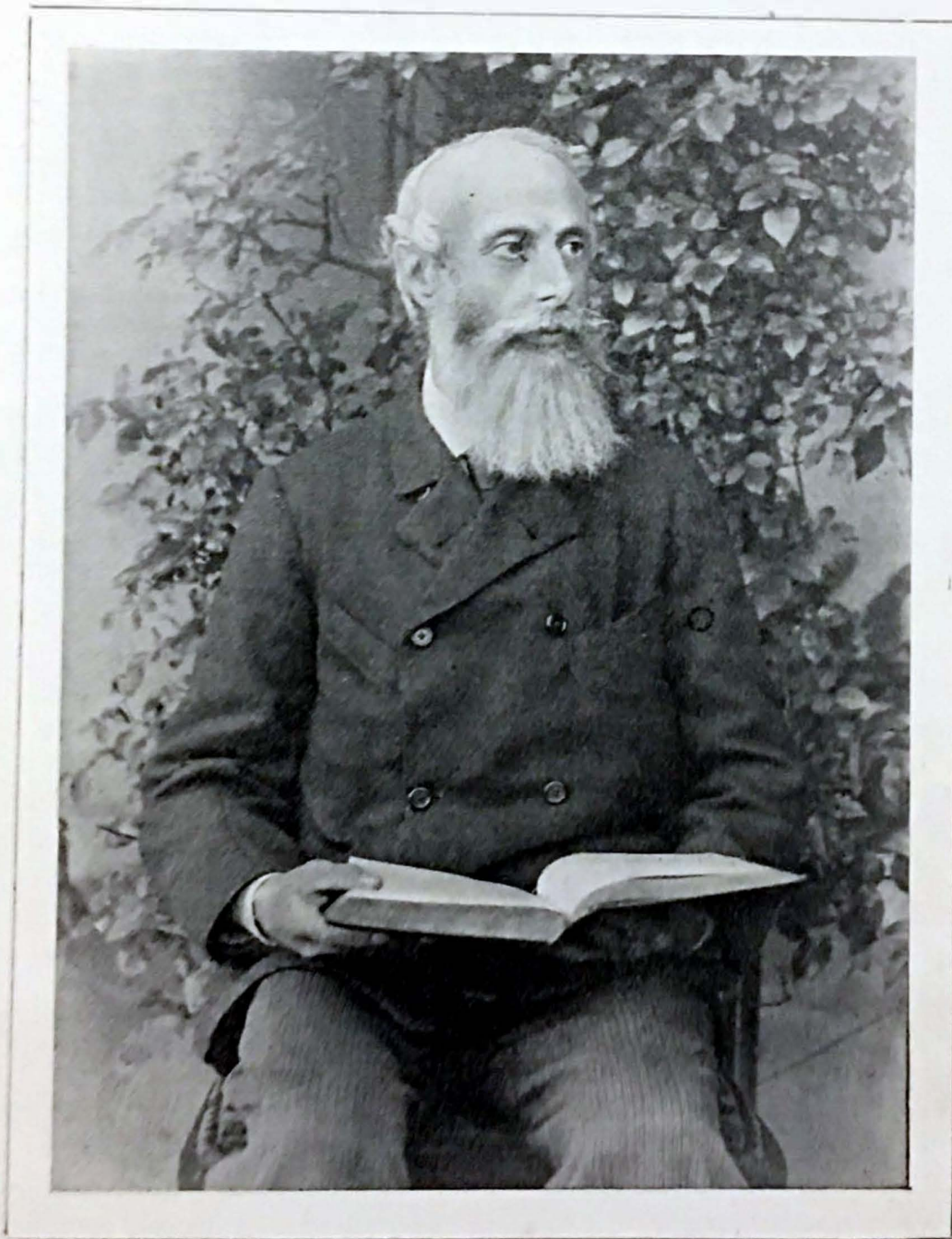
My Saviour, Mat. 1. 21; 1 Tim. 1. 15; Isa. 43. 11 „ Substitute, Isa. 53. 5; 2 Cor. 5. 21; Rom. 5. 8 „ Righteousness, Jer. 23. 6; Rom. 10. 4; Isa. 54. 17 „ Sanctification, 1 Cor. 1. 2, 30; Heb. 10. 10 „ Example, Mat. 11. 29; 1 Pet. 2. 21-23 „ Teacher, Mat. 17. 5; Isa. 50. 4 „ High Priest, Heb. 4. 15; 7. 26 „ Lord and Master, Mat. 23. 10; John 13. 13, 14	My Brother, Rom. 8. 29; Heb. 2. 11, 12 „ Friend, Prov. 18. 24; S. of S. 5. 16; Jno. 15. 14 „ Keeper, Ps. 121. 5; Jno. 17. 12; 1 Pet. 1. 5 „ Wisdom, Prov. 3. 13; 8. 5; 1 Cor. 1. 30 „ Shepherd, Ps. 23. 1; Ezek. 34. 23; Jno. 10. 11 „ Peace, Isa. 26. 3; Jno. 14. 27; Eph. 2. 14 „ All in all, Col. 1. 19; 2. 10; 3. 11
	J. B. W.

### TWELVE STEPS IN THE LIFE OF FAITH.

1	The Word of faith	-	-	(Rom. 10. 8)	-	-	-	-	is to be preached in
2	The Spirit of faith	-	-	(2 Cor. 4. 13)	-	-	-	-	and heard with
3	The Hearing of faith	-	-	(Gal. 3. 2)	-	-	-	-	to be followed by
4	The Obedience of faith	-	-	(Rom. 16. 26)	-	-	-	-	this is rewarded by
5	The Righteousness of faith	-	-	(Rom. 4. 13)	-	-	-	-	thus bringing the person into
6	The Household of faith	-	-	(Gal. 6. 10)	-	-	-	-	to enjoy
7	The Joy of faith	-	-	(Phil. 1. 25)	-	-	-	-	and to work
8	The Work of faith	-	-	(1 Thes. 1. 3)	-	-	-	-	to pray
9	The Prayer of faith	-	-	(Jas. 5. 15)	-	-	-	-	to put on
10	The Breastplate of faith	-	-	(1 Thes. 5. 8)	-	-	-	-	and to use
11	The Shield of faith	-	-	(Eph. 6. 16)	-	-	-	-	in fighting
12	The Good Fight of faith	-	-	(1 Tim. 6. 12)	-	-	-	-	
									T. B.

*Brief Records of Servants of God.*

“FOR we are members of His body, of His flesh, and of His bones” (Eph. 5. 30). “So we, being many, are one body in Christ, and every one members one of another” (Rom. 12. 5).



**THE FIFTH EARL OF CARRICK.**  
**IRISH LANDOWNER, CHRISTIAN WORKER AND TEACHER**

## THE LATE EARL OF CARRICK.

THE Right Hon. Somerset Arthur Butler, fifth Earl of Carrick and Viscount Ikerrin, was born 30th January, 1835. He succeeded to the title and estates when his brother died in 1846. He was educated at Harrow, joined the 1st Battalion Grenadier Guards as ensign and lieutenant in 1853, and took part in the campaign in the Crimea in 1855, being at the siege of Sebastopol, for which he had the medal with clasp. Our gracious King Edward VII. joined his regiment, and was placed in his company.

He retired from the army as lieutenant and captain in 1862, after which he spent much of his time in fishing, shooting, hunting, yachting, and looking after the interests of large properties for which he was trustee in Ireland and Yorkshire. He also took considerable interest in local matters.

The following is copied from an account of Lord Carrick's conversion, in his own hand-writing, which was found among his papers :

"I was converted in 1869, apart from any human instrumentality or any writings of man. After my conversion I set to work to study God's Word, spending hours day by day searching into prophecy, &c. In 1869 the Church of Ireland was disestablished by Act of Parliament, and I threw myself heartily into the work of re-organization for three or four years. I and another gentleman in this county were the first to call for a revision of the Prayer Book. I laboured on the Revision Committee for many days, trying with four or five others to get it altered according to God's Word. In this we entirely failed, but I learned that the whole Church of Ireland organization, from the top to the bottom, was unscriptural, and that it must be swept away—it could not be made scriptural. I therefore came clean out, having no idea as to Church fellowship in the future; I knew nothing about either Open or Exclusive Brethren. I saw all denominations to be of man, and not of God; so I sat alone every Lord's Day. Before this, God impressed on me Jeremiah 33. 3, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not," and I told the Lord that if He would show me the hidden things I knew not, I would carry them out, no matter what the cost. From that day the Lord began to teach me. I saw in the Word that the scriptural way was for believers to meet together each Lord's Day to remember the Lord in breaking of bread; so I and three or four others began thus to meet, and now, after eighteen years, a meeting still

*The Late Earl of Carrick.*

goes on in this house, and then in any place where I find believers gathered to the Name of the Lord seeking to carry out Church order, there is my place in fellowship. Thus have I been for eighteen years seeking to obey Ephesians 4. 3, . . . the unity the Spirit has formed is that of *all* believers, all who are born again, are united into one in Christ (Ephes. 5. 30; Romans 12. 5; 1 Cor. 10. 17; 1 Cor. 12. 27). . . . What is needed is faithful men who will teach the truth, the *whole truth*, and nothing but the truth (2 Timothy 4. 2), and help on and encourage those of God's children who are seeking to carry out the principles and precepts of God."

His mother, Lady Carrick, was an intelligent Christian, and no doubt her prayers and example had an unconscious influence upon him.

The sad tidings that the Earl of Carrick had been called home came as a great shock to many, that we are not to see again in this world his loved face, with its gentle, bright smile, nor to hear from his lips words of truth and soberness, which he used to set forth with so much power and blessing. Very many have to thank God they ever heard him preach the Word, and not only was the Word from his lips blessed, but by his life he was "an epistle of Christ, read and known of all men." Since his departure, a Christian lady, well known in Dublin as an earnest worker, told the writer it was noticing his holy life and his out-and-out acknowledgment of the claims of Christ upon him that made her decide for Christ some thirty years ago (Psalm 40. 3).

The last time he spoke was on 15th December at the morning meeting at Bray, the subject being "The Coming of the Lord." The last time he spoke at Mount Juliet was on the 5th chapter of 2 Corinthians. He pointed out some of the things Paul said—"I know"—dwelt especially on the 10th and 20th verses, and explained about the judgment-seat of Christ being for believers. On the 20th verse he said it was as though Christ Himself was beseeching sinners to be reconciled, and begged any unsaved sinner who might be present to accept Christ. On the 1st verse he remarked about the dissolving of the tabernacle and our bodies being raised when the Lord came, and said he did not want to die—he was looking for the Lord to come for His people. He brought in the Lord's coming in almost all his late addresses. Now he is with Christ and all the redeemed in heaven, still looking forward to "the coming of the Lord."

### *The Late Earl of Carrick.*

He left for Co. Galway to stay with his half-sister, the Dowager Countess of Clancarty, who was very ill, and he appears to have taken a chill. Congestion of the lungs followed. On Saturday evening, 21st December, he realised he was dying, and said, "I will be in the glory land before the morning"; and so it proved. At 3.20 he took some refreshment, and enquired how his sister was. On hearing she was better, he said, "Thank God," and sank to rest, without even a sigh, at 3.30 a.m.

The funeral took place on Friday, 27th December, at his seat, Mount Juliet, in Co. Kilkenny. It was very largely attended by all classes, including the Protestant and Roman Catholic clergy, from Kilkenny, Thomastown, and surrounding districts, testifying to the very high esteem in which he was held. There was a short service in the mansion before the funeral started. The Scripture read was 2 Cor. 5, and the many truths which influenced St. Paul were pointed out as those which influenced the late Earl, viz., "His desire for the coming of the Lord; labouring to be acceptable, *i.e.*, well-pleasing to the Lord; the judgment-seat of Christ; the terror of the Lord; the love of Christ; that we should live for Him who died for us and rose again; that we are ambassadors for Christ," &c., &c. Two addresses were given at the grave. 1 Cor. 15. 47-58 was the Scripture read; the immediate blessedness of those who die in the Lord was set forth, a number of Scriptures being quoted. Attention was called to the fact that the departed Earl, though so kind and charitable, trusted in nothing but the Blood of Christ as an atonement for his sins; that death had no terror for him, nor has it for any who understand the Gospel; that the Lord Jesus is for His people living in heaven with all power there and here; that it does not take longer in the 20th century to repent and exercise faith in the Lord Jesus than it took the dying thief, who heard from the lips of our Lord that he would be with Him in Paradise that very same day in which he had reviled Him.

The grief of many of those about Mount Juliet was very marked; they felt they had lost more than a kind master and neighbour. Yet the morning of re-union is near when we shall meet our loved brother around the Throne, and adore the Lamb for ever.

The late Earl never married, so that the title now passes to his second cousin.

[Photo and Brief Memoir of RICHARD SPRAGG will (D.V.) appear in next number.]



## “LOVE ONE ANOTHER.”

Notes of an Address by J. R. CALDWELL, Editor of *The Witness*.

### I. THE FATHER'S LOVE—“And hast loved them, as thou hast loved Me” (John 17. 23).

HERE we get the measure of the Father's love to those whom He has given to Christ. Do you ever think of it?—that holy, beloved Son, that dwelt eternally in the bosom of God—that Son from whom and for whom are all things—the One that is the centre of all God's counsels and purposes—what an infinite love He bears to that Son. And what did it cost God to manifest that love? It cost Him the giving up of that Son to be the bearer of the cross.

“AS THOU HAST LOVED ME.” Marvellous measure of the Father's love to His children, to those who are in Christ; He loves them with the same love as He bears to His own dear Son. The reason of that is that God, in His eternal counsels, has made us one with Christ. He sees us in Christ, and has bound us up in all His purposes with Christ. “And if children, then heirs; heirs of God and joint-heirs with Christ” (Rom. 8. 17). Whatever God's Son inherits we inherit in Him, in the house and in the kingdom. He has brought us into blessing that could never have been ours on any other ground than that of sovereign grace, and Christ manifests the infinitude of the grace of God.

### II. THE SON'S LOVE—“Greater love hath no man than this, that a man lay down his life for his friends” (John 15. 13).

As the Father manifested that love to us by not sparing His Son, so the Son manifests His love to us by giving Himself for us. Christ laid down His precious life for us. There could be no expression of love to compare with that. It was in obedience, but in love, too. It is not love in a slump merely. “He loved *the Church*.” There is an individual aspect of it, in which the apostle Paul says, “He loved *me*, and gave Himself for me”—as if there were not another sinner in the world to die for. He takes it all for himself, and it is our privilege to do the same.

“As the Father hath loved you, so have I loved you” (verse 8). That is infinite love. Everything of God is infinite.

### III. THE BELIEVER'S LOVE—“That ye love another, as I have loved you” (John 15. 12).

Not “loving thy neighbour as thyself”—that is the old commandment; but “that ye *love one another as I have loved*

## “Love One Another.”

you” (chapter 13. 34, 35) this is the new commandment ; this is the paramount thing. It is what His heart is set upon ; without which His heart cannot be satisfied ; without which we cannot possibly manifest we are disciples ; without which we cannot bear fruit. It is of the very first importance. Have we given it that place ? Have we desired it, prayed for it, cried to God that we might thus manifest that we are His disciples ?

Love is the proof that God is in us. Here it is the love of *relationship*. Suppose we as a family are sitting round a table. There are the father and the mother, and brothers and sisters, and there is happiness—in obedience and in love one to another. But a cry is heard outside. It is a waif suffering from cold. They take him in, and feed him, and clothe him. Here is love of compassion, not of relationship. But we are to love the children of God, because they are children of God, and this is to be manifested after the pattern of the Lord Jesus Christ. Wherever there is a child of God, there is my brother. I am not to let my interests stand in the way of manifesting love to such. If I see one suffer, the example of Christ in laying down His life will move me to show love to that brother (1 John 4. 9).

Have we given love that place ? Does the world around see that we would lay down our lives for one another ? This is what the world is waiting to see. Show me the Christians loving after the pattern of Christ’s love to us, that will deny self to please the other, and I will show you a power with the Gospel such as cannot otherwise be realized on the face of the earth. It is possible with God (2 Cor. 7. 3). It was not to the godly Ephesian Church Paul said this, but to the Church where his apostleship was questioned, and who were receiving others and rejecting him (2 Cor. 12. 15). It is just the love of Christ. It is Christ living and loving in him.

The world cannot see God ; the world crucified Christ ; the world won’t see Him again till He comes in power and glory. Where is it to see God ? If we love one another God dwelleth in us. “By this shall all men know ye are my disciples, if ye have love one to another.”

---

### PRAYER.

THE best and sweetest flowers of Paradise God gives to His people when they are on their knees. Prayer is the gate of heaven, a key to unlock the riches of Paradise.

## DOES TRACT DISTRIBUTION PAY?

“Tract distribution is going too much out of fashion. It is a blessed and heaven-honoured agency for doing good. Everyone who has some spare time and a tongue and a little tact can go out with a bundle of tracts to the abodes of ignorance and irreligion.”—Dr. CUYLER.

MANY readers may have heard of the hawker who handed a tract into a little cottage which fell into the hands of RICHARD BAXTER and was the means of his conversion. Baxter wrote the “Saint’s Everlasting Rest” which aroused DODDRIDGE to seek salvation. Doddridge wrote “Rise and Progress of Religion in the Soul,” by means of which WILBERFORCE was converted. Wilberforce wrote a book, “Practical Christianity,” which fell into the hands of THOMAS CHALMERS. Surely this is fruit!

In a recent sermon on behalf of the Open-air Mission, one of the best-known clergymen in London said the Mission was doing a much-needed work among the masses—one feature being the distribution of tracts—and stated that he was converted by a tract given him when attending some races in one of the great Midland towns.

Bishop Ryle’s tract, “Are You Forgiven?” is well known to tract distributors. A copy of it was given to a Spaniard who visited Leamington. It was the means of his conversion. He returned to America, where his parents lived, entered one of the Universities, and was ordained a missionary to the Spanish-speaking people of New York, and afterwards went to Mexico. There he translated Bishop Ryle’s letter into Spanish, and it was freely circulated. The result of the labours of this one man is that sixty-three thousand people have seceded from the Church of Rome, and this was begun by one tract, casually given to a visitor.

Again, some time ago a poor boy came to a city missionary and holding out a dirty and well-worn bit of paper, said, “Please, sir, father sent me to get a clean paper like that.” Opening it out, the missionary found that it was a page leaflet, containing that beautiful hymn beginning “Just as I am, without one plea.” The missionary asked where he had got it, and why he wanted a clean one. “We found it, sir,” he said, “in sister’s pocket after she died. She used always to be singing it while she was ill, and she loved it so much that father wanted to get a clean one, and to put it in a frame and hang it up. Won’t you give us a clean one, sir?” That simple hymn given to a little girl seems to have been, by God’s blessing, the means of bringing her to Christ.

## *Does Tract Distribution Pay?*

“I know of cases of conversion through ‘A Saviour for You,’ ‘God’s Way of Salvation,’ ‘Let go the Twig,’ ‘Come to Jesus,’ and other well-known tracts; ‘The Soul and its Difficulties,’ by the late Mr. Soltau, I have myself distributed with most cheering results. I gave a copy at some theatre services to a young woman who was very concerned about her soul’s salvation, but could not stay longer to an after-meeting. I asked her to return it to me when she was perfectly happy. She found peace through reading it, but shortly afterwards married an unconverted young man to whom she had been engaged, and went through much trouble as a consequence. Nearly two years afterwards she brought me back the little book, telling me she was perfectly happy, as her husband had also been brought to Christ through reading it. I need not say how anxious she was to keep it, and how glad I was to leave it with her.”—A WORKER.

With his wife the late J. Denham Smith was driving along a road, when passing a house Mrs. Smith noticed an aged man at the door. She asked her husband to stop and give him a tract. He replied, “Not now, but when we return.” And accordingly when going back they stopped. Mr. Smith, going up to the old man, began to talk, and asked if he knew anything of God’s love to him. “That I do,” was the response. “He does love me, but I have not loved Him long. It is only a short time ago since a lady coming by left me a tract. It told me of the great truths of the Bible, and led me to see that Christ came to save the lost, and therefore to save me.” If, thought Mr. Smith, the writer of the tract could know the result of what he had done, how thankful he would be; so he asked the old man if he had it yet. Away went the man into his house and quickly returned with it, and great was Mr. Smith’s surprise and joy to recognise it as one written by himself.

[Christian Workers having similar incidents to above might forward to Editor of *Pathway*, 73 Bothwell Street, Glasgow.]

## **JEHOVAH—JIREH.**

*(The LORD will provide.)*

There is nothing TOO SMALL for His care.

There is nothing TOO GREAT for His power.

There is nothing TOO WEARYING for His love.

“Is anything too hard for the Lord?” (Genesis 18. 14).

“He careth for you” (1 Peter 5. 7).

## SELF-KNOWLEDGE.

OF all knowledge perhaps self-knowledge is the most difficult to attain. Even men who have a fair amount of ability in "reading" others, are often lamentably deficient in taking stock of themselves. When a believer puts a very high figure on his own importance and attainments, and his brethren value him at a much lower figure, the result is confusion and misunderstanding. He sets himself down as an ill-used man, and looks on the saints as either personally hostile or incapable of appreciating real worth. If you go to him to point out his defects, if haply he may be enabled to see himself as others see him, he very likely treats you as an enemy; and you may consider yourself fortunate if you escape without having the vials of his wrath poured out on your devoted head.

---

---

### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

#### "PIONEERS OF THE FAITH,"

A Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

9th March.

Read Acts 5. 1-16.

Learn Mal. 1. 14.

#### THE LIARS' FATE.

A pivot word—Bise coin—Love of praise and love of money—The heart wrong makes the lips sin—Satan in possession—The protection of holiness.

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

IMITATION AND COUNTERFEIT. The acts of Barnabas and others (chap. 4. 34-37) would doubtless be approved by all and raise the donors in the esteem of the Church. To gain that esteem at the lowest price possible is the aim of the carnal mind. Ananias and his wife therefore sought to be like the best, while they were not so in heart. Their pretended devotion was selfishness all through (Matt. 23. 5).

THE ROOT OF THE MATTER. Love of money (1 Tim. 6. 10), otherwise called covetousness (Luke 12. 15). This baneful weed crops up through all history. It was the first sin judged in Canaan (Joshua 7); Gehazi fell under it (2 Kings 6), and Judas was ruined by it.

## *Notes on Bible Lessons.*

**THE SACRIFICE WAS NOT NECESSARY.** The property was their own before it was sold, and the money was theirs after it was sold: no one asked or compelled them to offer it, and the sin was not in offering a part, but in pretending and affirming that it was ALL.

**WHERE THE TROUBLE BEGAN.** "Satan filled thine heart." Surely the heart had not been properly occupied or fortified when the "father of lies" gained entrance. Here we see the need of heart work in believing (Rom. 10. 10), and the need of heart occupation by God's power to resist evil (Matt. 12. 43-45).

**THE PERSON SINNED AGAINST.** It was not Peter, nor yet the Church; it is called, "lie to the Holy Spirit"; "not unto men, but unto God." This is what makes sin dreadful and hateful—to sin thus against the God who spared not His Son. What if God had withheld any part of the price?

**THE DREAD PUNISHMENT AND ITS EFFECT.** The man and his wife within about three hours shared one grave. Then the money they had loved—what use was it to them? (Matt. 16. 26). But the lesson was of use to the Church in protecting them from the inflow of "the rest" who would most likely be tempted to join the commonwealth of loving brethren, not because of faith, but because of greed.

At the present time it is a common thing for many to make a profession of faith or join a company because of advantages and benefits which may follow. This is very similar in motive and probably often in spiritual result. The great matter is to see that the "heart" is right with God as to faith in Jesus Christ and regeneration by the Holy Spirit, and that the fear of the Lord be before the eyes continually.

16th March.

*Read* Acts 5. 17-33.

*Learn* 2 Tim. 4. 2.

### **RELEASED PRISONERS PREACHING.**

Attacked from within—Combination of enemies—Easy egress—A puzzled court—Fearless witnesses—The charge—The reply.

**N**OT only from within, but from without, the early Church found herself assailed by the enemy. The purer a company or an individual proves to be, the more fiercely will evil and hatred oppose.

**THE ALLIED ENEMIES.** The high priest (probably Ananias, chapter 4. 6) and Sadducees, who hated the doctrine of the resurrection (Acts 23. 8). The high priest could not suffer the growing influence of the Church to overshadow his, and the Sadducees could not tolerate the overthrow of their tenets.

**IN PRISON FOR CHRIST.** Blind man thinks to crush that which cannot be crushed, bind that which can never be fettered—it is only "kicking against the pricks" (Acts 26. 14). The apprehension of the Apostles would only intensify the interest of the people in the new doctrine. Bunyan, and Rutherford, and others did better work for Christ in prison than when free.

**A SIMPLE WAY OUT.** Without any fuss or observation, the angel of the Lord led the apostles out, and told them where to go and what to do. "In the temple," the most prominent place in the world, there "stand" and "speak." This is most dignified and God-like—no seeking a corner to work in, no shirking, and no mincing matters to suit the occasion—speak "all the words of His life" (Jonah 3. 1, &c.). Regardless of probable consequences, the apostles did as they were bid.

**THE ASSIZES WITHOUT THEIR PRISONERS.** It does not often happen that the court sits on an empty dock—they did this time! So quietly had the prisoners been slipped away that the keepers stood guard on an empty cell. It must have made them look foolish.

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

**BROUGHT IN WITHOUT FORCE.** The captain and other officers were sent to bring the preachers in “without violence,” for the council well knew that the people had come to favour the believers; and if the apostles had chosen, they need not answer their summons. But they were not afraid to stand before the highest of the land and witness for Jesus; they counted this a privilege and honour.

**THE CHARGE MADE AGAINST THE APOSTLES.** Three points: You disobeyed us; you have filled Jerusalem with your doctrine; you make us out murderers. A serious charge, and all true.

**THE APOSTLES' REPLY.** Fearless and clear—God's command and yours are at variance, His command supreme. God's Jesus ye slew and hanged on a tree—what ye did God has shown to be wrong by raising that Jesus up and exalting Him. As for filling Jerusalem with the doctrine, we are witnesses chosen and appointed and empowered by the Holy Spirit. The presence and evident work of that Spirit confirm our testimony. Plain, pointed, and unassailable reply this.

23rd March. *Read* Acts 6. 5-15; 7. 55-60. *Learn* Matt. 10. 32, 33.

## **STEPHEN THE MARTYR.**

A prominent man—Countrymen oppose—Disputers silenced—A league with liars—Moses for Christ, not against—God for Christ—A shining face—A clear testimony—A peaceful end.

**U**P to this point the malice of the enemy had appeared only in artifice and threatening; we are now to see that hatred rising once more to the high tide of murder, and a Christ-like one receive treatment in some measure like that which our Lord Jesus Himself received.

**THE MAN OF THE LESSON.** Stephen (meaning “a crown”) had been marked out by his brethren as a man of faith, full of the Holy Spirit, fitted to do prominent service in the Church. His activity and success in that work attracted the envious notice of a certain class of Jews, Libertines, *i.e.*, “Freemen of Rome”; Cyrenians, Jews from Cyrene, in the North of Africa, where Simon, who bore the Cross after Jesus (Luke 23. 26), came from; Alexandrians, from Egypt; and those also from Cilicia, Saul's native province. A goodly array of opposers, indeed.

**MORE THAN A MATCH FOR THEM.** The wisdom given to Stephen, and the power of the Spirit that accompanied his words, “they were not able to resist” (Matt. 10. 20). But the opposers showed their vile nature by allying themselves with a set of liars, who, for a pittance, could be bribed to say anything.

**THE PRETENCE OF THE OPPOSERS.** They said falsely that Stephen blasphemed against Moses and against God. They set Moses against Christ, and Christ against God; Moses was a witness to Christ,

## Notes on Bible Lessons.

and so also was God. There is perfect harmony and not discord. They misunderstand Moses and do not know God, nor His purposes, and so do not understand Christ.

**THE COUNCIL AGAIN GATHERED.** The poor council were kept busy; once more the Nazarene appears at the bar in the person of deacon Stephen. The charge is laid, "We heard him say Jesus of Nazareth shall destroy this place, and change the customs"; this is similar to the charge laid against Jesus (Mark 14. 58).

**STEPHEN'S REPLY TO THE COUNCIL.** With face lit up with heavenly beams, the noble man recounted in brief panorama the history of the nation, the way of God with them, and the way of the unbelievers with God's witnesses and messengers, especially Joseph and Moses; how the same messages had been disobeyed, their idolatry and departure from God and captivity pass into view. Then the cutting and true application of the truths spoken: "As your fathers did, so do ye." Circumcised outwardly and carnally it may be ye are, but spiritually on a level with the heathen who are not. "There is no difference" (Romans 3. 22).

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

30th March.

Read 1 Sam. 1. 9-28.

Learn 2 Tim. 3. 15.

### SAMUEL DEVOTED TO GOD.

Joy out of sorrow—Born for a purpose—Weaned and gifted—Growing, and going on to grow—Called and commissioned—A heavy message—Established—Lamented.

ONE of the beautiful lives of Scripture—from earliest infancy to old age—depicted as a chosen, faithful, and devoted servant of God, and true to God's people and their best interests.

**SAMUEL'S PARENTAGE.** He was born out of heart-sorrow and exercise before God, and the woman Hannah recognised God's right over what He gave, saying, "I will give him unto the Lord."

**SAMUEL'S PROSPECTS.** From his cradle thus was the child set apart to God (Isa. 49. 1). It was an evil day, and the child was born for it to be God's witness and Israel's guide (Isa. 55. 4), as Jesus was.

**SAMUEL'S DEDICATION.** As soon as he was weaned—earthly dependence and ties unloosed—the little lad was taken up to the great temple to the high priest, Eli, and put into service there, and he worshipped the Lord there, and did minister to the Lord before Eli (1 Sam. 2. 11). Jesus at twelve years of age said, "Wist ye not that I must be about My Father's business" (Luke 2. 49).

**SAMUEL'S SPECIAL CALL.** Samuel "grew before the Lord" (2 Sam. 2. 21), and "grew on" (2 Sam. 2. 26). We are again reminded of Jesus (Luke 2. 52). The night-scene is familiar. The sleeping lad roused by the voice of a calling God—a God seeking a messenger. Eli's ear was now too dull to catch the still, small voice. Samuel's mistake was natural, and perhaps necessary, to interest old Eli and help him to believe the message.

**SAMUEL'S HEAVY MESSAGE.** God's messages are not always pleasant ones—Jonah felt this—yet it is a privilege to get God's Word to carry. "Samuel feared to show Eli the vision."



## *Notes on Bible Lessons.*

**SAMUEL'S LIFE-STORY.** Too long to overtake in one lesson. His acceptance as a prophet by the nation—his words to them and intercession for them. His lowliness in yielding a higher place to Saul—his grief at Saul's rejection. How he poured the anointing oil on the head of the ruddy David, though he never saw David on the throne. These events fill up the days and tell the character of the devoted servant, and in many ways reflect the image of God's greater Servant, Jesus.

**SAMUEL'S HONOURED END.** On his decease "all Israel" gathered together and lamented his loss, and buried him in Ramah. A nation's tears are better than granite pillar. It is good to live a useful life, and if called away to be remembered for the work we have done, like Dorcas (Acts 9. 36), or the testimony we have borne, like Stephen (Acts 8. 2).

6th April.

*Read* Acts 8. 5-24.

*Learn* Luke 2. 10, 11.

### **A JOYFUL CITY.**

The use of persecution—Samaria's benefit—A receptive people—Hearing more important than seeing—The great subject—A bad believer—Going on with the work.

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

**PHILIP THE DEACON.** His name appears next to Stephen's in Acts 6. 5. And Saul of Tarsus was busy at work haling to prison all the believers he could. No doubt it was thought prudent to remove Philip out of that dangerous place.

**THE SEED SCATTERED.** The place does not alter the practice—Jesus is good for Jerusalem; Jesus is good for Samaria—Philip preached Christ there.

**A GOOD RECEPTION.** "The people with one accord gave heed," hearing the word and seeing the miracles. The word and the work are happily shown in order, the most important being the "hearing."

**THE ALL-IMPORTANT THEME.** "Philip preached Christ unto them." There were many evils around, but the evangelist had in the Gospel the powerful word (Rom. 1. 16), and like Paul in Corinth, Philip selected his best weapon, the preaching of Christ (1 Cor. 1. 21; 2. 2).

**THE EFFECT IN THE CITY:** Great joy sprang up—the joy of God's salvation (Ps. 51), the joy of receiving God's Saviour (Luke 19. 9), the joy of being saved (Acts 16. 32).

**SIMON THE SORCERER.** There is an ominous "but" beginning verse 9. As 14 verses of this chapter are devoted to telling the story of Simon, there must be something important to learn. He went a good way—he "believed" and was "baptised." What kind of belief it was we are not informed—it is not qualified in any way; but certainly Simon had a very evil heart. His old deceiving and deceit had eaten into his soul, and if he was saved from wrath, he had yet to be saved from himself. In Simon's wickedness, the door is not shut on him. Repent and pray. Forgiveness was possible to him even for this great sin.

**THE PREACHING GOES ON.** The case of Simon is an interlude. Peter and the apostles went on testifying, in spreading the blessed Gospel "in many villages," and then returned to Jerusalem.

## REPORTS AND SUGGESTIONS.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Porch Hall, Glasgow, on March 22. Tea on assembling, at 5. April Lessons will be expounded by Messrs. Thos. Dunlop, Hy. Pickering (who will give *blackboard lesson* with Class), and James Anton (who purposes going to Africa). Time for questions and brief remarks. Believers' Hymn-book used. Remember in prayer.

**ILLUSTRATED ADDRESSES**, by Mr. Walter E. Willy, drew hundreds of young people to Wolseley Hall and Hebron Hall, Glasgow, and resulted in many finding peace in believing. He commences in Elim Hall on March 16, and hopes to visit Paisley, Grangemouth. &c.

**BIBLE EXPOSITIONS**.—Mr. J. R. Caldwell has arranged to have his Sunday-afternoon Bible Expositions in Christian Institute, Glasgow, from 2.30 to 3.45, in order that City Teachers may not be pressed to reach their schools at 5. These addresses are a real help in enabling Christian workers to "rightly divide the Word of Truth."

"**INDIA'S MILLIONS, Missions, Famine, and Future**," is the subject announced for a Limelight Address, by Mr. Thos. M'Laren, in Christian Institute, on March 18, at 7. Teachers should bring in the elder scholars.

**A LOVELY SIGHT**.—The Lord is giving a good time with brother W. E. Willy, in NEWMILNS, Ayrshire, especially amongst the children. The hall is not very large, but holds with close sitting about 300 children. On Monday, Feb. 17, we had 317 present; on Tuesday we were crowded out with 371 inside and a number outside. God is evidently working. Each night many really earnest ones stay back to be spoken to, and not a few have already professed to be saved. It is a lovely sight to see the children running down the roads in the direction of the hall.

**KENT TEACHERS**. The next Conference of Sunday School teachers and workers amongst the young of the Kent assemblies will be held in the Gospel Hall, King's Highway, Plumstead, on Saturday, March 22, commencing at 3.45 with prayer and praise and consideration of questions; tea and fellowship, 5. In the evening Messrs. T. B. Miller and H. S. Robertson are expected to be present and address the meeting.

**BRADFORD TEACHERS** met in conference in Kensington Hall on Saturday, Feb. 8. A well-attended and very helpful meeting. Messrs. A. J. Holiday, W. H. Stancombe, R. S. Stansfield, and others took part.

**FROM FAR AND NEAR**. Some of the "grown-up" scholars at **RASTRICK** professed conversion under the preaching of Messrs. Hamilton and Hodgkinson...Mr. Walter E. Willy is having children's meetings in **LIVERPOOL**...God has graciously given encouragement in special meetings conducted by Mr. F. A. Glover among the young folks of **BRISTOL**...Mr. G. Sharp has had definite tokens of blessing amongst the young, in wooden tent, in villages around **NOTTINGHAM**, about 200 turning out nightly at 6...Mr. Handley Bird writes from **INDIA**: "We feel like shouting aloud. Many of the Kollegal girls and Kamakerai girls have recently confessed Christ and are witnessing to His grace...A small school has been commenced at Loudoun Moor, about 2½ miles from **DARVEL**, Ayrshire. Pray for blessing...Send along any notes of "the Lord's doings" in your district.

**DON'T MISS** the current number of *Boys and Girls*, the favourite children's paper. It contains: "Saved," a touching snow story; Wm. Hamilton's Conversion, with photo; V. R. and E. R., a royal lesson; The Scotch Girl at Port-Said, a pathetic tale; Weights, a blackboard lesson; &c. Monthly—Halfpenny.

"**MOSES BIBLE**," a book whose value is attested by the fact that 100,000 copies are in circulation, is now ready in new size and style, at 6d. (by post, 9d.) and 1s. (by post, 1s. 3d.) Invaluable to teachers.

*Outlines of Scripture Studies.*

**A PREPARATION FOR SERVICE.**

Come . . . learn of Me - - - - - Matt. 11. 28, 29  
 Come, take up your cross and follow Me - - - - - Mark 10. 21  
 Our Example - - - - - 1 Peter 2. 21-23; Heb. 5. 8 E. A. H.

**SEVEN DEBTS.**

1 Debt of Guilt - Luke 7. 41  
 2 Debt of Grace - Rom. 8. 12  
 3 Debt of Praise - Psa. 29. 2  
 4 Debt of Love - Rom. 13. 8  
 5 Debt of Compassion Rom. 15. 1  
 6 Debt of Fellowship- Rom. 15. 27  
 7 Debt of Testimony Rom. 1. 14

J. E. B.

**"IGNORANT" BRETHREN.**

Concerning Fruitbearing Ro. 1. 13  
 ,, God-pleasing 1 Cor. 10. 1, 5  
 ,, Spiritual Gifts 1 Cor. 12. 1  
 ,, God Reliance 2 Cor. 1. 8, 9  
 ,, Resurrection 1 Thes. 4. 13  
 ,, Israel cut off Rom. 11. 25  
 ,, Creatures of God 2 Pet. 3. 8

HYP.

**A BELIEVER'S PASSPORT TO THE LAND OF PROMISE.**

BEGINNING.

Original Parent - - - - - Adam, Rom. 5. 12  
 Natural Country . - - - - The World.

LATER.

Birthplace - - - - - Calvary - - - - - Luke 23. 33  
 Father - - - - - The Living God - Ex. 20. 23; John 17. 6. 11  
 Brothers and Sisters - All children of God- - - - - Heb. 2. 10. 14  
 The Surety - - - - - The High Priest - Heb. 8. 12; 1 John 2. 2, 3  
 Appearance - - - - - As sorrowful, yet rejoicing Psa. 34. 18; Mat. 5. 4  
 Eyes - - - - - Bright - - - - - Acts 1. 11  
 Ears - - - - - Swift to hear - - - - - James 1. 19  
 Hairs - - - - - All numbered - - - - - Matt. 10. 30  
 Height - - - - - Small in man's eyes, great in God's  
   sight - - - - - 1 Sam. 17. 28, &c.; Psa. 78. 70  
 Dress - - - - - Robe of Christ's righteousness Rev. 6. 11; 7. 14  
 Food - - - - - The Word of God - - - - - 1 Peter 2. 2  
 Work - - - - - Prayer and service of love Eph. 6. 18;  
   2 Thess. 2. 14-17  
 Language - - - - - Unknown to the world; known to the  
   children of God who learn in the  
   school of the Holy Spirit - - - - - Acts 10. 46  
 Resting-place - - - - - In the secret of the Most High - - - - - Psa. 91. 1  
 Character - - - - - Hater of sin, lover of God and His  
   children, and patient toward all men  
   Psa. 34. 18, 19; Rom. 13. 10; 1 Cor. 13. 4  
 Destination - - - - - Heaven - - - - - Eph. 2. 18, 19  
 Town - - - - - New Jerusalem - - - - - Rev. 21. 10  
 Right of Entrance - The blood of Jesus - - - - - Heb. 10. 12, 14, 19  
 Personal Property - An inheritance undefiled - - - - - 1 Peter 1. 4, 5  
 Song on the Way - Praise to the Lamb that was slain Rom. 15. 11

SIGNATURE.

[Rev. 5. 12]

"I, Jehovah, have spoken it." "I change not."

Given at the Royal Palace "before the foundation of the world"  
 1 Kings 10. 13; Psa. 45. 15; Isa. 28. 23; 1 Cor. 3. 11  
 WITNESSES (2 Cor. 13. 1).

Jesus Christ, Rev. 1. 5; the Holy Spirit, Rom. 8. 16; 9. 1.

SEAL.

Cross, Gal. 6. 14; Crown, 2 Tim. 4. 8.

*Outlines of Scripture Studies.*

**SOME THINGS THAT ARE "GOOD," and SOME THINGS "NOT GOOD."**

GOOD.	NOT GOOD.
1 To draw near to God, Ps. 73. 28	1 That man should be alone, - - - Gen. 2. 18
2 To give thanks, - Ps. 92. 1	2 To punish the just, - Pro. 27. 26
3 To be afflicted, - - Ps. 119. 71	3 That the soul be without knowledge, - Pro. 19. 2
4 To give praise, - - Ps. 147. 1	4 Accepting the person of the wicked to overthrow the righteous in judgment, - - Pro. 18. 5
5 To hope and quietly wait for the salvation of the Lord, - - Lam. 3. 26	5 To have respect of persons in judgment, - Pro. 24. 23
6 To bear the yoke in youth, - - - Lam. 3. 27	6 Glorifying in the face of unconfessed sin, - I Cor. 5. 6
7 To be always zealously affected in a good thing, - - - Gal. 4. 18	

**ONCE AND FOR EVER.**

For Christ also hath <i>once</i> suffered for sins, the just, -	- I Pet. 3. 18
So Christ was <i>once</i> offered to bear the sins of many, -	- Heb. 9. 28
For this He (Christ) did <i>once</i> , when He offered up Himself, -	- Heb. 7. 27
He (Christ) died unto sin <i>once</i> , - - - - -	- Rom. 6. 10
But now <i>once</i> in the end . . . He appeared to put away sin, -	- Heb. 9. 26
But by His own blood He entered in <i>once</i> into the holy place, having obtained eternal redemption for us, - - -	- Heb. 9. 12
Because that the worshippers, <i>once</i> purged, should have had no more conscience of sins, - - - - -	- Heb. 10. 2
By the which will we are sanctified through the offering of the body of Jesus Christ <i>once</i> for all, - - - - -	- Heb. 10. 10

T. B.

**FAITH ILLUSTRATED IN MOSES.**  
(Hebrews 11.)

verse
The Refusal of faith, "refused," 24
The Choice of faith, "choosing," 25
Calculation of faith, "esteeming," 26
Prospect of faith, "recompense," 26
The Separation of faith, "forsook Egypt," 27
Courage of faith, "not fearing," 27
The Feast of faith, "kept the passover," 28

J. S. A.

**WONDERFUL THINGS IN ISA. 25.**  
(Read verse 1.)

A Strength, - - -	- verse 4
A Refuge, - - -	- verse 4
A Shadow, - - -	- verse 4
A Feast, - - -	- verse 6
A Victory, - - -	- verse 8
Tears blotted out, - - -	- verse 8
Rebuke removed, - - -	- verse 8
Position, Waiting, - - -	- verse 9
Condition, Happy, - - -	- verse 9

A. L.

**THE RESTING-PLACE.**

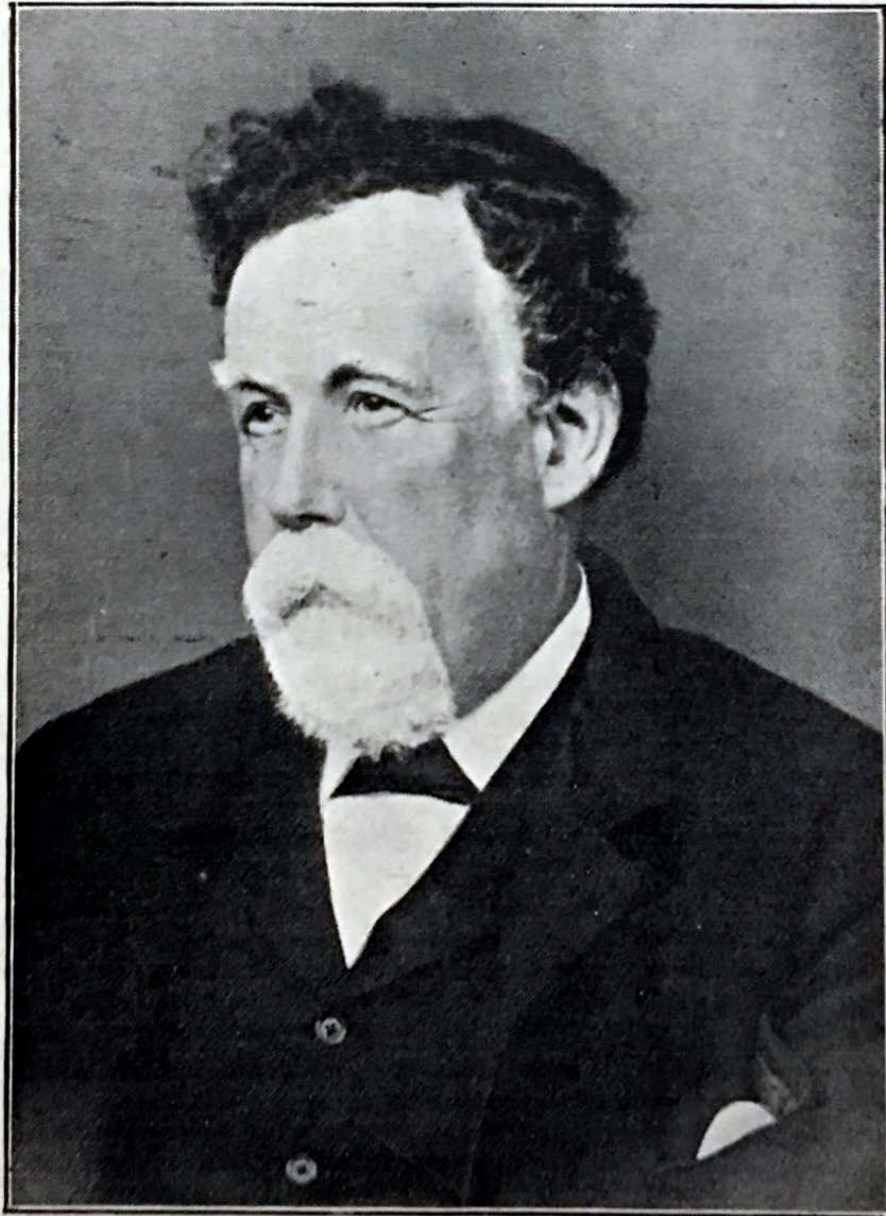
- "Where is the resting-place?" (Mark 14. 14). Oldest MSS. read "resting-place" for "guest-chamber."
- 1 Christ is *the resting-place* for the sinner. "Come unto *Me*, and *I* will rest you" (Matt 11. 28).
  - 2 Christ is *the resting-place* for the saint. "Rest in *the resting-place*" —lit.—(Ps. 37. 7; Isa. 32. 18).
  - 3 Christ is *the resting-place* for the backslider. "Return unto *thy resting-place* (lit.), O my soul!" (Ps. 116. 7).
  - 4 Christ will be the saint's *resting-place* in glory. "In My Father's house are many *resting-places* (variorum); I go to prepare *a place* for you" (John 14. 2).
- Warning*—My people have forgotten their *resting-place* (Jer. 50. 6). NINA.

*Brief Records of Servants of God.*

“GOD hath chosen the foolish things of the world to confound the wise ; and

GOD HATH CHOSEN THE WEAK THINGS OF THE WORLD to confound the things which are mighty” (I Cor. I. 27).

“Out of weakness were made strong” (Hebrews II. 34).



RICHARD SPRAGG,  
CONVERTED PUGILIST, WHO BECAME SOUL-WINNER.

## RICHARD SPRAGG.

**R**ICHARD SPRAGG, or as he was more familiarly known and generally advertised as "Dick Spragg," was born in 1839, near Madeley, in Shropshire. As one of a family of ten, his father seemed to bear to the child from his earliest years a feeling of positive hatred. When about the age of seven the boy narrowly escaped being killed by a garden spade which was thrown by his parent when under the influence of drink. The mother's heart was long torn at the treatment to which Dick was subjected. This culminated by his being turned out of the family home when still a boy, and forbidden to return.

Finding refuge in the house of a shoemaker, he said himself that his education began by being sent down a coal mine to draw small waggons where there was not room for a horse or an ass. Surrounded by influences of the most mischievous character, the boy made several changes without apparently meeting with anyone who cared more for him than if he had been one of the animals to whom the heavier loads fell. A tramp of twenty-three miles took him to West Bromwich, where for the first time he found himself among men who were shocked at the idea of a child so youthful in appearance going down the shaft to work.

Looking back in after years, he marvelled at the goodness of the Lord in keeping him safe when many beside whom he worked met with serious and fatal accidents, though at the time he knew nothing of this, having none to tell him of the love of God. At the last mine in which he worked he felt himself driven forward by a gust of wind, and the next instant a piece of coal weighing several tons fell where he had been standing. Yet a few minutes after he was ignorantly swearing and laughing at such "a slice of luck." After another narrow escape he burst into such a torrent of oaths that a man who shared the escape wept, and declared that he had never heard such a man, and would never again go down a mine where he knew Dick Spragg to be, a determination to which he adhered.

Learning that his father had met with an accident which resulted in the breaking of one of his legs, Dick felt it to be his duty to go and see him. About the same period he made the acquaintance of his future wife, who from the first used her influence to get him to give up the work in the mines. His first change was to working as a hantmerman, his marriage following soon after. Drinking, accompanied by dog and cock fighting, continued, however, and he went from bad to worse.

During an absence of her husband for two years in London,

*Richard Spragg.*

Mrs. Spragg came under Gospel influences. Having learned the joyful news of salvation for herself, she could not rest until her husband should also know something of the way of life, and made her way from West Bromwich to London. Going to his place of employment she besought him to return with her. He did so, but the spiritual light and darkness in the home did not agree, and the suffering wife found her sorrow multiplied as well as her joy. Dick ordered her both to stop speaking to him about Christ and chapel-going; but nothing could stop her praying. For a number of years he wandered from town to town, his wife never losing hope of his reclamation.

He was living in Kilburn when he came into contact with Mr. W. R. Lane. Meeting the evangelist in a shop kept by an acquaintance, he said, "They say you are the preacher, just tell me what you have got to preach about." The conversation that followed was more than Mr. Spragg could stand, so he fled from the shop. His friend could not get away so easily, and the result of Mr. Lane's words was such that deep conviction and definite conversion followed. Seeking out Mr. Spragg, he told what the Lord had done for him, and did not rest till after much difficulty his friend too had heard the preacher and had been convicted of sin. Fourteen weeks of terrible experience followed. By-and-bye the idea was instilled into his mind that there was no hope for him, and he calmly planned to commit suicide. He bade a number of friends good-bye, and was in such a desperate state that for half-an-hour he strove to commit suicide by cutting his throat with a razor, in the presence of his wife, who was a helpless invalid through his brutality. Prevented by an unseen hand, he was in utter prostration, when a voice seemed to say to him, "THE BLOOD." Throwing the razor away, he fell on his knees crying out, "O Lord God, I believe the Blood of Jesus Christ Thy Son can cleanse me!" He put his soul's trust in the Blood, peace came to his soul, and for the wife as well as the husband a new life began.

The new convert could not sleep the first night for joy, and went to work the next morning leaping, shouting, and praising God. The following evening he began testifying at the corner of the street to the grace of Jesus Christ. With characteristic energy he set out in the streets of Kensal Town ringing a large bell, and when a crowd had gathered, preached Christ.

He was also given to much personal work, "button-holing" strangers in a way that disarmed opposition, and was never happier than when, on gaining admission to St. Mary's

*Richard Spragg.*

Hospital, Paddington, he was enabled to converse on spiritual topics with the patients.

His ready and pungent oratory rendered him acceptable, and he quickly attained a wide reputation as a weighty and effective speaker. The demands upon his time were many, but ultimately he was led in 1893 to devote himself entirely to the work of evangelism. He laboured in various parts of the country with much acceptance.

Mr. Spragg was a thorough believer in the value of tract distribution, and the experiences which he was from time to time enabled to relate abundantly justified him in the position. His custom of proffering his hand to a likely subject to whom on their saying, "I have not the pleasure of knowing you, sir," he would reply, "Oh, never mind me, do you know my Master?" This opened a fine subject for conversation, which generally finished with the offer of a copy of a well-known gospel booklet.

His peculiar habit of knocking at a door, and kneeling down and saying "Let us pray" immediately upon the door being opened, was the means of startling not a few out of their stolid indifference into soul anxiety, ending in "peace in believing." He scarcely ever let a clergyman, Salvation Army officer, or any other professing Christian, pass by without asking as to when, where, and how they were "born again," and was thus led to undeceive not a few and help others into assurance.

His end came quickly; he literally acquired his one wish, to "die in harness." After preaching at Kilburn, with blessing to souls, on 30th January, he was compelled to take to his bed.

He was singing, preaching, and dealing with anxious souls in his delirium up to Sunday morning, when he seemed to rally for a few minutes. He then said to his wife, "Cheer up, don't look so sad; I'm going home, I know the Lord will unloose the bonds this time," and turning to a brother waiting with him, he said, "Good-bye, brother; you'll be there, won't you?" He then shouted, "Hallelujah, praise the Lord!" so loudly, one could hear him all over the house. These were his last words as far as we could tell. His was indeed a glorious entrance. Thus passed into the presence of the King this plain man of the people, who, without any advantages of education or training, was yet gifted with a readiness of expression and force of character which gave him great influence. The secret of his usefulness and blessing lay in the fact that all his powers were consecrated for many years to the one object of glorifying God by testifying for the Lord Jesus Christ.



## SOME REVIVAL REMINISCENCES.

By WILLIAM SHAW.

### FIRST PAPER.

IT was a bleak Saturday afternoon in January, 1874, when the word went round our little band of Christian workers that two evangelists had arrived to hold a series of special Gospel meetings. We were rejoiced beyond measure, for we had a feeling, or rather a conviction, that we were on the eve of a revival time. We had been praying that some one "sent of God" might visit us. And lo! here were two. We did not for a moment doubt that they were chosen vessels, and that real work for God would be done. No doubt the faith of the believers had been tried by years of drought. Some six months before the time of which I am speaking, a special series of meetings had been held. There had been a fair attendance, but at the close of the effort the tabulated results amounted to *one soul* brought from darkness to light. Such, at least, was all the fruit that could be discovered, and incidentally I may mention here that the solitary convert at that time was the writer of these reminiscences. The little band, thus increased by one, kept witness for God, and praying for the shower which they felt must be near at hand.

With the news that the evangelists had arrived, there was sent round the intimation: "Prayer Meeting in the Post's Kitchen To-night at 8." "The post," so called from his occupation as a country post-runner, had long borne faithful testimony for Christ, and was one of the chief standard-bearers in the work of the Lord. His house was always open for a meeting. It was a favourite trysting-spot for the faithful, and even in the darkest times the old kitchen had proved the birth-place of souls. One night a young man, passing the post's window, was arrested by the sound of a paraphrase that broke gently on the air of eventide. It was the hour of worship. The old man was taking "the Book" with his family gathered around him. The young man listening outside ventured to knock at the door and asked if he might be permitted to be present at the worship. This was joyfully granted, and the post prayed earnestly that the young fellow's heart might be won for Christ. It was not long till this took place. The young man discovered that he was "on the wrong foundation," and was savingly converted. Ere long he was one of those who prayed and "said a word" in the gospel meeting. His name was William Kennedy, and after a brief and bright testimony he was taken home to be with Christ.

### *Some Revival Reminiscences.*

I remember that Saturday night prayer meeting twenty-eight years ago as if it had been held but yesterday. We were all there—that is to say, all the born-again people who believed in aggressive work for God, with the exception of the sick and infirm. The evangelists took charge of the meeting, and I well remember that the elder of the two read from James 5. 17 how mightily Elijah prevailed in prayer although he was “*a man of like passions with us.*” This was the point of his address. Elijah was not an angel. He was a man compassed with infirmity, as we are ; yet he seemed to close and to open the windows of heaven by prayer. Strengthened by the cheering word from the servant of the Lord, we all got down on our knees and poured out our hearts in prayer to God. The post led the way, and truly it was a prayer on revival lines—fervent, pointed, and brief. Although possessed of a deeply devotional spirit, the old man could never be charged with making long prayers. One after another followed in crying to the Lord for a time of blessing, and we went home great in expectation that many souls were about to be delivered from the power of darkness.

Next day (Lord’s-day) the first meeting for the proclamation of the gospel was held. The attendance was good, and the message was just such as cheered our hearts. The ambassadors of Christ delivered their souls as to the state of man by nature, his total depravity, sold under sin, condemned already. They also proclaimed the absolute necessity of being “born again,” and showed clearly from the Scriptures that if a man is saved he will *know it*. These were quite new doctrines to the people at the time of which I am writing. “Moderatism” was reigning, and “smooth things” were the order of the day in the pulpit ministry. The “new doctrines” were vigorously opposed. People held that they could not be so *bad* as to be *lost* sinners; and as for the assurance of salvation, they did not see how *any man* could “have the presumption” to say he was saved. “Even the minister would not say that.” And they quoted him as asserting that “no one could tell he was saved until the judgment day.” They declared they would stick to the minister and to what they called the good, old-fashioned Gospel, which was simply, “Do the best you can, and hope that all will come right at last.” When people are brought up in this kind of confession of faith, it is not surprising if they resist with all their might the “clean-cut theology” that was now being thundered in their ears. But opposition is not nearly so bad as sheer in-

### *Some Revival Reminiscences.*

difference. Certainly the public were not indifferent; and though hostile to the proclamation of a free, instant, and eternal salvation, they came out to hear the Gospel. Night after night the message was heralded forth, until one week had passed. At the end of that time nothing had been done; at least no visible effect had been produced. Not a single soul had professed conversion. No one had even inquired the way of life. Yet we were "strong in faith" that great things were in store for us. And truly faith had its reward. But as to that we shall speak in another number.

#### A HINDU GIRL'S FIRSTFRUITS.

THE little daughter of one of the native evangelists has just left school, and is allowed to join in crochet work with the Christian women, who are often unable to earn a living in any other way, by their heathen neighbours not permitting an out-caste to work with them. This child, who is thirteen years old, and very small for her age, has for some years approved herself as a Christian. Her schoolmaster said of her, "I do not look upon her as a scholar, but as a little sister."

When she brought her first month's work to the missionaries, who buy it to send to England for sale, she received her money, one rupee ( $\frac{1}{4}$ )—a large sum for her—and with part she bought more cotton for her next month's work. She then went over to the box which is always on the table for any to put in a contribution to the Bible Society, and quietly and quickly slipped all that remained into it. A two-anna piece (2d.) fell over the side, and this she picked up and also put in.

"Child!" ejaculated her mother in astonishment as she saw it all disappear into the box; and a neighbour said reprovingly, "Do you know you have put it *all* in?" She gave her head a characteristic little turn, and said, "Yes; I know," then walked quietly away. She had given the whole of her first month's profit to God.

"For ah! the Master is so fair,  
His smile so sweet to banished men,  
That they who meet it unaware  
Can never rest on earth again.

"And they who see Him risen afar,  
At God's right hand to welcome them,  
Forgetful stand of home and land,  
Desiring fair Jerusalem."

## A SCEPTIC IN A CORNER.

NOT long ago I was having a rather earnest conversation with a friend of mine of sceptical tendencies. He is a man not unknown to the world of science and literature. In answer to some appeal I made to the Scripture, he turned upon me and said, "But you must not quote the Bible as an *authority*, for the question turns finally upon the authority of the Bible itself; that, in fact, is the main question in controversy. You cannot expect intelligent men of to-day to accept as authoritative the teachings of books whose very authors are unknown." My friend was a skilled mathematician. I remarked to him:

"My friend, you doubt the authority of the five books of Moses because, you say, it is not certain that Moses wrote them; and so of other books of the Bible, because, it is said, their authorship is not known. You hesitate to accept Isaiah's prophecy because the other half of it—I don't know which half you refer to—was, you say, written by some unknown writer. May I ask you if you ever happened to come across a little mathematical treatise or work known to my boyhood days as the Multiplication Table?"

My friend smiled and replied, "Yes, I am acquainted with the Multiplication Table."

I said, "Well, my friend, is the Multiplication Table an authority with mathematicians?"

To which he replied, "Most certainly."

I remarked to him in a very sweet and low tone of voice, "Do you happen to know who the author of the Multiplication Table is?" In a moment he frankly confessed his ignorance; upon which I ventured to remark, "Then, I suppose, as a matter of fact, being a scientific man and a conscientious sceptic, you never used the Multiplication Table?"

"Ah, well," he replied; "we know that the Multiplication Table is a true and reliable authority in matters mathematical because it works well and truly. It proves itself to be true by work."

"Then, my friend," I replied, "leaving on one side all those hair-splitting questions of academic science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the Multiplication Table works well and truly in its sphere?"

My friends, the Bible not only works well as a whole, but it

*A Sceptic in a Corner.*

works with as sure and certain infallibility in the sphere to which it belongs as the Multiplication Table does in its sphere. In the sphere of human salvation it works well, and has worked well ever since it came into man's possession.—*Dr. Penicost.*

“HE CARETH FOR YOU.”

(1 Peter 5. 7.)

[A number of copies of this poem, ready to post to friends, were found on the desk of the Earl of Carrick, after his sudden call.]

ARE you troubled, weak, and weary,  
Thro' the lonely hours of night,  
Watching for the break of morning,  
Longing for the dawn of light?  
Oh! remember ONE is near you,  
Who had lonely nights and days  
On the mountain-top of sorrow,  
And *He* careth! yes, always!

Are you far from friends congenial,  
Toiling through Life's busy throng?  
Have you lost the one sweet centre  
Of your human heart and song?  
Has the minor key of sadness  
Locked your soul within its groove?  
Oh! remember that *He careth*  
With unutterable LOVE!

Have the friends you trusted failed you  
In your hour of deepest need,  
And you sit within the gloaming  
Thinking o'er each broken reed?  
Oh! lean hard upon your Saviour,  
Who was left alone to die,  
When they all forsook and failed Him  
At the Cross of Calvary!

For *He careth*, oh! He careth  
With a tenderness so sweet;  
With a love that passeth knowledge;  
With a sympathy complete!

Then cast *all your care* upon Him,  
For He careth night and day!  
You have never far to seek Him—

He's beside you! yes, alway!      ROSE BENN.

# SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

## "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

13th April.

Read Acts 8. 25-40.

Learn Isaiah 49. 6.

## THE ETHIOPIAN'S CONVERSION.

The first Gentile convert—A seeker from afar—None but Christ can satisfy—The unexpected happens—Obedience—Joy of salvation.

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

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

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

FROM KHARTOUM TO JERUSALEM. "Had come to Jerusalem" (verse 27). Having doubtless beheld some rays, he sought the source of light; having tasted of the stream, he sought to drink at the fountain, but met with disappointment, for the contact with priests and rulers of the stamp of Caiphas and his Sadducean company must have cast a shadow on his soul.

The centre of interest in Jerusalem at this time—the suppression of the new sect of Christians—must have introduced him to and interested him in them, and probably prepared him for the desert visitor.

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

## Notes on Bible Lessons.

53—a grand salvation chapter, telling of the suffering, silence, and sorrows of the Saviour. (Teacher can enlarge on “the Cross” here.)

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

“**PHILIP THE EVANGELIST.**” The only man in the whole New Testament called an evangelist was the man who could run across a desert to tell one single black man how to be saved. God is in earnest; Philip is in earnest; the eunuch is in earnest. No wonder that “JESUS” is lifted up, the sinner saved, the seeker blessed. Philip tells out the old, old story, and it captivates the Prime Minister’s heart. He believes with his heart, and confesses with his mouth (Rom. 10. 9), “I believe that Jesus Christ is the Son of God.” He manifests his faith by his obedience in baptism.

**HOW DOES IT END?** It does not end at all. “He went on his way *rejoicing.*” Thus the chapter closes. No record of joy ceasing. The desert sands are exchanged for the golden street, the eastern chariot for the “white horse” (Rev. 19. 11); but JESUS remains “the same,” and salvation joys know no end.

20th April.

Read Acts 9, 1-22.

Learn 1 Tim. I. 13, 14.

### SAUL OF TARSUS CONVERTED.

Early days of a great man—Mad zeal—Suddenly arrested—The light and the word—Three dark days—Honoured disciple—Into the light.

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

**THE MAN OF THE MOMENT**—Saul breathing out threatening and slaughter. Contrast with Stephen’s last breath and Philip’s words in Samaria and to the eunuch. Went unto the high priest—the chief authority ecclesiastical. Saul’s zeal made him a volunteer—his hatred made him mad (Acts 26. 11). Damascus—140 miles away he would hunt after the disciples of Jesus. Chapter 8 tells of their scattering, and Saul was in pursuit.

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

**JESUS REVEALS HIMSELF.** “I am Jesus.” His lowly, saving name—the name specially hated by the Jews. The One who had been crucified as a blasphemer and imposter now exalted in glory. Saul had been ignorantly (1 Tim. 1. 13) and blindly fighting against Him.

**SATAN’S HARD SERVICE.** “It is hard for thee.” After all, the poor sinner’s lot is a hard one, and the words are full of pity. Like a goad, all the strivings of the Holy Spirit resisted, and all the Word of God despised, only cut and pierce the one who resists.

## Notes on Bible Lessons.

**SAUL CAPITULATES.** "Lord, what wilt Thou?" Broken now Saul's will—helpless at Jesus' feet. "Cast down," but, through mercy, "not destroyed."—"Go into the city." So different that entry from what he intended. Not to capture now, but captured, at Jesus' chariot wheels (2 Cor. 2. 14, margin).

**A 'NOTABLE PERIOD.** "Three days." Jonah was three days in the deep; our Lord was three days in the tomb (Matt. 12. 39, 40). So poor Saul sat three days in dark humiliation.

**HONOURED DISCIPLE.** Ananias. The only record of this disciple; yet he was greatly honoured in sharing in the work of Saul's enlightenment. A direct message Ananias got—street and house, name, and condition, and action are all told him. He was astonished—of all men, Saul of Tarsus! Jesus makes no mistakes. "Go!" "He hath seen in vision." While the messenger was getting ready, the Lord had been preparing the object, as in the case of Cornelius. Happy result! Saul sees with a new sight—not only natural sight, but has now spiritual sight; sees Jesus the Unseen; is saved, born again, and becomes the greatest of New Testament gospel preachers.

27th April.

Read 1 Sam. 10. 17-27.

Learn 1 Sam. 16. 7.

### SAUL THE PEOPLE'S CHOICE.

A strange history.—Remarkable call—Lost and found—"Fetched"—The bubble bursts—A warning!

**S**SAUL'S life is one of the saddest of Bible lives. Peculiar in its introduction, it becomes more peculiar as it proceeds, and ends the same.

**ISRAEL'S FIRST KING.** God had not prohibited them from having a king. The express provision in Deuteronomy 17. 14-20 is at least proof that one was permissible. The song of Hannah had already anticipated one (1 Sam. 1. 10). God's purpose in Christ could only be so fulfilled.

**THE INITIAL MISTAKE** evidently lay in the *unbelief* on the part of the people, and the total opposition to God in the king they wanted. He is not after God's heart, but after the people's heart, so He says, "I gave thee a king in Mine anger, and took him away in My wrath" (Hosea 13. 11). A similar choice was made in Barabbas.

**THE TIME OF HIS CALL** is most striking. He is seeking his father's she-asses, which have gone astray, and finds an intractable and rebellious nation, worse by far than these, put into his hands to be brought back to God. In both cases he is unsuccessful.

**THE METHOD OF APPOINTING.** As in the case of the guilty Achan at Jericho, it is by lot. First the tribe, then the family, then the individual. How different to the appointment to the heavenly kingdom (John 3. 3-16; Rev. 5. 10).

**LOST AND FOUND.** In one respect, at least, Saul is like the sinner. He was sought and "he could not be found" (verse 21), but God knew where he was. "AMONG THE STUFF;" a mere vessel among the inanimate "vessels," as the word means. "An earthen vessel" (2 Cor. 4. 7). How like poor sinners. Among the stuff of this poor world (Eph. 2. 12).

"**FETCHED.**" I.oved, lost, sought, found, *fetch*ed. What a work of grace. How like poor Mephibosheth, who also was "fetched" (2 Sam. 9. 5)—drawn by the cords of love

"**NONE LIKE HIM.**" When Saul is brought forth he is a man



## Notes on Bible Lessons.

indeed, and towers over the heads of all the people; the very ideal of the people, a veritable colossus. In the joy of their hearts they shout

"GOD SAVE THE KING!" Yet what a hollow cry, for their eyes were off God and on to man, and he the man of the people, before whom he lives the sham life which men count really life. When the bubble bursts, all is gone, out of the wreck nothing saved; the freightage of a soul, precious to God, and worth Christ's sacrifice to save it, gone irretrievably and forever! What shall it profit a man if he shall gain an earthly kingdom as did Saul, yet lose his own soul?

4th May.

Read Acts 9. 22-43.

Learn Matt. 25. 40.

### DORCAS AND HER DEEDS.

A prominent woman—Beauty and death—Faith triumphs—The dead one lives—Picture of grace and glory—The presentation day.

COMING after the conversion of the chief of sinners, and the rest from persecution consequent thereon, come the *edifying* and *multiplying* of the Church, the miraculous raising of Eneas, who had lain eight years sick of the palsy, then the subject of our lesson.

**THERE WAS AT JOPPA.** A well-known Bible town 30 miles from Jerusalem, with which it is now connected by rail. Dorcas—her name means *Gazelle*, or beautiful, but whether this expresses her outward appearance or her spiritual grace we cannot tell. Beauty may be in either form, but

**DEATH COMES.** Dorcas was sick and died. However beautiful, good, or wealthy a sinner may be, he is "*dead in trespasses and sins*" (Eph. 2. 1). Dorcas was dead but not hopeless, for Peter lived. The sinner is dead, but hope remains; the Saviour lives.

**SEND FOR PETER.** Remembering the case of Eneas, they send in haste the nine miles to Lydda. Faith strengthens faith! Peter had healed the helpless, they believe he can raise the dead. A physician after death is an absurdity, but not an apostle, or an apostle's God.

**A SAD SCENE.** The poor widows gathered round their dead benefactor, pointing to the garments she had made, and bemoaning her loss. Peter put them all out as Elijah did with the son of the Shunamite, and Jesus did with the daughter of Jairus. Standing between the living and the dead means concentrated, earnest work.

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

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

**PRESENTED ALIVE!** Quickened from the dead, lifted up, called with the saints, presented alive. A little picture of the sinner quickened into life by the Saviour's "*Sinner, arise*," lifted from the dunghill of sin (Psa. 113. 7, 8), joining in the assemblings of the saints (Heb. 10. 25), and finally caught up and "*presented*" faultless before the Throne with exceeding joy (Jude 24).

## REPORTS AND SUGGESTIONS.

**UNITED TEACHERS' MONTHLY MEETING** for the Exposition of Lessons as given in *The Pathway*, will be held in Marble Hall, Glasgow, on April 29. Tea on assembling at 5. May lessons will be expounded by Messrs. W. E. Willy, artist evangelist, Ealing; Wm. Inglis, who will give *model* lessons with class; and T. M. Stewart. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

**THE PROGRESSIVE PICTURES**, as drawn by Mr. W. E. Willy, brought forth a number of young people to Elim Hall, Glasgow. He is now in Grangemouth, and purposes visiting Paisley and other towns before returning to Ealing. The "Anchor of Trust" in this month's *Boys and Girls* gives a fair idea of how attractive these picture lessons are.

**OPENING UP OF THE SCRIPTURES.**—The change of hour having suited many of the city teachers, and the interest still increasing, Mr. J. R. Caldwell has arranged to continue his Sunday afternoon expositions in Christian Institute, Glasgow, during April, from 2.30 to 3.45.

**"CHILDREN'S MEETINGS: Their Need and Management,"** is the subject announced for the Half-yearly Conference of Sunday-school Teachers, to be held in City Hall Saloon on Saturday, April 19. Mr. W. E. Willy will open the subject. Questions, Reports, &c., following.

**KILMARNOCK.**—Half-yearly Conference of Sunday-school Teachers will be held in Waterloo Hall on Saturday, April 19, from 3 to 7.30. Mr. Peter Hynd, Troon, will give the opening address. Several ministering brethren expected.

**"MIND YOUR ORPHAN."**—The Uddingston Bible Class has adopted an Indian orphan girl, named NAN. A teacher in the Sunday school has taken copies of her photo, sent by Mr. Thomas M'Laren, and given one to each member of the Bible class interested in the orphan. On a Saturday night, after the revision of the Sunday-school lessons, which were illustrated by lantern views, Nan's photo was put on the screen. In this way interest has been deepened in her, so that as the elder ones leave home to go to the Bible class, the young ones' parting words to them usually are, "MIND YOUR ORPHAN."

**THE CHRISTIAN WORKER: His Equipment, Power, and Hindrances,** was the subject for consideration at the Sunday-school Teachers' Conference in Iron Room, Churnet St., Liverpool, on March 15, Mr. W. E. Willy, of Ealing, introducing. Hall filled; helpful words from various teachers. Mr. Willy had three weeks' meetings for children and adults in Liverpool. Good numbers professed, principally young people.

**FAR AND NEAR.**—Mr. Wm. M'Farlane had meetings at POTTERNE, near Devizes. It was his joy to see a number of Sunday-school children, as well as those from the Bible class, brought in...As the number in assembly and Sunday school at BURY ST. EDMUNDS has steadily increased, it has been decided to purchase a larger building, with school-room adjoining...Mr. Douglas Perry, of Jarvis Brook, visited NEW BROMPTON, when a few among the young were saved and are going on well.

**PRIZES FOR TEACHERS** are given in connection with *Boys and Girls Almanac*. Prize 33, for male teachers: "HOW I WON MY FIRST SOUL," Prize 34, for female teachers: "PRAYER AND ITS POWER." Must be in by April 7 to the Editor of *Boys and Girls*, 73 Bothwell St.

**BLACKBOARD LESSONS** for young people. See the "Three Hearts," a card lesson, by Hy. Pickering; "The Anchor of Trust," by W. E. Willy, in *Boys and Girls* for this month, which also contains interesting stories for young folks: "The Two Brothers at Sea," "How God Saved a New Zealander," "The Apostle to the Indians," "The Pilot Leaving the Ship," &c. Monthly, One Halfpenny.



*Outlines of Scripture Studies.*

**BLESSED AILMENTS.**

Enlargement of the heart Ps. 119. 32;  
 1 Ki. 4. 29; 2 Cor. 6. 11-13  
 Heartburn - Luke 24. 32  
 Broken heart - Ps. 34. 18; 51. 17  
 Sick of love - Cant. 2. 5; 5. 8  
 May the Lord create in us deep  
 and real longing to know much more  
 of these blessed experiences as we  
 journey through this wilderness  
 world to the eternal glory. J. M.

**SEVEN THINGS TO BE DONE  
 IN THE LORD.**

Believe in the Lord - Acts 9. 42  
 Rejoice in the Lord - Phil. 4. 4  
 Stand fast in the Lord Phil. 4. 1  
 Labour in the Lord - 1 Cor. 15. 58  
 Obey parents in the Lord Eph. 6. 1  
 Marry in the Lord - 1 Cor. 7. 39  
 Die in the Lord - Rev. 14. 13  
 T. B.

**SEVEN SAFEGUARDS FOR SAINTS.**

The safeguards are connected with the word "lest" in Hebrews.

*Hearing*—Give heed to the things which we have heard, lest  
 at any time we should let them slip - Heb. 2. 1  
*Heeding*—Take heed, brethren, lest there be in any of you  
 an evil heart of unbelief - Heb. 3. 12  
*Exhorting*—Exhort one another daily . . . lest any of  
 you be hardened through the deceitfulness of sin - Heb. 3. 13  
*Labouring*—Labour, therefore, to enter into that rest, lest any  
 man fall after the same example of disobedience (*mar.*) Heb. 4. 11  
*Considering*—Consider Him . . . lest ye be wearied  
 and faint - Heb. 12. 3  
*Making*—Make straight paths for your feet, lest that which  
 is lame be turned out of the way - Heb. 12. 13  
*Looking*—Looking diligently, lest any man fail of the grace  
 of God; lest any root of bitterness, springing up, trouble  
 you, and thereby many be defiled - Heb. 12. 15 F. E. M.

**GOOD WORKS.**

**GOOD.**

None that doeth good Rom 3. 12  
 None good but one - Matt. 19. 17  
 Thy loving-kindness is good Ps. 69. 16  
 Thy mercy is good - Ps. 109. 21  
 Good is the word of  
 the Lord - 2 Ki. 20. 19  
 The Lord is good - Ps. 34. 8

**GOOD WORKS.**

Created unto good works Eph. 2. 10  
 Full of good works - Acts 9. 36  
 Adorned with good works 1 Ti. 2. 9 10  
 Rich in good works - 1 Ti. 6. 18  
 Furnished unto all good  
 works - 2 Ti. 3. 17  
 Pattern of good works Titus 2. 7  
 Zealous of good works Titus 2. 14  
 Careful to maintain good works " 3. 8  
 Prepared unto good work 2 Ti. 2. 21  
 Perfect in every good work He. 13. 21  
 Provoke unto . . . good works He. 10. 24

J. C.

**WHAT IS FAITH?**

**FAITH IS**

The substance of things  
 hoped for - Heb. 11. 1  
 The evidence of things  
 not seen - Heb. 11. 1

**WITHOUT FAITH**

It is impossible to  
 please God Heb. 11. 6; 10. 38

**BY FAITH**

We are saved - Rom. 1. 16  
 We are justified Rom. 5. 1; Gal. 2. 16  
 We live - Gal. 2. 20; Hab. 2. 4  
 We are sanctified - 1 Cor. 1. 30  
 We stand - 2 Cor. 1. 24  
 We walk - 2 Cor. 5. 7  
 Christ dwells in us - Eph. 3. 17  
 We have confidence in  
 drawing nigh to God  
 Eph. 3. 12; Heb. 10. 22

E. A. H.

*Brief Records of Servants of God.*

“FROM INDIA” (Esther I. 1 ; 8. 9). “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb. 11. 25).

“In journeyings often, . . . in perils of mine own countrymen, . . . in weariness and painfulness, . . . in hunger and thirst” (2 Cor. 11. 26, 27).



F. J. E. LAKSHMAN RAO,

A CONVERTED BRAHMIN—"A BROTHER BELOVED."

## F. J. E. LAKSHMAN RAO.

[I have been asked by Christian friends in Europe *how* I became a Christian, and by non-Christian friends in India *why* I became a Christian, so often that now, in response to a reiterated request, I am writing very briefly touching upon a few items in my early life, and narrating how the life and light of God in Christ came to me by the gracious working of God's Holy Spirit.]

I WAS born at Gudibanda, in the Province of Mysore, on 25th October, 1860. Just as I was coming into this world, my grandfather, who was the Magistrate and Revenue officer of that place, had a learned Brahmin brought in to calculate, from the precise moment of my birth, according to astrology, all my future fortunes.

The first time I ever heard the name "Christian" was when I was a boy five years of age. One morning I was very naughty, and my mother very seriously said that she would make me a Christian if I did not behave well. You may imagine how I dreaded the very name "Christian" from that time onward, and hated any contact with Christians. The idea then was, and is now also prevalent in India, that a Christian is a man who drinks, swears, smokes, and eats meat. To an orthodox Brahmin all these four things are offensive; hence it was that for a Brahmin to be made a Christian was about the worst punishment that could be inflicted. I am thankful to observe here that this false idea of Christianity is becoming less and less prevalent among the more enlightened classes.

At my eighth year, according to the religious requirements of Brahminism, I was initiated, with the investiture of sacred thread and the learning of the sacred mantras, into the privileges of a true Brahmin. Five days were spent in feasting and making merry, in feeding hundreds of priestly Brahmins every day, and in giving and receiving presents. This is another phase of a Brahmin boy's experience.

After first learning a little of Sanscrit and two or three Indian languages, my father sent me to an English school to study English when I was about thirteen. The learning of the English language may be said to be one of the chief means by which I came to the knowledge of the Lord Jesus Christ. The fear and hatred that I had for the name of Christ and Christian became less and less as I advanced more and more in my English studies. So much of the general English literature is interspersed with Christian teaching, that the effect of it, on the student of this literature, as a rule, is to give him an approximately correct idea about Christ and Christianity. We young men had a debating society, where, in our ignorance, we used to discuss about things in heaven, on earth, and under the earth. In connection with these discussions I came more into

contact with Christianity than ever before. The very first time that the Bible was put into my hand, I well remember the disdain and scorn with which I received it in my left hand. In India, receiving anything with the left hand is a mark of great disrespect.

At my sixteenth year, as a Brahmin I became exceedingly religious. I began to perform the required ceremonies, and used to attend religious meetings wherever held, which mainly consisted of Puranic teaching. For two years I was a very orthodox Brahmin; but when I was about nineteen, through an extraordinary influence exerted on me by a cousin of mine, a great student of Spencer, Huxley, Tyndal, &c., I became *quite a Freethinker*, gave up all faith in ceremonial Brahminism, and boastingly and ignorantly called myself an Agnostic.

A short time before this my father had died. I must say here that though I was "born with a silver spoon in my mouth," and was heir to a handsome heritage, yet by the time I was eight years old, soon after the death of my grandfather, such terrible reverses came to our family that by the time my father died I was left poor. As he was in the Government service, so long as he was alive I was all right, but when he was removed in my 18th year I had to look about for myself. It was this circumstance in my life which brought me to a cousin in Kolar, where I continued to study privately. At Kolar there was a Faith Mission work carried on by an English lady, and two ladies came to help her. I consented to teach them Kanarese for remuneration, and thus it was that I was brought into contact with Christians. Frequent conversations with them on Christianity created an interest in my mind, and I began to attend the English service on Sundays. It was all so strange to me. The singing of Sankey's hymns containing what I thought good words, people kneeling down to pray to an invisible God, the reading of the Bible and preaching. All this had a fascinating effect upon me, so much so that I began to long for the return of the Sunday evening meetings.

On the evening of 10th February, 1881, I heard a Gospel address given by Mrs. Amanda Smith, an Africo-American Christian, commonly called a "negress," a very earnest servant of Christ. Though not endued with the learning of this world, she preached the truth of Christ with so much earnestness, sincerity, and power that this address of hers was used by the Holy Spirit of God in turning me "from darkness to light, and from the power of Satan to God."

I took a copy of the Bible I had then, for the first time, with

reverence, opened it at random, and my eyes lighted upon the 27th Psalm. No man could have selected for me a more appropriate portion of God's Word that morning. "Oh, it was by chance you got it," unbelievers say; but I say *God in mercy gave it to me*. Please note the first verse: "The Lord is my light and my salvation; whom shall I fear?" And the 10th verse: "When my father and my mother forsake me, then the Lord will take me up."

To a Brahmin who believes in Christ, the first two fears are: The fear of man in general, and that of being obliged to be forsaken by his nearest and dearest on earth in particular; and the latter is the more excruciating of the two. Just such verses as those quoted, being God-given, are a stay and strength to any in the condition of mind I was that morning. Thus they became a stay and strength to me. In the course of the day I came across, in reading, the 8th verse of the 3rd chapter of John, which says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." This saying of the Lord Jesus Christ helped me much, and saved me from analytic retrospection and kept me resting in faith on Him alone, and restful in the harmony and peace of a new experience in my soul, which I believe was brought about by the work of God's Holy Spirit, because of my *heart contact with Christ* in faith. This, to which I was a stranger formerly, was the precursor and embryo of my spiritual life in Christ which has since then, in God's grace, been becoming demonstrably the power of God unto salvation more and more day by day within the realm of my innermost consciousness. How can I doubt such a conscious experience wrought by the Word and Spirit of God any more than I can doubt the conscious fact of my existence.

Thanks be unto God that I, a poor, proud, miserable sinner, was enabled to find mercy in His sight, and to trust in the Lord Jesus Christ, whom for the last 21 years I have found to be my tender, gracious Saviour from sin, Succourer in need, and a "Friend that sticketh closer than a brother." Never have I in my innermost soul for one moment regretted believing in the Lord Jesus Christ, and I praise God for this mercy. Although I thus received Christ as my Saviour on 11th February, 1881, I did not confess Him as my Saviour publicly before men till 29th January, 1882. One of the first blessings that I got as soon as I came out of the waters of baptism and



*F. J. E. Lakshman Rao.*

was dressed was this : Said a Brahmin lawyer to me, who had come to see my baptism along with a number of others, " If I only could get hold of you alone now, I would cut you into pieces, you disgraced wretch." I smiled, and was enabled to answer him humbly and meekly. Query to an unbeliever : Who gave me, an impetuous and proud-tempered individual by nature, the meekness of mind at that time which astonished the lawyer ? You say policy or hypocrisy, but I say the Lord Jesus Christ, for it was real.

I need not touch upon the usual routine of troubles that fall to the lot of Brahmins and other high-caste young men in India when they confess Christ, such as being dragged before the magistrate, abused, spat on, and continually insulted in every way possible. These have become commonplaces in India, and are very stale ; notwithstanding, I had my share of them largely, but I must let this suffice.

Shortly after his conversion LAKSHMAN RAO found a sphere of service amongst the thousand or more orphans whom Miss Anstey had rescued during the great Indian Famine of 1876. He came to Britain with Miss Anstey in 1885, visited a number of towns in England, and came to Glasgow in 1889 to pursue medical studies in order to return to his native land as a medical missionary. After a few months of study and preaching, during which his ministry was much valued and blessed, his health completely broke down. Crossing over to Ireland, he stayed a considerable time with the late Earl of Carrick at Thomastown, and received much tender care, which finally enabled him to return to India, where a considerable measure of old vigour was granted to him, enabling him to preach to high-caste natives and students, and to English residents in various centres. He rendered valuable help in connection with the widows' rescue work of Pundita Ramabai, and in the orphan rescue work of brother Hunter and others.

Early in November severe headaches, from which he had suffered in former times, returned, and after spending some time inland and at the sea-coast, he passed quietly away on the morning of 14th February at Dumdum, near Calcutta. Some of his last words were, " Leave me in the hands of God," and " Lord Jesus, I come to Thee."

His genial manner, transparent character, and sweet Christian temperament are a cherished remembrance in many a home in Britain and India.

## TEN SOULS FROM ONE TRACT.

HAVING read with interest your article, "DOES TRACT DISTRIBUTION PAY?" I send you the following account of a case in which tract distribution not only paid but gave an enormous profit when we consider the value of a human soul.

My grandfather was a bigoted Churchman in an out-of-the-way part of C——, but neither he nor any of his family thought it possible for any one to have the knowledge of sins forgiven. In fact, no one in the district had ever presumed to say such a thing. One afternoon a lady from the South of England, who was visiting the neighbourhood, had tea with them, and upon leaving asked them what periodicals they got. Upon receiving the reply that the local newspapers were all that they received, she said she had a back number of the paper, *The British Evangelist*, which she would forward them, and she strongly recommended them to get it regularly. Through the reading of the paper sent by their friend one of the daughters trusted Christ, and had the assurance of sins forgiven. The father and mother could not understand this, and the converted girl suffered considerable persecution from them. However, before other six numbers of the same paper had been received and read by the younger members of the family, other three daughters were converted.

Severe persecution now arose, because they thought, Could it be right of them to attend a church where they had all gone for sixteen or twenty years and never been told that conversion was necessary, nor how to be converted? The fact of them refusing to attend church almost drove the angry father to desperation. To say they were going to heaven—a thing which even he could not say—was bad enough, but now to say they were too good to go to church—as he thought—was more than could be borne, so he gave definite orders that all would have to leave his roof if they did not give up this tomfoolery. In their doubt the four girls visited the editor of *The British Evangelist*, who strengthened them in the faith, and gave advice on their difficult position. He also arranged for an evangelist to visit their district for fourteen days. The evangelist met with considerable opposition at first, especially from the embittered father of the converted girls; but, through the grace of God, he was brought under the sound of the Word, and before the meetings were over he, his wife, two sons, and two men-servants were converted.

## *Ten Souls from One Tract.*

This happened thirty years ago. The father and mother are now with the Lord, having each spent their last conscious hours praising God for His goodness and mercy, and praying for the salvation of their one unconverted son. One of the servants was the first missionary to lay down his life for the Lord on the Congo; one daughter went as a missionary to Spain, and is now with the Lord; the remainder have known the Lord's keeping power for thirty years, and still praise Him for having sent *that one tract* to their house when it was such an abode of darkness, although from the world's standpoint so moral and religious.

J. L.

[The above is from a well-known contractor in Cumberland whose name is a guarantee of the genuineness of each fact stated. The glorious result from one tract should stimulate the feeble to continue, and arouse the indolent workers to commence, this noble work. Other testimonies will be welcome.—ED.]

---

## CRUCIFYING THE FLESH.

---

**A** YOUNG believer spoke to me lately about the corruption of her own evil heart. She was bemoaning the presence of indwelling sin, and sighing for more purity of heart and a closer walk with Jesus; true marks, I at once concluded, of a child of God. She was experiencing the conflict between the Spirit and the flesh, "for the flesh lusteth against the Spirit and the Spirit against the flesh" (Gal. 5. 17). She was realising the bondage of the carnal nature—she was longing to be like Jesus. She was pressing on, too; she was wanting to be nearer her Saviour. I believe she got all her soul was longing for. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This little incident is suggestive. Are there not many calling themselves followers of Christ who are never troubled crucifying the flesh? They get through life without any conflict such as we have been speaking of. The corruptions of the old nature never cost them a thought. They feel no bondage of sin. They are easy, self-satisfied, contented. They don't want nearer Jesus. They think they are quite near enough already. Had we not better ask if these are not the marks of an unregenerate soul? Where there is only the one nature—that is, the old carnal, corrupt nature—there is no conflict; everything goes smoothly. The old nature never seeks to get nearer Jesus. It never hungers and thirsts after the living God. If this be so with you, you are still unsaved, whatever your profession may be.

W. S.

## CAST THY BURDEN ON THE LORD.

---

MANY years ago a poor woman attended some special Gospel meetings that were being held in the town in which she lived. Like Lydia, her heart was opened to attend to the word spoken by the preacher, and, like her, she believed and was saved.

When she came home and told her ungodly, drunken husband what God had done for her soul in saving her from the wrath to come, he became very angry, and instantly forbade her to go near the meetings any more, adding that if she did he would certainly kill her on her return. Neither his commands nor threat, however, could deter her from going again to the place where the Lord had met with and spoken peace to her soul. She went; but at the close of the meeting, knowing the determined and violent character of her husband, felt afraid to venture home. She confided her fears to a godly woman present at the meeting, who invited her and a number of other Christian women to accompany her to her own home, so that they might seek the Lord on behalf of that ungodly man. There were about a dozen of them, and together they knelt down, and for a full hour each silently pleaded with God for his conversion. Not a word was spoken audibly, but their united pleading rose up before the throne. After the lapse of an hour, while still on their knees, a loud knocking was heard at the door, and when it was opened the man for whom prayer was being made stood outside loudly demanding to know if his wife was there. Without a word he was brought into the room where the praying women still knelt. In a moment the power of God was manifested in that poor slave of Satan, for he fell down on his knees in the midst of them, crying for mercy, and, like the Philippian jailer, he believed the same hour, and went home with his wife, both of them filled with joy unspeakable and full of glory.

“Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged—  
Bring it to the Lord in prayer.”

---

LOST! between sunrise and sunset, *two golden hours!* each set with sixty diamond minutes. No reward offered. They are lost for ever!—*Anon.*

THE way to hell is broad, and well beaten; the way to be undone for ever is to do as the rest do. “The multitude is the weakest and worst argument,” saith Seneca.—*Brookes.*

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

11th May.

Read Acts 10. 1-18.

Learn Isaiah 5. 8, 9.

### PREPARING A PREACHER.

A new departure—An open door—An earnest knocker—A remarkable revelation  
—A welcome for all.

**A**FTER the raising of Dorcas we left Peter lodging in the house of one Simon a tanner, whose house was by the seashore. The "tannery" would be largely used in preparing skins for water bottles, and may remind us of the passing of that ceremonial uncleanness which is brought out in the history of Cornelius. That house "by the seashore" was the lowly birthplace of a wide and far-reaching development in God's ways with men—the breaking down of the barrier between Jew and Gentile. God was now to "preach peace to them that were afar off" (Eph. 2. 17).

**AN EARNEST SEEKER** named Cornelius, who was (1) a member of an ancient Italian family of Roman generals, (2) a devoutly religious man, worshipping the true God in the best way he knew, (3) an honest and upright man (verse 22), yet he *needed* to hear of a "rejected and risen Saviour" (verses 39. 40), and to be told "words whereby he might be saved" (Chron. 11. 14).

**A PRIVILEGED WORKER.** The angel does not preach the Gospel to Cornelius, but sends Peter—stumbling Peter. Such is also the privilege of the Sunday-school teacher.

**A WORLD-WIDE VISION.** Peter at first fears to open the door to the Gentiles (Acts 14. 27), till the vision of the extended sheet, held up, as it were, by cords let down from the four extremities of heaven, indicating the new, world-wide scope of the Gospel (Mark 16. 16). "Whosoever" (John 3. 16; Rev. 22. 17).

**A PECULIAR COMBINATION.** The sheet was filled with all kinds of animals—domestic and wild, clean and unclean, beasts and birds, and creeping things unclean to the Jews! (Lev. 11). Peter was very hungry, but he declined to eat and thereby break the law. But the Voice cried in his ears

**A STARTLING MESSAGE.** "What GOD has cleansed, call not THOU common" (verse 15). Jew and Gentile had been united at the Cross, the fence was down from God's side, the veil was rent, God had come out, and whosoever will was welcomed in.

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

**KNOCKING AT THE DOOR.** "Peter doubted . . . three men stood before the gate." The Gentiles begin to press into the kingdom. "They that seek Me early shall find Me" (Prov. 1. 28). "The gate opened then, will close. Urge the children to "enter, enter NOW" (2 Cor. 6. 2, 3).

## Notes on Bible Lessons.

18th May.

Read Acts 10. 19-48.

Learn James 1. 22.

### A PREPARED PEOPLE.

The Lord's doing—Steps of preparation—How to handle the gospel—Unity in testimony—The central theme, "The Cross of our Lord Jesus."

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

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

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

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

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

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

## Notes on Bible Lessons.

25th May.

Read 1 Samuel 16, 1-13.

Learn 1 Samuel 2. 8.

### DAVID, GOD'S CHOICE.

God's rejected one—God's received one—The ground of receiving—The result of being received—The crowning day.

**A**N interesting and beautiful figure now rises before us in the person of DAVID, the King "after God's own heart." Type of the glorious King who shall come Whose right it is to reign. The shadow he is, but how far from the "very image" (Heb. 1. 3).

A few simple gospel points can easily be elucidated from this interesting and well-known portion.

**FAREWELL TO SAUL.** If we are to have a new ruler and crown him King, we must own the former one as rejected of God, and cease mourning for him (verse 1). The Scripture principle is "Cease to do *evil*, learn to do *well*" (Isa. 1. 16). "Abhor that which is *evil*, cleave to that which is *good*" (Rom. 12. 9). Farewell, Samuel; welcome, David. Farewell, vain world; welcome, "The Christ of God."

**TO BETHLEHEM.** The place we know so well as the "House of Bread." Its connection with Him who is "the Bread of Life" (John 6. 35), makes very plain its meaning. On Calvary Cross the Bread was crushed and bruised in order that life and sustenance might abound to all. That was the true Bethlehem for the sinner.

**POWER AND GLADNESS.** "Fill thine horn with oil." The *horn* is the familiar type of power, and *oil* of the Spirit or of gladness (Psalm 45. 7). Finding that all hope in MAN (Saul) is cut off, getting to the true place of blessing, the House of Bread, power to save and satisfy, and joy in sorrow is realised. "Able to save" (Heb. 7. 25). "We joy in God" (Rom. 5. 11).

**THE GROUND OF BLESSING.** "Take an heifer. . . . Call Jesse to the *sacrifice*." Sacrifice before salvation, sacrifice before service, sacrifice the source of all bliss to sinful man, whether king or subject. "The sacrifice of Himself" (Heb. 9. 26), the true ground of salvation, satisfaction, service, and all bliss in time and glory in eternity. (Heb. 9. 22.)

**WELCOME, DAVID!** A basis for selecting and crowning having been made, the applicants for the throne now file in. First, the stately, striking form of ELIAB, the first son, whose name signifies "My God is Father." Samuel, looking on the outward appearance ("the eyes," the deepest well of thought and feeling in man), cries, "This is he." Jehovah, looking on the heart, sets aside the one whose only title to the throne is a stately form and beautiful name. Next comes ABINADAB, whose name means "a liberal father or giver." God wants takers, not givers (Rev. 22. 17), therefore the second son is foredoomed. So file in SHAMMAH, meaning "desolation," and all the rest of the seven, but none will pass the standard. It needs

**THE EIGHTH SON.** Eight always speaking of a new creation, and reminding us of Christ, the Head of the New Creation. The eighth is DAVID, meaning "beloved," taken in sovereign grace from feeding a few sheep (ch. 17. 28) to sitting on the throne of God's chosen people. Like the saved sinner he might sing—

"O the love that sought me,  
O the blood that bought me,  
O the grace that brought me,  
Wondrous grace that brought me to the fold,"

## *Notes on Bible Lessons.*

And more wondrous the grace that will yet bring ME to the throne (Rev. 3. 21; Rom. 8. 30).

**DAVID'S HAPPY DAY.** "That day" (verse 13). Did he ever forget it? Did he ever regret it? Have *you* a "happy day" in your life? If not, why not have it *now*? "Able to save". (Heb. 7. 25). "We joy in God" (Rom. 5. 11).

1st June.

*Read* Acts 11. 19-30.

*Learn* Romans 10. 15.

### **GOSPEL WORK AT ANTIOCH.**

Putting out the fire—Fanning the flame—Spreading the sparks—Rejoicing in the blaze—Honoured with a name.

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

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

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

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

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

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

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



## Notes on Bible Lessons.

8th June.

Read Acts 12. 1-19.

Learn Isaiah 61. 1.

### PETER IMPRISONED AND RELEASED.

Saul's work taken up by Herod—The prominent object of attack—Men pleasing—Yet another victim - Made sure—A mighty agent at work—The peace of God—The power of God.

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

**A NEW PERSECUTOR.** "About that time Herod." Saul of Tarsus had previously been chief persecutor of the little flock. but he was converted and busy at Antioch (Acts 11. 25) preaching the Word, so Satan had to find another agent. This Herod was one of a family of rulers, with a dark record in the New Testament. His grandfather was Herod the Great, who murdered the babes of Bethlehem (Matt. 2. 16); his uncle murdered John the Baptist (Mark 6. 27). and mocked the Lord Jesus (Luke 23. 11); and now this Herod is brought before us in this chapter just a very short time before his end.

**SORROW AND DEATH.** "Vex (R.V., afflict) the Church." The Church that Christ loved (Eph. 5. 25) and purchased with His own blood (Acts 20. 28). "Killed James," one of the favoured disciples, brother of John, son of Zebedee (see Matt. 17. 1; 25. 37). The best men are marked men (1 Peter 5. 8). Crowds were there at the Passover feast—then in progress—and to make himself popular Herod persecuted the saints and killed James.

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

**THE ONLY HOPE.** "But prayer." Beautiful *but* sets prayer in contrast and opposition to the king and all his power. Note Revised Version says "earnestly."

**PETER'S STRENGTH.** "Peter was sleeping" (see Psa. 4. 8; Matt. 8. 24). In Gethsemane Peter slept in weakness. here in strength. On this scene the angel of the Lord appeared, illuminating the dark prison, and waking up Peter raised him up while the chains fell from his hands.

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

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**THE PATHWAY LESSONS** having been almost generally adopted, by the Sunday Schools in Glasgow and neighbourhood, a Monthly Meeting for the Exposition of the Lessons is held in each of the City Assemblies' Halls in turn. The next meeting will be held in Hall, 9 Cathcart Road, on May 31 at five. June Lessons will be expounded by brethren James Wilson, Partick; J. B. Milne (who will give Model Lesson with Class), and F. A. Andrews.

**THE 56th ANNUAL MEETING** of the Wishaw School was recently held in Victoria Hall, when Mr. R. G. M'Innes gave an address on the "Lily Among Thorns," and Mr. Hy. Pickering on "Wonders in a Nut-shell," to a large audience. The Superintendent reported 35 converted during the year.

**TEACHERS IN CONFERENCE.**—The Teachers of Kent Assemblies met on March 22 in Gospel Hall, King's Highway, **PLUMSTEAD**, when a very happy and profitable time was spent. Mr. T. B. Miller gave a very practical address, in which he exhorted all present "to stick to the unchangeable principles of God's truth, and magnify their office with earnest prayer and study." Mr. R. J. Gould gave an interesting account of work in China, especially referring to work amongst the young there. Mr. W. Edwards, who hopes to leave for Central Africa in a few weeks' time, pointed out that the first work he did for the Lord was in the Sunday School...**GLASGOW** and District Teachers met in City Hall Saloon on April 19. Mr. Willy gave an interesting address on "Children's Meetings: their Need and Management." A number of others took part...**AYRSHIRE** Teachers met on same day in Kilmarnock. Mr. Peter Hynd gave an edifying address. Much interest was manifested....The Quarterly Conference of Sunday School Teachers for **SOUTH LONDON** was held in Central Hall, Wimbledon, on April 19.

**SPANISH SCHOOLS.**—Mr. Hy. Payne, the veteran Missionary of Barcelona, writes: "Our schools are generally preferred by a large number of parents of the working class rather than Catholic schools. We are now about to receive into the Assembly two girls, one of whom dates her conversion back to a prayer meeting held after school hours in one of the rooms 3 years ago, and the other was converted longer ago whilst coming to our schools. The number of children on registers on 31st October, 1901, was 261 in day schools and 176 in Sunday schools."

**THE ARTIST EVANGELIST**, Mr. W. E. Willy, had two weeks' meetings in Albert Hall, **GRANGEMOUTH**. The children's meetings filled every night, great interest and blessing, many clear cases of conversion. Saints have got great blessing and a stirring up...He had a week's meetings in Cumberland Hall, and a week in Bethany Hall, **PAISLEY**, with similar results.

**FROM FAR AND NEAR.** Mr. James Wharton, during his mission in **CONSETT**, addressed the 250 scholars two Sunday afternoons. Many of the scholars professed to take Christ...Mr. F. A. Glover had blessing amongst young folks at **BRISCOMBE**, also at Sherstone, &c.

**THE CHILDREN'S FAVOURITE Paper**—*Boys & Girls*—for May contains "Cheers and Groans" (the Ibrox Calamity), by HyP.; "How God Saved a Highlander" (with Photo.); "The House on the Wall," by W. E. Willy (with Sketch); "The Dutchman's Family:" a Unique Poem; "Three Cups:" an Object-Lesson, by E. P. H. King; &c. Monthly, One Halfpenny. Own Title added free on 50 Copies monthly.

*Outlines of Scripture Studies.*

**UNION WITH CHRIST.**

HIS BECOMES MINE.	MINE BECOMES HIS.
Glory - - - John 17. 22.....	Humiliation - Heb. 2. 16, 17
Righteousness - 1 Cor. 1. 30.....	Sin - - - - 2 Cor. 5. 21
Joy - - - - John 15. 11.....	Sorrow - - - - Isa. 53. 4
Riches - - - - 2 Cor. 8. 6.....	Poverty - - - - 2 Cor. 8. 6
Life - - - - Col. 3. 4.....	Death - - - - 1 Thess. 5. 10
Heaven - 1 Thess. 4. 16, 17.....	Hell - - - - Gal. 3. 13 J. W.

**SEVEN QUESTIONS FROM 2 TIMOTHY 1. 12.**

Have I believed ? - - - - -	Romans 10. 14
Whom have I believed ? - - - - -	Acts 8. 37
Know I whom I have believed ? - - - - -	John 10. 14
What have I committed to Him ? - - - - -	1 Peter 4. 19
Am I persuaded that He is able to keep that which I have committed to Him - - - - -	John 10. 28
Am I persuaded that He is able to keep that which I have committed to Him <i>against that day</i> ?	Eph. 4. 30; Rom. 8. 38, 39 J. E. B.

**REVELATIONS FROM THE LORD.**

- TWO CONDITIONS NECESSARY.
1. Being in Christ - 2 Cor. 12. 2
  2. Being in the Spirit Rev. I. 10 T. B.

**“ABLE TO SAVE.”**

He shall save His people from their sins - Matt. 1. 21  
 He came into the world to save sinners - 1 Tim. 1. 15  
 He came to seek and to save the lost - Luke 19. 10  
 No other Name given under heaven whereby we must be saved - Acts 4. 12  
 He came that the world . . . might be saved - John 3. 17  
 He is able to save to the uttermost - Heb. 7. 25  
 Believe on the Lord Jesus Christ and thou shalt be saved - Acts 16. 31

**THREE STRIKING S's.**

Saved - - - - Eph. 2. 5  
 Sealed - - - - Eph. 1. 13  
 Seated - - - - Eph. 2. 6 H. D.

**“ABLE TO KEEP.”**

He will keep thee from the hour of temptation Rev. 3. 10  
 He is able to succour them that are tempted - Heb. 2. 18  
 What He promised He is able to perform - Rom. 4. 21  
 I am persuaded that He is able to keep - 2 Tim. 1. 12  
 The Lord is faithful who shall keep you from evil - 2 Thes. 3. 3  
 He is able to keep you from falling - Jude 24  
 He is able to subdue all things to Himself - Phil. 3. 21

**“ABLE TO PRESENT US FAULTLESS.”**

That He might present us without blemish - Eph. 5. 27  
 To present you holy, and unblamable, and unreprouvable - Col. 1. 22  
 To present you faultless before the presence of His glory - Jude 24  
 Thou art all fair, my love ; there is no spot in thee - Sol. 4. 7 J. A.

**“OUR CONSOLATION ABOUNDETH BY CHRIST” (2 Cor. 1. 5).**

1. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world - John 16. 33
2. It is given you to suffer - Phil. 1. 29 ; John 15. 18-25 ; 16. 2-4  
 These things have I told you, that when the time shall come ye may remember that I told you of them (John 16. 4).
3. Peace I leave with you, My peace I give unto you . . . Let not your heart be troubled, neither let it be afraid - John 14. 27 E. A. H.

## Outlines of Scripture Studies.

### THE KNOWLEDGE OF GOD.—Hosea 4. 1-6.

Our privilege, - - - - -	Deut. 4. 7; 30. 14; Acts 20. 32
Our responsibility, - - - - -	- - - Prov. 2. 4, 5; Phil. 3. 10
Our confidence and strength, - - - - -	- Psalm 9. 10; Prov. 24. 5-10
Our glory, - - - - -	- - - - - Jer. 9. 23, 24

### APOSTLESHIP.—FOUR STEPS.

1. Grace and Apostleship, Rom 1. 5
  2. Take part in this ministry and apostleship, Acts 1.25
  3. He that wrought effectually in Peter to the apostleship, - Gal. 2. 8
  4. The seal of mine apostleship are ye in the Lord, 1 Cor. 9. 2
- Note the steps. 1. Grace *first*, then apostleship. 2. *Take part*. No sleeping partners in God's apostleship. 3. *He* that wrought effectually. We must take part, but unless God works, all our work is in vain. 4. The seal of apostleship. God is sure to bless. T. B.

### "SAVE ME."—Psalm 119. 146.

- Who* saves? - The **S**aviour,  
1 Tim. 1. 15; Isa. 12. 2; Heb. 7. 25
- When* does He save? **A**lways,  
Matt. 28. 20; Psa. 42. 5 (margin).  
His presence is salvation.
- How* does He save? **V**ictoriously,  
Rom. 8. 37
- E**ntirely,  
1 Thess. 5. 23, 24
- Who* does He save? Me, Gal. 2. 20
- What* does He save me *from*?  
**M**isery,  
Psa. 40. 2
- What* does He save me *unto*?  
**E**verlasting life  
John 3. 16. NINA.

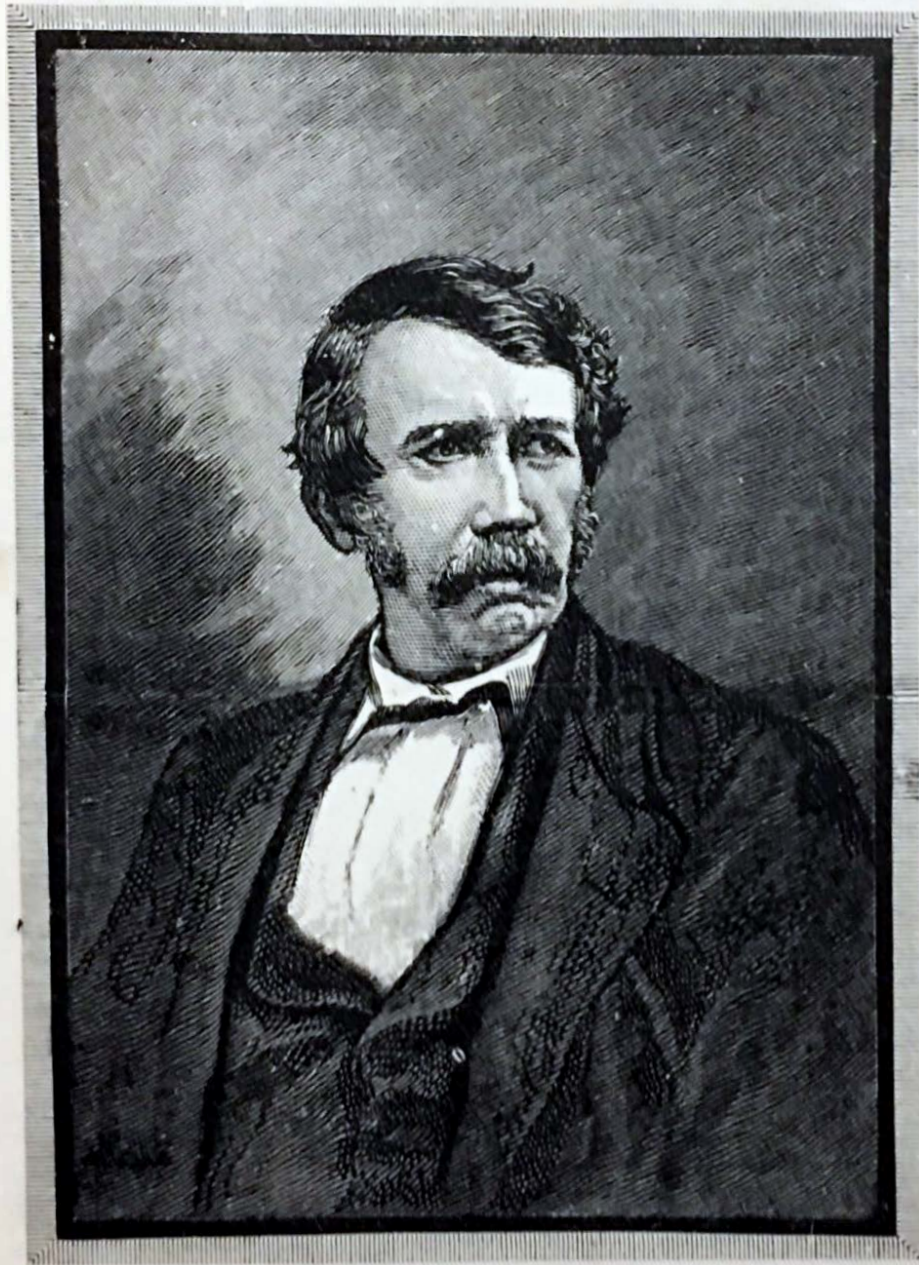
### PRECEPTS CONCERNING "ONE ANOTHER."

Passages of Scripture showing the precepts that flow out of love in those who are "members one of another" (Rom. 12. 5; Eph. 4. 25).

- |  |  |
|--|--|
| <p>I. With reference to <b>PERSONAL WALK</b>.</p> <ol style="list-style-type: none"> <li>1. <i>Serve</i> by love, - - Gal. 5. 13</li> <li>2. <i>Be forbearing</i> in love, Eph. 4. 2; Col. 3. 13.</li> <li>3. <i>Forgive</i> one another, Eph. 4. 32; Col. 3. 13.</li> <li>4. <i>Be kind and tenderhearted</i>, - - Eph. 4. 32</li> <li>5. <i>Be subject</i>, - - - 1 Pet. 5. 5</li> <li>6. <i>Have compassion</i> one of another. (Greek —<i>Be sympathizing</i>), 1 Pet. 3. 8</li> <li>7. <i>Pray</i> for one another, Jas. 5. 16</li> <li>8. <i>Bear</i> one another's burdens, - - Gal. 6. 2</li> <li>9. <i>Use hospitality</i>, - 1 Pet. 4. 9</li> <li>10. <i>Comfort</i> one another 1 Thess. 4. 18; 5. 11.</li> <li>11. <i>Have peace</i>, - - Mark 9. 50</li> <li>12. <i>Follow what is good</i>, 1 Thess. 5. 15</li> <li>13. <i>Wash the feet</i>, - John 13. 14</li> <li>14. <i>Greet</i> with a holy kiss, Rom. 16. 16; 1 Cor. 16. 20; 2 Cor. 13. 12</li> </ol> | <p>II. With special, but not exclusive, reference to <b>CHURCH WALK</b>.</p> <ol style="list-style-type: none"> <li>1. <i>Have fellowship</i> one with another, 1 John 1. 7</li> <li>2. <i>Receive</i> one another, Rom. 15. 7</li> <li>3. <i>Exhort</i> one another daily, - - - Heb. 3. 13</li> <li>4. <i>Admonish</i> one another, - - - Rom. 15. 14</li> <li>5. <i>Prefer</i> one another in honour, - Rom. 12. 10</li> <li>6. <i>Esteem</i> others better than yourselves, - Phil. 2. 3</li> <li>7. <i>Edify</i> one another, Rom. 14. 19</li> <li>8. <i>Consider</i> one another, Heb. 10. 24</li> <li>9. <i>Minister</i> to one another, - - - 1 Pet. 4. 10</li> <li>10. <i>Submit</i> to one another, Eph. 5. 21</li> <li>11. <i>Be of the same mind</i>, Rom. 12. 16; 15. 5.</li> <li>12. <i>Care</i> for one another, 1 Cor. 12. 25</li> <li>13. <i>Confess your faults</i>, - Jas. 5. 16</li> </ol> <p style="text-align: right;">H. G.</p> |
|--|--|

*Brief Records of Servants of God.*

“MAY heaven’s rich blessing come down upon every one—American, English, or Turk—who will help to heal the open sore of the world.”—*Livingstone’s words to “New York Herald” (now inscribed on his tomb in Westminster Abbey).*



DAVID LIVINGSTONE,  
THE KING OF MISSIONARIES.

## THE KING OF MISSIONARIES.

IF asked to name the King of Britain at the present time, almost any person in the world could reply. If asked to name the King of Science, of Politics, of Literature, of Art, what varied answers would be given. But if asked to name the King of Modern Missions, only one name would ever be thought of—LIVINGSTONE. Therefore we think it fitting that, whilst the world applauds the King of an earthly Kingdom—mighty though it be—the Church should remember the King of an even mightier realm—THE MISSION FIELD, for

“Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant must remain.”

Dr. David Livingstone was born in the home of “poor but pious parents” at Blantyre, near Glasgow, on the 19th March, 1813. At the age of ten he was put to work in the factory as a “piecer.” Greatly to his mother’s delight, the first half-crown David ever earned was laid by him in her lap. At the age of 19 he became a cotton-spinner.

When he reached 20, in 1833, the great spiritual change called conversion took place, and determined the course of his future life. Having had all the doctrines of grace instilled in his young mind, he says he had no difficulty in understanding “the theory of a free salvation by the atonement of our Saviour, but it was only about this time that I began to feel the *necessity* and value of a *personal application* of the provisions of that atonement to my own case.” To use his own words again: “I saw the duty and inestimable privilege immediately to accept salvation by Christ. Humbly believing that through sovereign mercy and grace I have been enabled so to do, and having felt, in some measure, its effects on my still depraved and deceitful heart, it is my desire to show my attachment to the cause of Him who died for me, by devoting my life to His service.”

He began to prepare himself for missionary work in China by studying at Glasgow University, toiling in the factory during the summer and studying at College during the winter, his lodgings in the city costing him 2s. 6d. per week. He left his native village to arrange for a passage to China. When doing so, David Hogg, a well-known figure in the village, counselled him thus: “Now, lad, make religion the every-day business of your life, *and not a thing of fits and starts.*” “I will,” said Livingstone, revealing a feature of his character made manifest

## *The King of Missionaries.*

in after-life. The "opium war" was raging in China at that time, so his attention was directed to Africa.

On the 8th December, 1840, he took ship for South Africa, and landing at Algoa Bay, proceeded inland to Kuruman, then the most northerly mission station in South Africa. Like Paul the Apostle, he yearned over those who yet sat in darkness and knew not the truth, and eagerly longed "to preach the Gospel in regions beyond." It was not long ere he pushed into the interior, and wrote: "I had more than ordinary pleasure in telling these Bakaas of the precious Blood which cleanseth from all sin. I bless God that He has conferred on one so worthless the distinguished privilege and honour of being the *first messenger of mercy that ever trod these regions.*"

Difficulties innumerable stood in his way. British, Boers, Portuguese, slave-traders, and natives at one time or other hampered his course, but his noble determination, expressed in the words, "I mean to open up the country, or die in the attempt; I'll find a path, or make one, and by God's grace will kill this awful slave trade," seemed to overcome all difficulties.

How real was his love for *genuine-soul saving*, and not mere emotional converts, was manifest in his words: "I cannot in truth say there are fifty converted, but I will not attempt to force emotions, to please any man, nor to allege results that are not real. Better wait for ever without a single convert than do this." How real was his love to the Lord may also be seen from another expression: "I am a missionary, heart and soul. God had one only Son, and He was a Missionary and a Physician. A poor, poor imitation of Him I am, but I wish to be like Him. In this service I hope to live, and in it I hope to die."

Such love for souls and love to his Lord led this King of Missionaries to traverse 29,000 miles of African roads and swamps and desert; to add more than a million square miles of territory to the then known earth; to discover the Victoria Falls; give shape to the Zambesi; and explore the heart of Africa. Thus, 'mid thirty-one attacks of fever complicated by dysentery, he toiled on for thirty years for the good of the souls and bodies of the teeming millions of his beloved Africa, till on the morning the 1st May, 1873, he was found dead, kneeling by the side of his rough bed in the hut his faithful followers had hastily prepared for him at Chitambo's village in Ilala.

That kneeling figure in that lonely hut in the heart of Central Africa, pouring out his soul unto God for the salvation

## *The King of Missionaries.*

of his black-skinned fellow-men, has stirred more hearts than ever he could have stirred by lip or pen. Truly, "In his death he accomplished more than in his life."

For nine weary months Susi and his faithful companions carried the body over hill and dale, mid peace and war, till they reached the coast in February, 1874. From thence the precious dust was transhipped to England and laid to rest—'mid kings of other times and realms—in Westminster Abbey on Saturday, 18th April, 1874.

"He climbed the steep ascent of Heaven  
Through peril, toil, and pain;  
O God! to us may grace be given  
To follow in his train."

HYP.

---

### SOME REVIVAL REMINISCENCES.

By WILLIAM SHAW.

#### SECOND PAPER.

AT the end of one week's meetings, when to all appearance "nothing had been done," the two evangelists proposed to leave. They said the people were evidently not wanting the Gospel, and there was no use in "beating the air," while the Word might be received in other places which were loudly calling for help at that time. Now, as it so happened, the local brethren were firmly convinced that a great work was about to be done. We believed, as one of the workers put it, that the Lord had "much people in this city," but they had to be converted yet. We accordingly urged the evangelists to go on with the meetings. I think they must have been struck by our faith in God.

Usually it is *the preachers* who are strong in faith, and who encourage the local brethren to look up for great things. In our case this order was reversed. But the two ambassadors for Christ made ample amends for their momentary faltering. They at once resolved to go on steadfastly in the Gospel, until the walls of our Jericho should fall.

It seems as if that word was to be fulfilled which saith, "From this day will I bless you." The truth was carried home to the consciences of many, and from many a stricken heart that cry went up, "What must I do to be saved?" People crowded to the meetings in astonishing numbers. Night alter night the tidings of salvation were heralded forth with increasing power. Every "service" was followed by an enquiry meeting for dealing with



### *Some Revival Reminiscences.*

the anxious, and there were seeking ones at every meeting. Scores of people stayed behind to be spoken with as to their eternal interests, and many rejoiced with a joy that was unspeakable and full of glory. Satan's kingdom in our midst was being shaken. His goods were being spoiled by a stronger than he—even by the Strong Man of Calvary.

Backsliders who had once witnessed a good confession were aroused from their slumbers. To them the radiant faces of the happy young converts were like the voice of inspiration, saying, "Remember from whence thou hast fallen." There was many a restoration to God at that time.

The religious formalists, too, were troubled. They did not know very well what to do. A trembling laid hold on not a few who could tell nothing of the time when, the place where, and the means through which they had been converted. If they could tell nothing, was it not for the simple reason that there was nothing to tell? It was felt that the observance of ordinances could not take away sin. Works of formality were powerless to deliver. There were hopeful cases even from that unpromising class.

Others became alarmed at the spread of this new thing. The alarm spread to the pulpits. There were those who preached against the work that was going on, but it seemed to flourish all the more by opposition. Instantaneous conversion was assailed, assurance of salvation was declared to be an impossibility, and it was prophesied that in a few weeks or months the revival movement would die out. Nevertheless the great evangelical truths of a free, instant, and eternal salvation spread, and the converts became more and more established and strengthened in the faith.

We, that is the younger brethren, had never seen such a time of blessing. Our experience did not go back beyond the "day of small things," in which the band of Christian workers were a very small company, and had to carry on their testimony "against wind and storm and tide." But to "the fathers" among us a revival time was no new thing. They could tell us of the wonderful works of God that were seen in the great '59 revival. Some of these elder brethren were part of the fruit of that remarkable awakening. But its force in our locality had been long since spent. The years of famine had intervened, and now the desert was blossoming once again. "The fathers" rejoiced, not perhaps with the exuberance of those who were young in the faith, but with a joy that was none the less deep.

### *Some Revival Reminiscences.*

The long years of praying and waiting and bearing testimony were being rewarded at last. The joy of the Lord was the strength of His people.

Before the "special effort" came to a close, meetings for the converts were held. Some of these took the shape of *testimony* meetings, at which one after another of the young believers rose up and told what God had done for their souls, or, at the very least, gave some passage of Scripture which had been made precious in their experience. The first of these meetings was held on a Saturday night. I remember it well. Many were there who were in the joy of their first love, and, without exception, all had something to say as to the goodness of the Lord, however brief it might be. One young woman, newly brought to Christ, stood up, and, with a voice that was heavenly in its sweetness, repeated the words: "*I am my Beloved's, and my Beloved's mine.*" That was all. She sat down amid a solemn stillness. I never heard a more eloquent address. The hush that followed seemed to some of us to be the hush of the upper sanctuary. After more than a quarter of a century had passed away I met that same young woman—now a mother in Israel—in a distant town, and I found she was still rejoicing in the "wonderful love." That Saturday night meeting is a landmark in my experience. There are going on for God to-day some who were there on that night!

---

### PEARLS PICKED UP.

WHERE is Hell? was the question once asked by an ungodly man of a servant of the Lord. Immediately the unexpected answer was given: "At the end of an ungodly life."

God makes no militia men, but soldiers for life.

Courage is adversity's lamp.

That ideal is too low which falls short of Christ.

There are no really strong people in the world except God's people.

Opportunity increases duty, and possession increases responsibility.

This life is worth the living, since it was worth Christ's while to live it.

A Christian, cutting turf in the bog, was troubled by a verse that came into his mind every time he threw a sod up: "Your adversary, the devil." At last, as he thought it over, he said, "Thank God, he is my *adversary*, for once he was my *father*."

## LED BY A STRANGE PATH.

FOLLOWING up the the testimonies concerning the blessing of God upon Baxter's "Saints' Everlasting Rest," Ryle's "Are You Forgiven?" Denham Smith's "God's Love to the World," and Mackay's *British Evangelist*, we have now to give three recent and remarkable cases of conversion resulting from the distribution of the same book.

A SHOPKEEPER IN IRELAND writes: "My husband and I are English people who came to Ireland four years and a half ago to open business in this town. After living here for more than a year, I wished to give several Bibles away to my kind but godless Roman Catholic neighbours. I sent to the Bible Publishing House in Dublin, advertised in *The Catholic*, which paper was made known to us some time after coming here, and which we have taken since. When the parcel came it contained several tracts, amongst which was one copy of "God's Way of Salvation." I had never seen it before, and did not read it until late one evening. Light from heaven shone on my dark soul, and I there and then accepted eternal life as a free gift from my merciful and loving Father in heaven. I had longed to be a Christian since I was a child of ten. I had wandered in strange paths to find eternal life; now, at the age of twenty-six, I accepted and thanked God for what had been offered to me so many years. I had entered the Church of England at the age of seventeen, and had been baptised when twenty, thinking always that I was a Christian just because I loved godliness and hated iniquity. Later on my soul was troubled because I did not know the meaning of being "born again," and because I feared death, so my God led me by a path that I knew not into His glorious light.—A. L. S——, Ireland."

A POSTAL BAND in Inner Court Hall, Glasgow, has sent by post 4500 copies of 1d. Gospel Books. In their Annual Statement they report the conversion of a young woman in Ayrshire through "God's Way of Salvation." She has since started a Sunday-school which is making progress.

At the Report Meeting a young lad, assistant in a large tea warehouse in the city, testified that, when lying ill at home recently, a copy of "God's Way of Salvation" had been sent to him, and was blessed to the opening of his blind eyes to "Behold the Lamb of God which taketh away the sin of the world."

These cases, in different countries and relating to different persons (male and female, old and young), should encourage

those who labour in the Gospel in tract distribution to toil on, knowing that their labour is "not in vain." Several others have sent in testimonies as to souls saved through tract distribution, but the editor will value more.

### THE CORONATION.

**H**ARK! sounds of joy the nation fill,  
And hope and expectation thrill  
Each loyal heart throughout the world  
Where'er the British flag's unfurled,  
"God save our earthly sovereign King!"  
Britannia's loyal subjects sing  
Unitedly, with exultation,  
And gladly hail the Coronation—  
    God save our gracious King!  
The King of Kings, in wondrous love,  
Descended from His throne above;  
Unto "His own" He gladly came,  
But they despised His holy Name.  
No diadem by Him was worn—  
They crowned Him with a crown of thorn;  
They scourged Him, as in degradation  
They mocked Him at His coronation—  
    God's well-belovèd Son!  
But why such hatred toward Him,  
The Jewish nation's longed-for King?  
They looked for earthly pomp and fame,  
And when in lowliness He came  
They knew Him not. His holy life  
Rebuked their envying and strife.  
A cross they gave, in execration,  
To be His throne at coronation—  
    They crucified their King.  
And while we honour Britain's King,  
And to his feet our homage bring,  
O let us not forget our Lord,  
By angels worshipped and adored;  
And let us pray all good attend  
The nation's King, the people's friend.  
God bless our King with full salvation.  
All hail! King Edward's Coronation—  
    God save our gracious King!

## FAITH.

---

IT is characteristic of faith to reckon on God, not simply in spite of difficulty but in spite of impossibility.

Faith concerns not itself about means ; it counts upon the promises of God. To the natural man the believer may seem to lack prudence ; nevertheless, from the moment it becomes a question of means which renders the thing easy to man it is no longer God acting ; it is no longer His work where means are looked to.

When with man there are impossibilities, God must come in ; and it is so much the more evidenced to be the right way since God only does that which He wills.

Faith has reference to His will and to that only ; thus it consults not either about means or circumstances ; or in other words, it consults not with flesh and blood.

Where faith is weak, external means are beforehand reckoned on in the work of God. Let us remember that when things are feasible to man, there is no longer need of faith, because there is no longer need of the energy of the Spirit.

Christians do much and effect little . . . Why? "Because without faith it is impossible to please Him." J. D. N.

---

### "AS HE IS, SO ARE WE."

1 John 4. 17.

IT does not mean that we, believers, have Christ's place in love on the Father's throne, or in glory (John 1. 18 ; Rev. 3. 11 ; John 17. 24) That would be to equalise ourselves with Christ, to His dishonour and our loss and shame. In all things and all relationships He must have the pre-eminence. He is worthy ! He alone !

But the passage refers to judgment. As He, Christ, is beyond judgment, so are we in this world. We are as completely beyond eternal judgment and condemnation as Christ Himself. God's love *with us* (see margin or Revised Version) is thus perfected in giving us present boldness, because as "He is" so "are we." If judgment cannot reach Him, it can no more reach us. We are as the judge, and *in this world!* The very One who bore our sins is the ordained Judge. He cannot in righteousness judge those whom He has saved, whose sins He has borne, else He would judge His own work and deny Himself ; two impossibilities !

There will be judgment as to our works as *believers*, but none as to our sins as *sinners*. What a soul-emancipating work.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

15th June.

Read Acts 12. 20-25. Learn Psalm 37. 35, 36.

### HEROD'S AWFUL END.

No God—The royal display—Outward vanity—Inward corruption—Vain words of oratory—Flattering words of courtiers—Antichrist—Worm-eaten god—Enduring Word of God.

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

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

THE KING'S POMP AND VANITY on "a set day," likely looked forward to by Herod as a splendid opportunity for display. Little did he dream of the end. It is often thus (Luke 12. 20; 1 Thess. 5. 3). The king in royal apparel . . . sat upon his throne. A dangerous state and place for a poor man (son of Adam) to be. Rags of royalty are not so befitting as rags of prodigal (Luke 15). Unless there be under the dress a contrite spirit and a broken heart, what matter what dress is worn, for God looks on the heart (1 Sam. 16. 17). And a throne is not for man unless it is occupied in subjection to the King of kings.

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

## *Notes on Bible Lessons.*

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

22nd June.

*Read Acts 13. 1-13.*

*Learn Isaiah 45. 9*

### **MISSION WORK OPPOSED.**

Men of prayer and self-denial—The Holy Spirit at work—Chosen missionaries—Sowing in faith—Striving against God—Stricken of God.

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

**NOTABLE MEN OF ANTIOCH.** Five names are given: Barnabas, "a good man, full of the Holy Ghost" (Acts 11. 24, &c.); Simeon, called "Niger," or black, possibly because of his complexion; Lucius, mentioned in Romans 16. 21 as one of Paul's kinsmen; Manaen, foster-brother of the Herod who slew John the Baptist—he was now an old man; and Saul, whom we know as the Apostle Paul. These five are called "prophets and teachers," that is, receiving the mind of God, and teaching the same to the believers.

**THE WAY OF THE ANTIOCH MEN.** They "ministered" to the Lord and "fasted," a service of praise and prayer accentuated by earnestness which found expression in abstinence from food (see Mark 9. 29; John 4. 32; 2 Cor. 6. 1).

**ACTION OF THE HOLY SPIRIT.** To the work the Holy Spirit calls (verse 2) and sends (verse 4), and in the work the Holy Spirit fills (verse 9), not only to preach salvation, but judgment on the opposer.

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

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

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

## Notes on Bible Lessons.

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

29th June.

Read 1 Sam. 17. 37-51.

Learn 1 Cor. 15. 57.

### DAVID AND GOLIATH.

A familiar story—A great climax—A brave individual—A terrible defeat—A brilliant victory—All glory to God.

**I**N our last Old Testament lesson we saw "David, God's choice," we now come to the time of David's manifestation as deliverer of Israel, the one who alone could meet their need in their deepest day of distress, forming a beautiful and simple type of the wondrous salvation which Christ has accomplished.

**THE SCENE.** Let us proceed to set the scene, before they close in mortal combat. Notice (1) the two companies—Philistines on one side, Israel on the other (verse 3). God's *enemies* on one hill, God's *people* on the other. No neutrality. (2) the two champions—GOLIATH, the 12-foot man, remnant of the Anakins who frightened the spies (Deut. 1. 28) with his dreadful, clanking tramp under two hundred weight of metal. DAVID, the son of Jesse, fresh from keeping the "few sheep" (verse 28), with the shepherd's heart, and with nothing *but God!* Goliath, "*the Philistine*" (verses 40 to 51); David, "*the beloved*," as his name indicates. Goliath, with "*six cubits*" telling of man's weakness, comes out "*forty days*," manifesting man fully tried; David with "*five stones*," telling of his relation to God, goes forth and conquers at one blow. (3) The two closing scenes. All on God's side had a *brilliant victory*, all on the enemy's side suffered a *terrible defeat*. So will it be with those who are "for" or "against" great David's greater Son—JESUS.

**THE GREAT WANT.** The boastful giant comes forth day after day; his mighty appearance, terrible armour, bold effrontery, and dogged persistency completely awed Saul and his followers. What was wanted? "A man" (verses 8, 10), not a giant, but a man knowing the strength (or weakness) of a man and the power of God. A day's-man (Job 9. 33). A mediator (1 Tim. 2. 5). One to step into the breach. God had "the man" ready in David. Here picture the sinner in his lost, helpless condition till "the Man Christ Jesus" appeared (Heb. 9. 26).

**THE COMBAT.** Look at the 12-foot giant as he struts boldly forward full of self-confidence. See the ruddy youth full of fear and faith. Contrast the giant's curse (verse 44), "I will give thy flesh (singular) to my "gods" (plural), with David's confident reverse (verse 45), "The Lord will give the host (plural) of the Philistines to prove there is 'a God (singular) in Israel'." They near each other. Now David takes from his bag one smooth stone, whirls it round his head, slings it in faith, smites the Philistine on the only exposed part, the middle of his forehead, the stone crashes through the strong brow-bone deep into the giant's brain [such a thing never entered his head before!], and his vast frame sinks to the ground with a heavy crash. David hath triumphed; his people are free! So Jesus, our David, met the Giant of sin, death, and hell, alone on Calvary (Heb. 2. 14, 15), and fought and conquered, delivering us "from the power of Satan" (Acts 26. 18), and from "wrath to come" (1 Thess. 1. 10).

**THE CONQUEROR.** The beloved, the shepherd, the man who stood alone, God's man, is now the conqueror. What a triumph over the power of the enemy! The giant slain with his own sword. Type of Him who "by *death* destroyed him that had the power of death" (Heb. 2. 14).



## Notes on Bible Lessons.

**THE CONQUEROR'S SONG.** "David his tens of thousands." All glory to him! So the Son of God loved me, fought and died for me, conquered for me, and with all the myriad hosts (Rev. 5. 11), I shall yet join in the shout, "Crown Him Lord of all!"

6th July.

Read Acts 13. 26-43.

Learn Acts 13. 38, 39.

### PAUL'S FIRST ADDRESS.

A pattern preacher—A pattern address—Man abased—Christ exalted—Truth declared—Typical results.

**O**UR portion for to-day is part of Paul's first and longest recorded address, and as Paul was set for a "pattern" (1 Tim. 1. 16) we may take this as a pattern address. In many respects it resembles Stephen's final, farewell address (Acts 7).

Taking it as a model lesson we note

**THE MANNER.** "Paul beckoned with his hand" (verse 16). His first aim was to *obtain* attention, trusting to the interesting known historical facts, and his earnest appeals; to *retain* that attention.

**THE METHOD.** He begins with points and persons familiar to his hearers—Mesopotamia, Egypt, Sinai, Canaan; Abraham, Samuel, Saul, David, John. He brings it home to them. "To you is the word of this salvation sent" (verse 26). He interests, he informs, he wins, he warns. His circumference is wide, but he has a centre—"Christ and Him crucified" (1 Cor. 2. 2).

**THE THEME.** Paul may begin with history, introduce prophets, and arouse national sympathies, but the core of his address was "A Saviour—Jesus" (verse 23), who was

**REJECTED.** "Yet desired they Pilate."

**CRUCIFIED.** "That He should be slain."

**BURIED.** "And laid Him in a sepulchre."

**RISEN.** "But God raised Him. . . . He hath raised up Jesus again.

. . . . He raised Him up from the dead. . . . He whom God raised again" (Rom. 1. 4). (Paul made much of the *Resurrection*. Do you?)

**ALIVE FOR EVERMORE.** "No more to return to corruption." He knew the *place*, but could not know the *state* of corruption (Rom. 6. 9).

Having laid this grand and solid basis of Gospel truth, he proceeds to force home

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

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

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

## REPORTS AND SUGGESTIONS.

**UNITED TEACHERS' MONTHLY MEETING** for the Exposition of Lessons as given in *The Pathway* will be held in the Hall, 88 Wesleyan Street, off Gallowgate, on June 28. Tea on assembling, at 5. July lessons will be expounded by Messrs. P. Hynd, J. Finlayson (who will give a model lesson with class), and Thos. P. Smith. Time for questions and brief remarks. Believers' Hymn Book used. Remember in prayer.

**CHILDREN'S MEETINGS** were conducted by Mr. Walter E. Willy, the Artist Evangelist, in Pollokshaws and in Marble Hall. Quite a number turned out, and some of the larger boys and girls made a profession. He was cheered to meet a few who professed during his last visit a year ago, and also to have letters from others. Mr. Willy is hoping, if the way opens up, to have seaside services in Saltcoats, Largs, &c.

"**ESSENTIALS TO SUCCESS IN TEACHING**" was the theme of special address to Sunday-school teachers on May 8, in Bothwell Old School, by Mr. J. Hixon Irving. Those who attended found the address so helpful that we have asked Mr. Irving to write out same for *Pathway*, and he has kindly consented, so we hope to insert in next issue.

**THE SUMMER TENTS** will soon be in full swing, and, as usual, large children's meetings will be held. Mr. Forbes M'Leod has made a start with the Lanarkshire Tent at Shotts. He has two children's meetings weekly; quite a number are turning out. Reports from other centres will be welcome.

"**ONCE DARK, BUT NOW HAPPY,**" is the description given to the village of Enmore, at which the first Annual Meeting was held in the New Wooden Hall, where not a few children have been *gathered into the fold* during the last twelve months.

**SICK CHILDREN.** The Annual Report of work amongst the young in Glasgow carried on in the well-known Tent Hall, where about 2000 children receive a free dinner each Lord's Day at 2 o'clock, shows that 12,000 children were treated to a Fresh-air Fortnight at coast or country during the season. Can nothing be done in our Sunday Schools in the congested districts of the city to commence this work on a small scale. We believe that in seeking to do good to the body much more effect might be made upon the soul.

"**THE DAYSPRING.**" Many Sunday Schools and young friends who are "shareholders" in Indian Mission Boat will be pleased to learn that it is now afloat. We hope to give photo in some of our papers shortly.

**CHILDREN ABROAD.** Miss Chisholm and Miss Arnold are plodding on with their Sunday School of **MAORI CHILDREN** in Wairarapa district, New Zealand, with some blessing...As showing the power of young people in breaking down caste and making one in Christ. Mr. Eglon Harris, writing from **MEXICO**, says, "Last Lord's Day my eldest daughter was baptised together with three Mexican believers."...The children at **KAVUNGU** must have seen many sad sights at the death of the chief, Sakaumba, reported by Dr. Fisher in *Witness Intelligence*...Mr. Thorburn reports much interest among young people in **SINGAPORE**...Cheering news comes from the various **FAMINE ORPHANS** in India; many improving in body, and many being blessed in soul.

**THE KING AND THE HERO** is the appropriate title of the Coronation number of *Boys and Girls*, illustrated by a special painting for this number. Stories, Pictures, Object-lessons, &c., all full of truth for the times. Printed in Royal Purple Ink. 6d. per doz.; 3s. 6d. per 100, Post Free. **WITH TITLE OF SCHOOL** added, for distribution at Coronation Service, 100, 4s.; 200, 7s.; 300, 9s., Post Free. Mr. William Shaw writes of proof copy: "*Boys and Girls* very good indeed; a thorough Coronation Number."

## Outlines of Scripture Studies.

### A NEW CREATION

- 2 Cor. 5. 17; Gal. 6. 15, 16.
- 1 A new Birth - - Jno. 3, 7, 8, R.V.
  - 2 A new Life - - Rom. 6. 4
  - 3 A new Heart - Ezek. 11. 9
  - 4 A new Spirit - Ezek. 36. 26;
  - 5 A new Name—mine [2 Cor. 4. 16  
own new name - Rev. 3. 12, R.V.
  - 6 A new Song - Psal. 40. 3; Rev. 5. 9; 14. 3 E.A.H.

### IN THE SIGHT OF GOD.

- 1 Intercession for all - 1 Tim. 2. 1-3
- 2 Humility - - - Jas. 4. 10
- 3 Meek and quiet Spirit - 1 Pet. 3. 4
- 4 Commendation of the  
Truth - - - 2 Cor. 4. 2
- 5 Fearless declaration  
of Truth - - - Acts 4. 19
- 6 Mind, Heart, Motives - Heb. 4. 13
- 7 Well-pleasing - Heb. 13. 21 A.L.

### "HIS STEPS."

Christ also suffered . . . leaving us an example . . . that we should follow His steps - - - - - 1 Peter 2. 21

FIVE NEGATIVE STEPS—1, He did no sin; 2, He was guileless; 3, He reviled not; 4, He threatened not; 5, He committed His cause to Him that judgeth righteously - 1 Pet. 2. 22. 23

FIVE POSITIVE STEPS—1, He made Himself of no reputation; 2, He took upon Him the form of a servant; 3, He humbled Himself; 4, He became obedient unto death; 5, Even the death of the Cross - - - Phil. 2 A.B.S.

### SOME OF GOD'S "STANDS"

- FOR THE CHRISTIAN IN THE EPISTLES.
- Standing in grace - Rom. 5. 2
- Standing not in man's wisdom - - - - - 1 Cor. 2. 5
- Standing in the faith - 1 Cor. 16. 13
- Standing fast in Christ - Gal. 5. 1
- Standing fast in one spirit - Phil. 1. 27
- Standing fast in the Lord - Phil. 4. 1
- God able to *make* us stand - Rom. 14. 4
- HIS counsel stands for ever - Ps. 33. 11
- To be able to stand we need  
the *whole* armour - Eph. 6. 11 A.K.

### ABOUT "CONTINUING."

- Continue in faith - - - Acts 14. 22
- Continue in prayer - - - Col. 4. 2
- Continue in them - - - 1 Tim. 4. 16
- Continue in the things  
thou hast learned - 1 Tim. 3. 14
- Continued not in My  
covenant - - - - - Heb. 8. 9
- Continued all night in prayer - Lu. 6. 12
- Continued in the apos-  
tles' doctrine - - - Acts 2. 4
- Continue in the grace  
of God - - - - - 13. 43 H.D.

### TWO ASPECTS OF SANCTIFICATION.

- I. The PERFECTED SANCTIFICATION of Hebrews: Christ's finished work for us—Sanctified by the Blood; perfected in and by Christ.
  1. By one offering He hath perfected for ever them that are sanctified - - - - - Heb. 10. 14; 13. 12
  2. We are sanctified through the offering of the Body of Jesus Christ once for all - - - - - Heb. 10. 10
- II. The PROGRESSIVE SANCTIFICATION of Peter: The Spirit's work in us; Sanctified by the Spirit (1 Peter 1. 2, 16, 22).
  1. This is the will of God, even your sanctification - - - 1 Thes. 4. 3
  2. God hath . . . chosen you to salvation through sanctification of the Spirit - - - - - 2 Thes. 2. 13
  3. Christ . . . loved the Church and gave Himself for it, that He sanctify and cleanse it . . . by the Word - Eph. 5. 25-27

The God of Peace sanctify you wholly - 1 Thes. 5. 23 E.A.H.

## Outlines of Scripture Studies.

### IMPREGNABLE.

- God's "safe" for preserving saints.
- 1 God BEFORE - - Isa. 52. 12
  - 2 God BEHIND - - Isa. 58. 8
  - 3 God UNDERNEATH Deut. 33. 27
  - 4 God ABOVE - - Song 2. 4
  - 5 God ROUND ABOUT - Ps. 125. 2
  - 6 God IN THEM - I John 3. 24
  - 7 They IN GOD - - Col. 3. 3
- Preserved in Jesus Christ (Jude 1) J.M.H.

### THREE W'S.

- Winning, Watching, Warning.
- 1 WINNING SOULS—  
The work of the Evangelist Pro. 11 30
  - 2 WATCHING FOR SOULS—  
The work of the Pastor Heb. 13. 17
  - 3 WARNING SOULS—  
The work of the Teacher Ac. 20. 31  
Col. 1. 28 T. B.

### THE THREE R'S OF THE LORD'S COMING.

Most of us are familiar with the THREE R'S specially connected with the First Coming—to save from man's **Ruin** by **Redemption** through His Blood and **Regeneration** of the Holy Spirit.

Here are THREE R's in connection with our Lord's Coming Again :

1. The **REALITY**. Is it a "fable" or a Scriptural truth? In proof, note—
  - I. The Saviour's own Declaration : "I *will* come again and receive you unto Myself."—John 14. 1.
  - II. The Special Angelic Confirmation of the Saviour's "I will" by "This same Jesus *shall* so come."—Acts 1. 11.
  - III. The Special Apostolic Revelation : "*Received*" direct from glory. "The Lord Himself shall descend."—I Thess. 4. 13-18.
2. The **RAPIDITY**. Perhaps the most striking feature of the Coming is the undreamt-of brevity of the Rapture. This thought is enforced—
  - I. By the Threefold Injunction of the last leaf of God's last message: *Behold ; Behold ; surely* I come quickly.—Rev. 22. 7, 12, 20.
  - II. By the Definite Statement in the chapter of fundamentals : "We shall all be changed *in a moment*."—I Cor. 15. 51. The devil offered Christ all the kingdoms "in a moment." God will give Him all the redeemed as quickly—"in a moment." O what a moment!
  - III. By the Familiar Simile : "In the twinkling of an eye." You give your eye a twinkle. How rapid ! Your "vile body" shall with equal rapidity be made like His "own glorious body."
3. The **RESULT** : Naturally we think of ourselves first. But what shall be the result of the appearing to Himself?
  - I. In the fullest sense, "He shall *see* of the travail of His soul, and He shall be *satisfied*."—Isaiah 53. 11.
  - II. As to Ourselves : Guilty, hell-deserving sinners, whom He justified in time, shall be manifestly *glorified* in eternity."—Romans 1. 30.
  - III. The Church, now rent and split and divided, shall be *united*. The prayer of 1800 years ago, "That they all may be *one*" (John 17. 21), shall be manifestly and eternally answered.

The Central Glory of it all : "I will come again and receive you unto Myself." "Amen. Even so, come, Lord Jesus !" Hyp.

### MY NEED

and

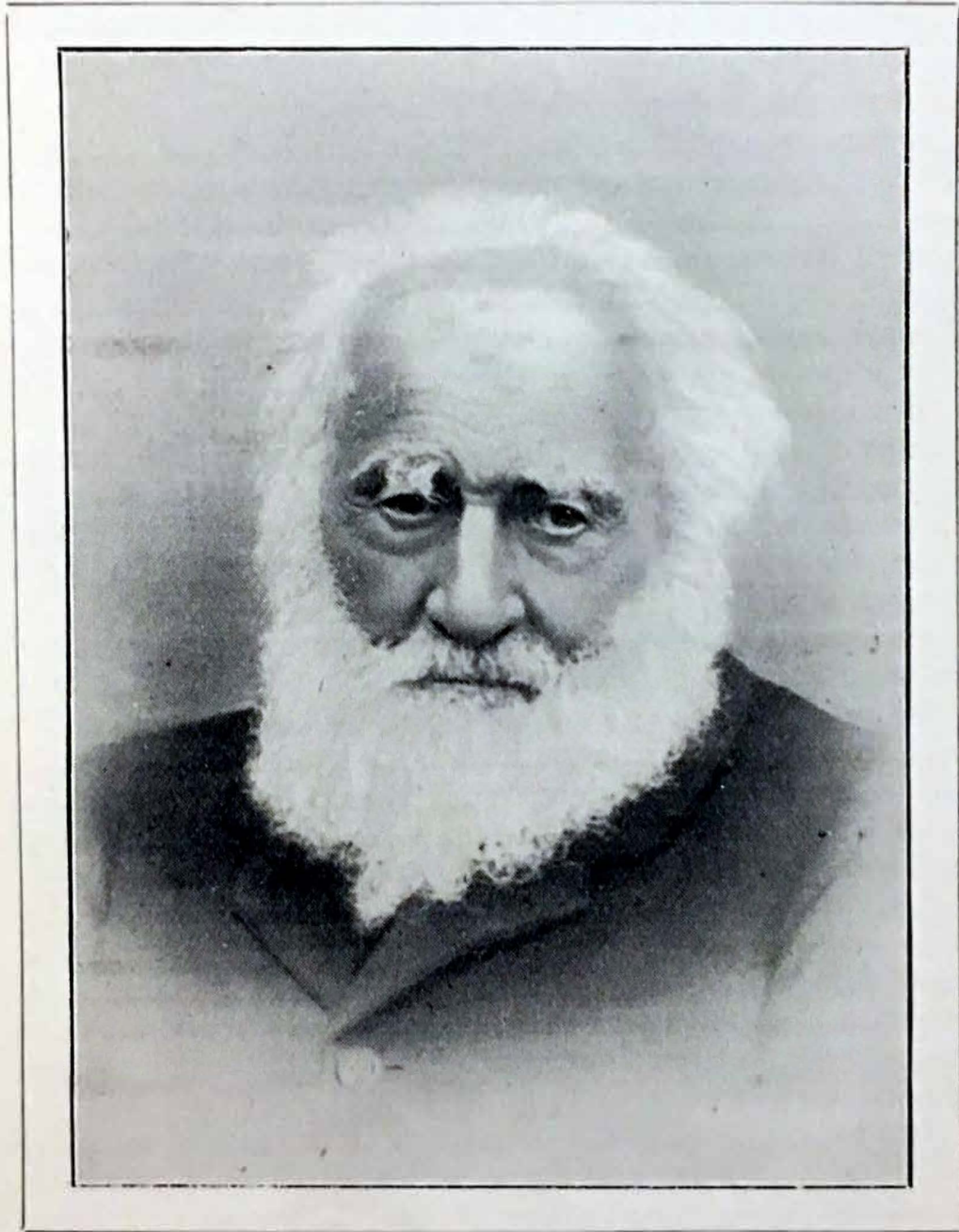
### HIS SUPPLY.

- |                       |                   |                         |                       |
|-----------------------|-------------------|-------------------------|-----------------------|
| Art thou Hungry - -   | Matt. 5. 6 ...    | Christ is Bread - - -   | John 6. 33            |
| Art thou Thirsty - -  | Psa. 42. 2 ...    | Christ is Drink - . -   | John 6. 55            |
| Art thou Poor - - -   | Jas. 2. 5 ...     | Christ is Riches - - -  | Phil. 4. 19           |
| Art thou Ignorant - - | I Cor. 2. 14 ...  | Christ is Wisdom - - -  | I Cor. 1. 30          |
| Art thou Defiled - -  | Isa. 6. 5 ...     | Christ is Righteousness | Jer. 33. 16           |
| Art thou Nothing - -  | 2 Cor. 12. 11 ... | Christ is All - - -     | Col. 3. 11            |
| Art thou Christ's - - | John 10. 14 ...   | Christ is Thine         | S. Sol. 6. 3 J. E. W. |

*Brief Records of Servants of God.*

“HEAR, O My son, and receive My sayings ; and the years of thy life shall be many” (Prov. 4. 10).

“Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age” (Psalm 92. 14).



ROBERT CLEAVER CHAPMAN,  
BARNSTAPLE,  
PREACHER, POET, PATRIARCH.

## RECOLLECTIONS OF A VISIT TO MR. ROBERT CHAPMAN, BARNSTAPLE.

[ROBERT CLEAVER CHAPMAN, born in Denmark, 4th January, 1803, converted under Harrington Evans in 1822, devoting his life to the Gospel, and taking up his residence in Barnstaple seventy years ago, he maintained a true testimony to the end, which came at 8.50 on 12th June, 1902. The following interesting account of a visit to this honoured servant, written before he fell on sleep, will be interesting at this time.]

WAY in charming North Devon, near the mouth of the Tawe River, the busy, old, market town of Barnstaple lies nestling in a broad valley, screened by bold, grassy, and wooded hills. Fringing the town winds the broad river fed by streams from the mountainous country. In bygone days I am told its quay was one of importance; large vessels would sail up its broad waters and unload great quantities of wool for spinning purposes. The mills and this industry no longer exist, but at present Barnstaple is renowned for its spacious and well-covered market, the finest in Devon. It is here, on the Tuesdays and Fridays, that the famous Devon cream and apples are to be seen in perfection when in season.

But it is not to Barnstaple, with all its delightful surroundings and produce, that I wish to draw the reader's notice, but to a very aged and most remarkable man of God, Mr. Robert C. Chapman, who was born at Elsinore, in Denmark, in January, 1803, his father, Sir George Chapman, being then British Ambassador there.

In figure a little above the medium height, broad shouldered and well built, in his younger days he possessed great bodily strength and activity; his hair is plentiful and snowy white, a veritable patriarch in appearance. His forehead high, strong, and intellectual; and in his old age no one could fail to have been struck with his benign and pure face, so full of thought and feeling. His eye is somewhat deepset and piercing.

During my visit to him, which was in the summer of 1901, he was in full possession of all his faculties and senses, and even able to read a little without glasses. His voice is still powerful and good, remarkable for compass, modulation, and matchless expression; his mouth firm, yet tender; his disposition kind, loving, and thoughtful.

In his younger days he was an ardent student of languages, philosophy, and law, and for some length of time practised as a solicitor. He is a master of four languages, and able to converse in seven. *As a hymn writer* he ranks amongst the foremost, his lines being laden with truth and deep spirituality, comprising: "No Condemnation, O my Soul," "The Lord of Glory, Who is He?" "With Jesus in our Midst," "O, our

*A Visit to Mr. Robert Chapman, Barnstaple.*

Saviour Crucified," &c.\* *As a Bible student* it would be difficult to find his equal, having devoted a portion of each day for over seventy years to close study of its sacred pages. *His mental powers in his advanced age* are remarkable. During my visit he taught a Swiss (who spoke German) English, and ere he left the home he was able to speak and write correctly. Although in his 99th year, he manufactures bread trays and fire pokers by his lathe, conducts two Bible classes in his home, and assists at another.

His conversion took place at the age of twenty, while practising law ; but as a young man his nature was deeply religious, so much so that when his friends and relations heard of the change they said : "What! Robert converted? He didn't need converting." Mr. Chapman says : "Long before I was quickened by the Spirit of God I was considered a very godly young man, and I took to reading the Bible to see if it was a true Book, and had read it through three or four times ere God's grace laid hold upon me. It was through reading the Bible that I was brought to see my need of a Saviour."

Some time after his conversion he relinquished all his worldly prospects, became a home and foreign missionary, and sought to follow the Lord in the path of faith for all his needs, both spiritual and temporal. What money he possessed was spent in giving to the poor and meeting his own expenses in travelling, &c. After labouring some years in England, he journeyed to Spain, walking through the length and breadth of it when it was closed to the Bible with a pack on his back of the forbidden Scriptures, and during his long life paid other visits there on a similar mission.

He rises usually about 3 a.m., takes a cold bath, and spends the rest of his time till 6 30 in reading the Scriptures and intercessory prayer, then taking a morning walk, in company with Mr. Pearce (his true helper) and any of his friends who were disposed to go, for about twenty minutes. He breakfasts at 7 a.m., all his meals being taken with his friends. During each morning, Saturday included, he spends a short time in his workshop at the lathe, and the articles he manufactures are exhibited for sale and the proceeds sent to foreign missionaries. He also opens his letters, answering many of them, and receives visitors, this generally completing his morning duties.

---

\* *Choice Hymns and Meditations*, the Copyright Edition of all Mr. Chapman's Hymns and Poems, and his musings on the Song of Songs, are published by PICKERING & INGLIS, Glasgow. 1s. 6d., post free.

## *Recollections of a Visit to*

He dines with his friends at noon ; the reason for this hour is a scriptural one, which he found in Genesis 43. 16 : "The men shall dine with me at noon." After the meal he rests till 2.30 p.m. usually, being then open to receive callers, either from outside or friends staying in the house, who seek his counsel and advise on various matters. He partakes of tea at 6 p.m., and retires generally a little after 8 p.m.

On Saturday he is not to be seen, being his day for fasting and prayer. On Lord's Day, instead of appearing exhausted after his long fast, at his advanced age, he seems fresher than ever. I heard him exclaim, with exuberant joyfulness, to one of his friends whilst on his way to breakfast one Lord's Day morning : "The Lord is risen indeed, my brother ; the Lord is risen indeed !" He comes to breakfast on such occasions with his soul filled and bubbling over with heavenly matter of praise and thanksgiving, which he pours into the ears and hearts of his listeners at the table.

He is most entertaining, keeping up a genial and edifying conversation with his friends, and laughing very heartily when any amusing anecdote is related to him. His manner of address on such occasions is most impressive, and is generally in the form of a question, which he delights in putting. Owing to his consideration and thoughtfulness for the carver (Mr. Pearce) he is usually silent, until all have been served with their portions. Even then he will seek permission to proceed. The question that came most frequently from his lips was, "How can I do *all* things?" In this way all the meals passed off, his presence making them a delight and pleasure.

The spirit reigning in his house life is most enjoyable and heavenly, owing no doubt to the gracious influence of his loving spirit, which all seem to imbibe. The beams from his cheerful countenance fall upon all alike, he having no favourites. "To have young brethren around me is one of my greatest comforts in my old age," he would often remark.

Three meetings for Bible study are held each week in his home, viz., on Tuesday, Thursday, and Friday, the principal meeting being held on Thursday, which is known as "the District Meeting." His friends being so numerous and his home accommodation limited, led to the dividing up of Barnstaple and its surroundings into districts, consequently the friends living in the districts took their turn in coming to have fellowship at his home. Tuesday and Friday evening meetings.



*Mr. Robert Chapman, Barnstaple.*

are for those residing in the home. The subject for study on Tuesday is generally left for anyone to suggest, whilst Friday evening is spent in reviewing the subject taken for the district meeting. In this meeting Mr. Chapman is seen in his best form, his faculties being especially active, and his interest so keen and so well maintained throughout. The meeting is opened by singing a hymn, then usually Mr. Chapman leads in prayer. Mr. Saunders (who is responsible for the meeting owing to Mr. Chapman's advanced age) then reads the portion of Scripture to be studied, following with a brief exposition of the whole. Then Mr. Chapman and he will together enlarge on the subject; following this, the meeting becomes somewhat conversational. Such times were mutually helpful, all obtaining food for prayer and meditation. The meeting ended by some brother offering prayer.

He says of his home: "This home is an open one for any believer whom the Lord may send. I neither arrange the time for their coming nor leaving; my heavenly Father sees to that." Friends visit and stay with him who are connected with many denominations. He lodges, feeds, and instructs them in the Scriptures free of all charge: a beautiful carrying out of John 13. 34, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another."

For nearly four years previous to my visit I had heard of Mr. Robert Chapman and his home and work, which created a longing in my mind to go and stay with him a while. As time advanced, two of my friends (a lady and gentleman) visited him, remaining about a week. About 18 months subsequently, my way was open to visit him, receiving beforehand a most kind invitation. I may here remark that both of my friends, as well as myself, were quite unknown to him previous to our visits; nor were we in fellowship with any of the assemblies connected with the one he attends, but we were made heartily welcome nevertheless.

The rules of his house are simple and few. The chief one in Mr. Chapman's estimation, and this he usually gives personally in a most cheery manner to all fresh comers, is: "After you pass the threshold of the door, and you find you are not at home, remember, no forgiveness!"

His homes, three in number and of medium size, are situate in the poorest part of Barnstaple, all near together. In one he has lived for over fifty years. These three houses form the

## *Recollections of a Visit to*

homes in which he and his friends reside. Each home is well but neatly furnished. Comfort appeared to be the main feature of his generous heart when furnishing.

He always keeps a well supplied and excellent table, the simple and wholesome luxuries of Devon cream and junkets being frequently visible for consumption. After 7 a.m. breakfast, the household, including the servants, assemble in the dining-room for family worship, which consists of singing a hymn, then Mr. Chapman reads a portion of Scripture and expounds it, and closes by prayer. After noon meal, a hymn is again sung, Mr. Chapman always joining in very heartily, and closing by prayer. After tea, family worship is again held, conducted as in the morning, with this distinction, the psalms are always taken.

A great many friends come and go throughout the year ; the number staying in the house is ever varying—5, 10, 15, and even 25 have been accommodated. In addition to this, during the week there would be many callers who would remain either to dinner or tea. Foreign and home missionaries, with their wives, always find a welcome and a resting-place from their toils beneath the roof of this gracious, hospitable, and beloved servant of God. In addition to this, between 30 and 50 friends come every Thursday to take tea with him, and remain for the Bible reading conducted in the home. The day on which any friends are expected to arrive from a distance you could hear him praying for travelling mercies to them during family worship, and his mind never rested until their safe arrival in his presence.

His welcome to all who came, either to stay for a time or to pay a flying visit, was most gracious and warm. I can hear his loving voice even now exclaiming : “ I'm delighted to see you, yes, delighted to see you. Welcome, my dear brother ! ”

As a man of daring faith, he also ranks among the foremost. The following is one of many incidents which will serve to illustrate this. It is recorded of him that on his first visit to Spain his friends kindly subscribed a considerable sum and presented it to him in the form of a cheque, but whilst the ship was on its way he leaned over the side of the boat and tore it to pieces, exclaiming, in magnanimous faith, “ Now I shall be entirely dependent upon God.” I often heard him say, “ I am constantly on the watch against unbelief.” This watchfulness, accompanied by his constant intercession, is probably the secret of his marvellous yet childlike faith in God.

*Mr. Robert Chapman, Barnstaple.*

From the foregoing it will be seen that his expenses in his three homes must be considerable. To meet this constant expenditure, this man of faith relies upon, and speaks only to his God. He has never begged; he feels that to do so would be to dishonour God. He never advertises his work, nor does he make its needs known, even to his friends; but away quiet and alone in his room with God, he pours out his soul to Him who has said, "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you."

It must not be supposed that he has had no trials of faith in this direction because of his silence before his friends; but he would tell you, to strengthen your faith if he were asked concerning them, "I have frequently been severely tried in my faith, but the Lord in His own gracious time has sent the means." "Why," he would add, "without trials of faith we should all be ruined."

He often says, "I cannot go about preaching now, but I can intercede for others." This he is ever doing. In the morning for hours, and at noon and night, his life seems to be one unbroken chain of prayer. Requests for prayer come from all parts, and his friends in his home are ever gladdening his heart by coming to him with some special request. When he hears of any sick and suffering, he is moved with compassion, and intercedes. His daily prayer list must be very great. He prays much in secret for blessings on the preached Word in Barnstaple and the villages, yea, and the world over.

His love and admiration for the Scriptures is unbounded. He frequently would say, "I live in my advanced age to commend the Scriptures to my brethren." One of his principal methods to rivet home certain portions of God's Word to our hearts was, he had a happy way of quoting the first clause of a portion, such as "Let patience have her—" then wait for its completion from one of his friends; when forthcoming, "perfect work, that ye may be perfect and entire, wanting nothing" (James I. 4), he would often repeat what was said twice or thrice with emphasis, usually adding some helpful words of interpretation which served to minister comfort and grace to our hearts. Not only is his love intense, but his knowledge of God's Word profound, and his gift of teaching remarkable. All this is the outcome of 70 years' close and unbroken study, under the guidance of God's Holy Spirit, assisted by a life of persistent fellowship with the Father and with His Son Jesus Christ. In expounding, his delivery is

*A Visit to Mr. Robert Chapman, Barnstaple.*

forcible and clear, and his memory for quoting passage after passage is remarkable for his age. I used to think, as I sat listening, I would much rather hearken to Mr. Robert Chapman expounding God's Word than the most gifted Hebrew and Greek Doctor of Divinity that could be found.

The Bible was the only book I ever saw him study. I never saw him with a newspaper or magazine—he cared little for such things. His passion for the Scriptures caused every other book to sink into insignificance. He remarked one day at dinner, "The Bible is becoming quite a new book to me." Sitting at meals or speaking with one, his lips were ever pouring forth "rivers of living water." In his early morning walk he was generally accompanied by two or three friends staying in his home. I overheard him say to his little company on one occasion, "We *have* a great High Priest at the right hand of God, and if we sleep, He does not." Yes, he loves to pass on God's Word, and if he met one of his friends anywhere, he would generally give them a text of Scripture for meditation.

The grace of God has shed abundant love in his heart, and especially for those under his roof. He speaks of his friends in a playful way as prisoners, and when any desire to leave for the day on a visit, their custom is to ask for a ticket-of-leave. Needless to say, he never refuses it. His sympathy and love go out to God's children everywhere. He speaks of those known as "Exclusive" brethren as "the dearly beloved and longed for, whose consciences refuse my fellowship and defraud me of theirs." The language of one of his hymns fittingly expresses his love for the saints, apart from their condition of heart :

"Thy brethren, Lord, are my delight,  
I love them strong or weak ;  
They are all precious in my sight,  
The froward with the meek."

His whole life is spent in doing his brethren service, either by intercession, or counsel, or hospitality, &c. ; and not alone in the weightier, but in the smaller matters of life his unselfishness and thoughtfulness are ever manifested.

*✎* The completion of this visit, with some Choice Anecdotes concerning Mr. Chapman, and more of his Choice Sayings, collected during the visit, will (D.V.) follow in next number, and published in Booklet Form complete with Photograph at 1d., 1s. per dozen, 7s. per 100, post free.

Any having more Facts, Letters, Choice Sayings, &c., might communicate with the Publishers, PICKERING & INGLIS, Glasgow.

The interesting address by J. Hixon Irving: "Revival Reminiscences," by Wm. Shaw; "Does Tract Distribution Pay?"—IV., &c., are held over.

## MORE CHOICE SAYINGS

By ROBERT C. CHAPMAN, Collected during this Visit.

THE first sigh begotten by the Spirit of God in the heart of an unsaved sinner is the commencement of a life of eternal communion.

I am constantly on the watch against unbelief.

Our first aim and duty must ever be to glorify God and to please Him.

Worship, walk, work. (Set forth in Psalm 101. 1, 2, 6.)

Begin and end always with pleasing God.

Every child of God should begin his day with the *fulness* of Christ, not with his *wants*.

What Christ the head is the *members* are to God.

We cannot have joy and happiness without uprightness of heart, and this uprightness of heart must be in conformity with the Word of God, but we can have salvation without joy and happiness. The above saying was the outcome of a question asked, "Ought not God's children to be happy?"

The natural man knows nothing of self-condemnation.

The self-will of man rejects the sovereignty of God.

The natural man brings God to the bar of his own judgment.

How *could we* without trials of faith prove the fulness of Christ?

The world's greatness is rather to be shunned than prayed for.

Some are going the filthy side of the broad road to destruction, whilst others are going on the clean side of the broad road.

The Christian farmers of this country are in the best of circumstances, for those are my best circumstances that best serve to try faith, to check self-will, and help humility.

The hooks of this world please, but don't satisfy.

The natural man thinks he has a *right* to God's mercies, but he has only a right to condemnation and punishment.

If our high and heavenly calling was laid to heart, there would be a conversion of the children of God.

Let us think a little in the way of self-examination. Do I from day to day and hour to hour lay it to heart that I am "risen with Christ"? In point of place I am *here*, but let me behave myself according to my high and heavenly calling. In the eye of God I am risen. Let me, then, set my heart on Christ; I shall be then *with Him* in heart and affection.

The proper business of the child of God is to *please* his Father.

The common fault of God's children is ending with assurance of salvation.

A tender conscience will quickly see a fault in themselves when others do not.

## "G O D S P E E D."

GOD SPEED! What does it really mean?  
'Tis a wish expressed at parting  
By those who stay to those departing,  
And it means much more than any of us dream.

GOD SPEED! At what rate does *He* go?  
Fleeter than wind, swifter than lightning's blaze  
Flashing athwart the tempest-driven haze;  
But, sometimes, GOD SPEED means DEAD SLOW.

T. B.

---

### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

#### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

13th July.

*Read* Acts 14. 1-18.

*Learn* Romans 2. 4.

### THE LAME MAN OF LYSTRA.

An attentive hearer—Faith apparent—Faith's reward—Mistake of the multitude  
—Nature's witness to the true God—Rejected and maltreated.

PAUL and Barnabas having been driven from Antioch by the opposing Jews, came to Iconium, about 75 miles south-east of that place. Here the missionaries "so spake" that a great multitude believed. The city was greatly stirred and divided, part for and part against the preachers; the unbelieving Gentiles and Jews were, however, united in one "assault," ready to stone them. Paul and Barnabas then fled to Lystra, a city about 18 miles south-west of Iconium, a pagan city, with very few Jews, if any, living in it; we do not read of any synagogue in the place; there the chief scene of our lesson is laid.

THE PREACHING AND THE ATTENTIVE HEARER. A certain man without power to walk sat, and listened as Paul told of Jesus, but if the man's feet were bad his ears were all right, and the wondrous story of the life, death, resurrection, ascension, and coming again of the Saviour fell into a receptive heart (Acts 16. 14; Rom. 10. 17).

FAITH SHINING IN THE FACE. As the preacher went on he saw that which has often cheered preachers and teachers since, a countenance enlightened with such appreciation of the word concerning Jesus that it was evident he "had faith to be healed" (Greek, "to be saved"). This was a greater miracle than that which followed, even as the saving of the soul is greater than the healing of the body (Matt. 18. 9).

## Notes on Bible Lessons.

**THE MIRACLE AND THE MISTAKE.** The poor, lame man heard, stood, leaped, walked—an instant and a perfect cure. The people recognised the supernatural character of the cure, yet judged of it according to their superstitious traditions, and claimed it for their false gods; the priests were not slow to make use of it, seeking to glorify their deities, Jupiter and Mercury. Paul and Barnabas seemed to them incarnations of the gods on account of this one good deed; how many Jesus did, and yet His divinity was disallowed (John 5. 36; John 10. 38).

**A PROTEST AND A PROCLAMATION.** "We are men like yourselves," cried Paul, "of like passions"—passions meaning not temper, but suffering—subject to human needs, and mortal. If good and wonderful things are done, it is for the purpose of leading you to God, the source of all good, who, even to a world that walked in "their own ways," bore constant witness to His character in doing good and supplying His creatures' need (Psalm 19.; Rom. 1., &c.).

**REJECTION OF THE AMBASSADORS AND THEIR MESSAGE.** The people, like those of Jerusalem (Matt. 21. 8, 9, and Luke 23. 23), were all too easily "persuaded," and joined in stoning Paul, the man they so shortly before would have worshipped.

20th July.

Read Acts 15. 5-29.

Learn Eph. 2. 8, 9.

### AN IMPORTANT COUNCIL.

Christ *and* Moses, or Jesus only—A discussion and dissension - Willing to be put right—Salvation by works or by grace—Peter's testimony—All saved in one way.

**AFTER** their departure from Lystra the Apostle Paul and Barnabas visited various places preaching and teaching, and returned to Antioch, from which place they had started with the recommendation of the Church there. To the Church they "rehearsed all that God had done with them," especially the work of grace among the Gentiles. This opens the question which is the central theme of our lesson—a most important question—as to the true ground of salvation, whether it is o grace alone or a combination of grace and law.

**THE MEN WHO RAISED THE QUESTION.** Fresh from Judea with theories and thoughts, slow to learn, as Peter was (Acts 10), God's mind about Christ, and with very crude conceptions of the completeness of Christ's work; limited and bound by the traditions of the nation to which they belonged, these taught Christ *and* Moses as Saviour.

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

**SEEKING HELP IN TROUBLE.** The Antioch disciples wisely referred the matter to those who had more light, and sent Paul and Barnabas, with others, to confer with the apostles and elders at Jerusalem. Thus gracious ones will act, and be willing to be set right by those who better know the mind of God.

**THE PHARISEES' WAY OF SALVATION.** These were "believers," so that in some fashion they had faith in Jesus and His atoning work, but it seemed to them too free and broad to say that a heathen Gentile man could be saved and blessed by "only believing," and freely

## *Notes on Bible Lessons.*

by grace without works (Rom. 4. 5). They said. "The 'Gentiles must be circumcised, and keep the law." This is a sad mixture, not yet ceased to be preached, and completely obscures the plain Gospel.

**PETER'S NOBLE TESTIMONY.** Plainly and unmistakably Peter declared: "God used me to open the door of faith to the Gentiles. He, knowing their hearts, gave them the Holy Spirit; *as unto us*, God made no difference between us and them, and that without circumcision and apart from law-keeping." These things God did, thus by action making clear doctrine. "Yes," the apostle said, "we shall be saved even as they;" clear enough this declaration that apostles, elders, and all others are saved in one way (Acts 4. 12).

27th July.

Read 2 Samuel 9. 1-13.

Learn Ephes. 2. 13.

### **DAVID AND MEPHIBOSHETH.**

Faithful and true friendship—The covenant of love—The rejected one embraced—The rejected one enthroned—The heavenly kindness shown on earth—The unworthy and impotent objects of kindness—At the King's table for ever.

**T**HERE is no sweeter or simpler story, brimful of Gospel allegory, to be found on sacred page than the one before us now. A few of the points only can, in the space allowed, be noted here.

**THE UNION OF HEARTS.** In 1 Samuel 18. 1-4 we read of the heart action out of which the story rises. Jonathan loved David "as his own soul," and in 1 Samuel 20. 13-17 is recorded a covenant made by Jonathan with David which covered, not only their own life-time, but that of their houses for ever. In this covenant we get first the expression "the kindness of the Lord."

**THE KING'S MEMORY.** Firmly established on his throne, David's heart was moved toward the old love and the old covenant. "The kindness of God" was the terms of the bargain, an unlimited quantity, and to be bestowed, not on account of the recipient's condition or position, but solely and only "for Jonathan's sake."

**SOUGHT FOR, FOUND, AND BROUGHT.** The "house of Saul" was overthrown and almost extinct. Saul had been David's inveterate enemy, yet it was of this family the King would make the subject of kindness like God's (Rom. 5. 8, 10). This subject had to be searched for, and was found at Lode-bar, a poor cripple, lame in both feet. David sent and "fetched" him, and brought him to himself—this is pure Gospel (1 Peter 3. 18).

**THE FAR-OFF MADE NIGH.** In his royal grace David showed God's kindness in bringing Mephibosheth to himself into his own presence, and to sit at his table, and that for all his days (John 17. 24). Beautiful type of the position and prospect of all who are subjects of divine grace.

**THE ESTIMATE OF SELF.** "A dead dog." unworthy of the King's notice; true appreciation of grace acts thus. No reason for kindness to me in myself is the heartfelt expression of the believer. "I am a man of unclean lips." said Isaiah; "I am not worthy," said the prodigal; "I am the chief of sinners," said the Apostle.

**PROVISION MADE, ALL NEED SUPPLIED.** Poor, lame Mephibosheth had his inheritance bestowed upon him, and a retinue of servants appointed to serve him and supply his wants; add to this that his place of residence was the King's palace at Jerusalem, and you have a complete picture indeed (Eph. 1. 3).



## *Notes on Bible Lessons.*

**THE CONTINUITY OF GRACE.** Mephibosheth did eat *continually*, and emphasis is put on the fact that he was "lame in both his feet." David saw Jonathan in that cripple man, and doubtless never wearied of the lame one's deformity "for Jonathan's sake." Oh, how sweet to know a poor sinner can be loved and borne with "for Jesus' sake" (1 John 2. 12; John 16. 27), and wonderful the assurance that this love and grace will last to all eternity.

3rd August.

Read Acts 16. 7-21.

Learn Ephes. 3. 8.

### **THE CALL FROM MACEDONIA.**

Divinely led—Humanity crying for help—God sending help—Help hastening—A prayer meeting and a visitor—A heart opened and a home opened—A different sort of woman helped—Salvation's wide embrace.

**H**ITHERTO the preaching of the Gospel had been confined to Asia, but when Paul and Silas in their journey reached the borders of Mysia, and would have gone inland to Bithynia, the Spirit of Jesus "suffered them not." They therefore, passing through, came to Troas, a seaport on the eastern shore of the Aegean Sea. Here in Troas we find the subject of our lesson.

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

**THE CRY OF THE NEEDY.** At Troas in the night a vision appeared to Paul; before his eyes came the form of a man in appearance, speech, and dress a Macedonian. "Come over and help us," pleaded the man. Notice that, besides the Lord's sending of His servants, there is the cry of man. Many weary souls are longing to hear the Gospel of rest, many burdened sinners are longing for the Gospel of pardon—God's best help is the Gospel (Rom. 1. 16).

**A SPEEDY RESPONSE.** "Immediately" and "a straight course" describe the action of Paul and Silas. This is the true style of Gospel zeal and earnestness. The Father ran (Luke 15), Philip ran (Acts 8. 29), the Seraphim flew (Isaiah 6. 6). God will not keep the needy waiting, nor will His servants.

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

**A HOME FOR THE LORD'S SERVANTS.** Lydia had not only profession and confession, but had such a heart for the Lord that she "constrained" Paul and Silas to lodge with her. The best she had was at their service (Gal. 4. 15; 2 Cor. 9. 12).

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

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**SEASIDE SERVICES** will soon be in operation in various parts of the country, the use of portable black boards, objects, and illustrations serving to attract the children and enforce Gospel lessons. Mr. Walter E. Willy, artist evangelist of Ealing, whose original pictures have often illustrated the pages of *Boys and Girls*, commences a summer campaign at Scottish seashores in AYR on 6th July for two weeks, following on with SALTCOATS for two weeks, PRESTWICK for two weeks, and TROON one week. All who have a heart for the salvation of the young will be welcome as helpers.

**CANVAS TENTS** are also becoming more and more a means of reaching young hearts. The children seem to admire the freedom and openness of these meeting-places. Mr. Alexander Lamb, writing from ARNISTON, where he has pitched a small Tent, says: "We peg away; people slow to come in. Boys and girls from 8 to 16 pack the Tent nightly."...Forbes M'Leod has also had large children's meetings in his Tent at SHOTTS; some have professed faith in Jesus. Mr. John Ferguson is having quite a number nightly in his Tent at EAGLESHAM: some young boys manifesting a deep interest in salvation... Mr. William M'Farlane writes from his Tent at BLACK DOG: "Small meetings for adults, but children's meetings well attended. Some of the children have professed Christ."

**NEW SUNDAY SCHOOL.**—Mr. G. R. Snaith, of Kirby Stephen, asks workers amongst the young to unite in prayer and praise for the Fatherly care and blessing bestowed on two sons in Africa. The eldest recently arrived in DURBAN (South Africa), and has commenced a Sunday School. On the day of opening 12 scholars attended. Pray that many in early life may be led to accept Christ as their Saviour.

**ENCOURAGEMENT IN ITALY.**—Miss Luff and Miss Barnett, who are labouring at Fojano amongst the children of the sunny clime, find that the Gospel getting into the young hearts is causing sunshine there, showing that the Saviour's words, "Suffer little children to come unto Me," are being carried home by the Spirit in all climes.

**ESSENTIALS TO SUCCESS.**—Mr. J. Hixon Irving has kindly written out the address on this subject which he gave in Bothwell, but owing to the interesting "Notes of a Visit to Mr. R. C. Chapman," who was taken home on 12th June, aged 99½ years, and who all his life took a warm interest in young folks, we have held over the notes for a future number.

**THE FAVOURITE CHILDREN'S PAPER.**—That 32,000 copies of last number were actually put into circulation certifies what many have assumed, that the bright papers and good pictures have steadily won their way into the hearts of the young, and placed *Boys and Girls* as the favourite; that the current number contains, *The Price of Peace*, by HyP., with pathetic picture of maidens at grave of dead heroes and photos.; *An Oldham Lad's Conversion*, with portrait; *Down the River*, one of artist evangelist Willy's clever sketches and articles; *Preaching on the Battlefield*, with original drawing; *Peace Proclaimed*, by W. Luff; *A Liberal Supper*, chalk-talk and sketch, by T. R. Dale, &c., will confirm the assumption that it is the favourite. Halfpenny; 6d. per dozen, post free.

**TRACT BANDS** wanting messages telling of Man's Ruin and God's Remedy, brightly illustrated, clearly printed, neatly trimmed, at lowest rates, should write for samples and prices to the actual producers—**PICKERING & INGLIS**, 73 Bothwell Street, Glasgow.

*Outlines of Scripture Studies.*

**"I WILL REPAY."**

I will repay—Reward Luke 10. 35  
 I will repay—Recompense Phile. 19  
 I will repay—Retribution Ro. 12. 19

T. D. W. M.

**THE SHEPHERD.**

The Good Shepherd - John 10. 11  
 The Great Shepherd - Heb. 13. 20  
 The Chief Shepherd - 1 Pet. 5. 4

H. D.

**TWELVE "EXCEPTS" IN JOHN'S GOSPEL.**

- |    |  |             |          |   |   |           |
|----|--|-------------|----------|---|---|-----------|
| 1  | Except God be with him                                 | -           | -        | - | - | John 3. 2 |
| 2  | Except a man be born again                             | -           | -        | - | - | " 3. 3    |
| 3  | Except a man be born of water and of the Spirit        | -           | -        | - | - | " 3. 5    |
| 4  | Except it be given him from heaven                     | -           | -        | - | - | " 3. 27   |
| 5  | Except ye see signs and wonders                        | -           | -        | - | - | " 4. 48   |
| 6  | Except the Father . . . draw him                       | -           | -        | - | - | " 6. 44   |
| 7  | Except ye eat the flesh of the Son of Man              | -           | -        | - | - | " 6. 53   |
| 8  | Except it were given unto him of My Father             | -           | -        | - | - | " 6. 65   |
| 9  | Except a corn of wheat fall into the ground and die    | -           | -        | - | - | " 12. 24  |
| 10 | Except it abide in the vine                            | -           | -        | - | - | " 15. 4   |
| 11 | Except it were given thee from above                   | -           | -        | - | - | " 19. 11  |
| 12 | Except I shall see in His hands the print of the nails | John 20. 25 | A. Y. B. |   |   |           |

**GOD'S DEALINGS WITH HIS SON.**

**I. GOD SENT HIS SON**

To heal the broken-hearted Lu. 4. 18  
 To preach deliverance - Lu. 4. 18  
 To give sight to the blind - Lu. 4. 18  
 To set at liberty captives - Lu. 4. 18  
 To save the world - Jno. 3. 17  
 To be the Saviour - 1 Jno. 4. 14

**II. GOD BRUISED HIS SON.**

Bruised for our iniquities - Isa. 53. 5  
 It pleased the Lord to bruise  
 Him - - - - - Isa. 53. 10  
 He was delivered by God - Acts 2. 23  
 Made His soul an offering  
 for sin - - - - - Isa. 53. 10  
 Smite the Shepherd - Zech. 13. 7  
 Why hast Thou forsaken  
 Me - - - - - Ps. 22. 1

**III. GOD RAISED HIS SON.**

This Jesus God raised up - Acts 2. 32  
 Whom God hath raised up Acts 2. 24  
 God raised Him from the  
 dead - - - - - Acts 3. 15  
 Raised Him the third day Acts 10. 40  
 He raised Him from the  
 dead - - - - - Eph. 1. 20  
 God hath raised . the Lord 1 Cor. 6. 14

**IV. GOD SEATED HIS SON.**

Set Him at His own right  
 hand - - - - - Eph. 1. 20  
 Sit Thou at My right hand Ps. 110. 1  
 Sit on My right hand - Heb. 1. 13  
 Sat down on the right hand Heb. 1. 3  
 Who is set on the right hand Heb. 8. 1  
 Sat down at the right hand Heb. 12. 2

J. A.

**GOD'S PROTECTION.**

The peace of God, which passeth all understanding, shall  
 GUARD your hearts - - - - - Phil. 4. 7, R.V.  
 He FOUND him . . . He led him . . . He INSTRUCTED  
 him, He KEPT him as the apple of His eye - - - Deut. 32. 10  
 The Lord will GO BEFORE you - - - - - Isa. 52. 12  
 The glory of the Lord shall be thy REReward - - - Isa. 52. 12 ; 58. 8  
 The Lord is ROUND ABOUT His people - - - - - Ps. 125. 2  
 The Eternal God is thy refuge, and UNDERNEATH are the  
 everlasting arms - - - - - Deut. 33. 27  
 His banner OVER me was love - - - - - Cant. 2. 4  
 With favour wilt Thou COMPASS him as with a shield - - - Ps. 5. 12  
 WHAT A CIRCLE OF LOVE !  
 J. A. W.

## Outlines of Scripture Studies.

### TRIPLETS IN ROMANS 5.

<p>Ver. 1. Peace with God,              " As to the <i>past</i>."          „ 2. Access into this <i>Grace</i>,              " Our <i>present</i> standing."          „ 2. Hope of the <i>Glory</i>,              " Our <i>future</i> prospect."  <i>Faith</i> in ver. 1. <i>Hope</i>, ver. 2.              <i>Love</i>, ver. 5.  <i>Patience, Experience, Hope</i>, ver. 4.          Ver. 1. Peace with God. 5. Love              of God. 11. Joy in God.          V. 2. Rejoice in hope of the Glory.</p>	<p>V. 3. Rejoice (or glory) in Tribula-          „ 11. Rejoice (or joy) in God. [tion.          In verses 6 and 7 we have—An  <i>Ungodly, Righteous, and Good</i> man.          Christ died for the Ungodly, ver. 6.          Christ died for Sinners, - - ver. 8.          Christ died for His Enemies, vr. 10.          God, in ver. 1. The Holy Ghost,              ver. 5. Lord Jesus Christ, ver. 11.          Grace in ver. 15. Abundant Grace,              ver. 17. Superabundant Grace,              ver. 20. J. M. H.</p>
--	---

### IN THE SPIRIT.

1. As *Warriors*. Walk in the Spirit. "Walk in the Spirit and ye shall not fulfil the lust of the flesh" (Gal. 5. 16).
2. As *Redeemed Ones*. Continuing in the Spirit. "Having begun in the Spirit," &c. (Gal. 3. 3).
3. As *Suppliants*. Praying in the Spirit. "Praying always with all prayer and supplication in the Spirit" (Eph. 6. 18).
4. As *Worshippers*. Worship God in the Spirit. "Which worship God in the Spirit" (Phil. 3. 3).
5. As *Brethren*. Love in the Spirit. "Declared unto us your love in the Spirit" (Col. 1. 8).
6. As *United Ones*. Access in the Spirit. "Have our access in one Spirit" (Eph. 2. 18, R.V.)
7. As *Obedient Ones*. Live in the Spirit. "If we live in the Spirit, let us," &c. (Gal. 5. 25). F. E. M.

### GOD'S CLAIMS.

<p>"What doth the Lord thy God require of thee" (Deut. 10. 12).</p> <ol style="list-style-type: none"> <li>1. As Creator—              The earth - - Psa. 24. 1, 2              Our worship - Acts 17. 22-31              Our trust - - I Pet. 4. 19</li> <li>2. As Lord—              Our loving obedience - - Deut. 10. 12                  <i>c.f.</i> Rom. 5.5</li> </ol>	<ol style="list-style-type: none"> <li>3. As Redeemer—              Our body - - I Cor. 6. 19-21                  Rom. 12. 1              How God's claims are received—</li> <li>1. In Rebellion.              "Who is the Lord, that I should obey His voice?" Ex. 5. 2.</li> <li>2. In Faith.              "Who is he, Lord, that I may believe on him?" John 9. 35-38                  G. E. M.</li> </ol>
---	--

### TEN THINGS THAT BELONG TO GOD.

<ol style="list-style-type: none"> <li>1. Interpretations - Gen. 40. 8</li> <li>2. Secret Things - Deut. 29. 29</li> <li>3. Vengeance - - Deut. 32. 35</li> <li>4. Salvation - - Psa. 3. 8</li> <li>5. Shields of the Earth Psa. 47. 9</li> <li>6. Power - - - Psa. 62. 11</li> <li>7. Mercy - - - Psa. 62. 12</li> <li>8. Righteousness - Dan. 9. 7</li> </ol>	<ol style="list-style-type: none"> <li>9. Forgiveness- - Dan. 9. 9</li> <li>10 The issues from Death Ps. 68. 20</li> </ol> <p>These ten things belong exclusively to God, and there is only one thing in the Scripture said to belong to us, and that is—          CONFUSION OF FACE (Dan. 9. 8).          T. B.</p>
---	--

*Brief Records of Servants of God.*

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15. 58).



J. JEWELL PENSTONE.

## ANOTHER PATRIARCH CALLED HOME.

JUST a month before the passing away of the venerable patriarch, R. C. CHAPMAN, of Barnstaple, on 12th June, whose portrait we gave last month, and whose Select Sayings, &c., we continue this month, there passed away in London another aged servant of Christ in the person of JOHN JEWELL PENSTONE, an able Bible scholar and Christian poet.

From the time of his conversion to God, while quite a young man, he continued to serve the Lord diligently. The record of his life was truly the history of the (so-called) Brethren. Taking a prominent part in the revival of the early "forties," he was intimately associated with Robert and John Howard in the work of God at Tottenham. From the opening of Brook Street Chapel he continued to be closely associated with the work of God carried on there, and afterwards at Bruce Grove Hall. While he was known and loved all over the country, the Tottenham meeting had a special place in his affection.

An incident in his early Christian life is worth recording for the benefit of young preachers (and many old preachers too). When he commenced to preach the Gospel, he used to fear he would soon lack subjects for his discourses, and he was led to communicate his fears to a converted relative, who was then a prominent member of the Society of Friends. The advice received was, "Let the Book speak to thee, Johnnie, then thou wilt have no difficulty in speaking to the people." This advice was very closely followed throughout his long and laborious ministry, and was, no doubt, the secret of so much of the success and blessing that attended his work.

There were two things about John Jewell Penstone which even anybody enjoying only a slight acquaintance with him could not fail to notice, viz., a deep reverence for, and knowledge of, the Word of God, and a strong personal loyalty to our Lord Jesus Christ. Very few were better acquainted than he with the history of our English Bible, and probably fewer still had more of its contents committed to memory. Yet it was noticed, and more than ever latterly, that all his Bible-readings had only one object in view, namely, a better knowledge of his Lord and Master, Jesus Christ.

Those who were privileged to know Mr. Penstone in his home life appreciated best his deep, personal loyalty and love to Jesus Christ. All who loved his Master were welcome, and his wealth of experience and knowledge was unreservedly held at the disposal of any who sought advice or counsel. When he said, "I will pray for you," one felt that he was among those

*Another Patriarch Called Home.*

who had power with God and prevailed, and went home from such a visit strengthened and encouraged.

After varied experiences during his long course as a servant of Christ, he returned in later years to the simple, scriptural fellowship of believers which he had learned in his youth, and from which he had, like many others, been drawn aside by a gifted leader. Endowed with a powerful intellect, and gifts which fall to the share of but few, he cast behind him selfish aims and ambitions, let go that which could raise him to merely worldly eminence, and without reserve laid all at the feet of Jesus, content himself to be nothing. He passed into the presence of the One whom he had so often delighted in "exalting" on 12th May, 1902, at the advanced age of 85.

The following verses from "The Servant's Path," written by him long ago, will be a pleasant echo of his voice to those who knew and esteemed him, and may be a word in season to many:

**THE SERVANT'S PATH**

IN A DAY OF REJECTION.

**S**ERVANT of Christ, stand fast amid the scorn  
Of men who little know or love thy Lord :  
Turn not aside from toil ; cease not to warn,  
Comfort, and teach. Trust Him for thy reward ;  
A few more moments' suffering, and then  
Cometh full rest from all thy heart's deep pain.  
For grace pray much, for much thou needest grace ;  
If men thy work deride, what can they more ?  
Christ's weary foot thy path on earth doth trace ;  
If thorns wound thee, they pierced Him long before ;  
Press on, cheer up ! though clouds seem gathering round  
Thy path of service, still 'tis hallowed ground.  
Be not men's servant : think what costly price  
Was paid that thou may'st His own bondsman be,  
Whose service perfect freedom is. Let this  
Hold fast thy heart. His claim is great to thee :  
None should thy soul enthrall, to whom 'tis given  
On earth to serve with liberty of Heaven.  
Sit still before thy Lord as days pass by,  
And show Him all thy overflowing heart :  
He seeks to cheer thee with His loving eye,  
He loves to hear thee all thy thoughts impart ;  
His stores in Heaven are all unrolled for thee.  
Think of such love, and to Him constant be.

A VISIT TO MR. ROBERT CHAPMAN,  
BARNSTAPLE.—PART II.

MR. CHAPMAN'S sympathy and tenderness for the sick were most remarkable; when he heard of any cases of suffering his whole heart went out to them. During my stay a young wife, one of his friends staying in the home, was indisposed for two or three weeks. Her husband would leave the room occasionally on some errand to her. Mr. Chapman on noticing him would always send some comforting passage of Scripture. On one occasion he gave, "We have a Great High Priest who is touched with the feelings of our infirmities;" another day he said to the husband, "Ask your wife if she can tell me what difference there is between *there is* and we *have* a Great High Priest?"

He was quick to observe acts of kindness shown one towards another, and to commend them. One in particular came under his notice, done by one sister in Christ to another, both staying in his home. The former ordered a carriage at her own expense to take the other (who was feeling very unwell at the time) for a drive in the country. During the tea meal he mentioned in a quiet way to the one who had ministered the kindness his delight at such an act, and then added, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." His manner and tone in which he said the words surpass description; it affected me greatly at the time. It always afforded him great pleasure to receive greetings of love and remembrance sent by brethren from far or near through their friends. He always commended promptness in conveying them, saying: "If you had a bag of gold to deliver, you would feel it your duty no doubt to fulfil your commission as soon as possible," adding, "These kind greetings are bags of gold to me."

It is customary for all his friends to ask plenty of questions, especially of a Biblical and moral character; very many that are put are of a difficult and intricate nature, and I used to delight in sitting with him listening to his wise and heavenly sayings and profound answers. It would bring to my mind the Queen of Sheba admiring the wisdom of Solomon, especially because of his answers to her hard questions.

I well remember one day at dinner the conversation was upon our coming state in the Glory. "I shall not be in such a high position as you," one of his lady friends remarked. I shall not easily forget his pained expression; he dropped his knife and fork, his face was tinged with colour, and he said, with great emphasis, "My dear sister, I feel like rebuking you; you do-



*A Visit to Mr. Robert Chapman, Barnstaple.*

not understand the position at all ; we are all members of His Body and one of another, and in the Glory the hand will not make any such reflection because it is not doing the work of the foot ; we shall all be in our right place, and not one member out of place, and we shall be thoroughly satisfied with His arrangement." Scarcely a day would pass without somebody calling to seek his counsel, many coming from afar, and from various positions in life. His judgment is always greatly esteemed, and his fellowship valued and much sought for.

He is intensely interested in foreign missions, the work in Spain being especially dear to his heart, having laboured so faithfully there in preaching the Gospel and distributing the Scriptures, and having visited it on several occasions in simple dependence on the Lord for all his needs. At present a good and blessed work is going on in many parts of Spain, and glowing accounts have been given lately of many Roman Catholics being born of God's Spirit. Many of the missionaries believe that Mr. Chapman's visits there, and constant intercession for Spain, has a great deal to do with the present work, and blessing resting upon it.

During his fifty years' residence in Barnstaple (except within the past few years) he has made a regular practice of visiting at intervals the villages within a radius of 12 to 15 miles around in order to preach the Gospel, the consequence being that great numbers have been brought to God, and many of those villages now have good meeting-houses, and a blessed work for God going on in their midst.

He ever excelled as an open-air preacher ; it has been a great work indeed with him, and one he loved much to do. Often he would be seen standing all alone preaching the Gospel, and a goodly crowd gathered around him as he held forth the precious words of life, many being attracted by his courteous and kind manner shown under all circumstances, thereby gaining the goodwill of all he came in contact with.

The following incident was told me by an aged Christian woman, who said : "Whilst I was living in a situation in the country, Mr. Chapman came to preach in our village. He stood all alone, and people were gathering around him. My master and I stood by the door listening for a little while, and suddenly I thought I would go and get a chair for him to stand upon. My master, observing my movements, said : 'What are you going to do, Mary?' I replied : 'Going to get a chair for that dear, blessed young man to stand upon', for most blessed

*A Visit to Mr. Robert Chapman, Barnstaple.*

truth was pouring out of his mouth. He said, 'Get the very best you can find, Mary.'"

ANECDOTES.

He is a brilliant story-teller, his anecdotes always containing valuable lessons for his hearers. The following delightful and original allegory was related by him to a company of his friends in his ninety-ninth year in his home; unfortunately his charming diction is wanting, so the reader loses much thereby: "Whilst visiting the house of a Christian brother at Clifton, I read the fifth Ephesians. I had just finished reading the twentieth verse, 'Giving thanks always to God,' when one of his daughters remarked, 'I do give thanks, Mr. Chapman, but not always, I fear,' whereupon I remarked, 'There must be some cause; you must have some *little concern of your own in a corner.*' After making this remark I began to turn it on myself, and the following came to my mind:

'Sitting in my rags and filth upon my native dung-hill, the partners three in a great concern beheld me, pitied me, took me up, washed me, clothed me, and took me into partnership. Such was the wisdom, power, and skill of the partners that *everything* prospered, but the conditions of partnership were these—*no wisdom and no will.* Everything went on well with my harp in my hand, but in an evil hour it came into my head to set up a little concern of my own in a corner. I set up my little wheels and had a brass plate put on the door with this inscription: "All manner of earthenware and brittle goods repaired here by Messrs. Self-will, Self-wisdom, & Co." During all this time my harp was hung on the willows, and I could not sing; everything was going wrong with me. I could get nothing but vexation and disappointment. Remember now, my back was turned all this time *against* the great concern, but the partners three in a great concern saw me, pitied me, and then caused the great wheel of *their* concern to roll over mine and put it all in ruins. I beheld, considered, and turned to the partners three, made a full confession, and was received back without upbraiding; and my harp, that had been hung on the willows, was taken in my hand again. Ah! but it yields a music now more deep and more solemn than heretofore.'

The Higher Criticism was alluded to one day at dinner, which brought forth the following allegory from Mr. Chapman:

"One day, whilst walking in the noon-day light of a mid-summer sun, beneath a cloudless sky, I was accosted by a person wholly a stranger to me, who with kind, condescending air made offer to show me the way. I saw in his hand a lantern, in it a lighted farthing candle. Pity checked my rising laughter; so, as gravely as I could, I declined his offer, and went on my way. I was afterwards told his name—Higher Criticism."

This anecdote is dear to him, because it speaks of *great faith in God.* "There was a certain Cornish Methodist preacher

*A Visit to Mr. Robert Chapman, Barnstaple.*

(Billy Bray) who went to preach at a village in Devonshire, called Clovelly. He lodged at the house of a fisherman in humble circumstances, who told him, shortly after his arrival, he had been out all the day fishing, but had taken nothing, and seemed so disappointed at his failure. This man of God, instead of retiring to rest, went to prayer, with the result that in the middle of the night he went to his friend and roused him up, much to the astonishment of the fisherman, exclaiming, 'We must go out fishing'; and so they did, with the result that they obtained a splendid haul of fish."

He told a story from his travels in Spain as follows: "Whilst I was travelling in Spain, some time before any railways had been constructed, I placed my bag, &c., in a kind of caravan, and shortly after was joined by a Roman Catholic priest. There was no third person present. About this time the question as to whether Mary, the mother of our Lord, was a sinner or not was being mooted amongst the Romanists. The Pope brought the matter to a head by asserting she was *not* a sinner, so the matter came up in our conversation; so I said to my friend the priest, Now, hear what the *Word of God says*: 'Mary saith, My soul doth magnify the Lord, and my spirit doth rejoice in God my *Saviour*.' Whereupon I added, How could she rejoice in God her Saviour if she had never sinned? So the priest replied, gravely, 'Quite true, quite true.'" Mr. Chapman further added: "He would not have said that had there been a third person present."

We were looking at James 1. 2. regarding "patience," one day, and Mr. Chapman told the following story, which is a good instance of his spirit of forbearance and fulfilment of Matt. 5 44, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you; and pray for them which despitefully use and persecute you": "Shortly after my conversion a great and unforeseen trial suddenly fell upon me. A certain person took it into his mind to oppose and persecute me in every possible manner. I was *puzzled* by it, for I had nothing but love in my heart for him; but what did I? just gave myself and the trial right over to God, and left it with Him; and I had the joy also of making *repeated intercession* for my opposer. What was the outcome? In time the blessed Lord brought salvation to him and unto his family."

"When I knew Bond Street, London, seventy years ago, it was the principal resort for worldly men. Well, there lived a shoemaker here, a very spiritual and godly man; and regularly

*A Visit to Mr. Robert Chapman, Barnstaple.*

each day he would retire from his business at twelve o'clock to pray for an hour, and he would tell his assistants and apprentices by no means to call or disturb him. One day an earl called, and requested to see the shoemaker, but the assistant remarked, 'He is engaged, and was never to be called at that hour.' 'Not to be called,' said the earl, impatiently; 'Not to be called,' he repeated, and he left the shop angrily. The assistant concluded he would never see him again; but one day, to the astonishment of all, he called at the shop, and requested to see the shoemaker. He had been going to other shops in the meantime, but he had failed to get fit and satisfaction. In his interview on this occasion the earl learnt never to call and wish to see the shoemaker in his appointed hour for prayer."

"Whilst I was walking along in a very lonely place in a certain part of Spain two men came up behind me, and I heard them say, 'He is alone; let us rob him.' I immediately lifted up my heart to God, and sought deliverance; the answer came back at once, and the men left me without further annoyance."

## MORE CHOICE SAYINGS

By ROBERT C. CHAPMAN, Collected during this Visit.

**T**HE more tender in conscience I am, the more tender I am towards the faulty and weak ones.

God could create a thousand worlds, but could not save a single soul without the Cross of Christ.

Speaking of the ungodly: "Their very state of death makes them ignorant of their death."

When a soul obtains peace of conscience through Christ, it then becomes him to make the pleasing God his great business.

The vainglorious spirit of *wisdom* began in the garden of Eden.

The acquisition of knowledge is Satan's snare.

We don't know how great we are *in* Christ.

All the holy angels count it joy and honour to wait on us, yea even the archangels Michael and Gabriel.

---

The account of *A Visit to Robert Chapman* has evoked quite an interest amongst the Lord's people, it recounts in such a simple and real way the remarkable life of this modern patriarch. A brother in the North of Scotland asks for three dozen to hand round assembly in order to stimulate faith. Another in the South of England writes: "I am waiting anxiously for the second instalment of the Visit."

The closing part in next number will contain CHOICE QUESTIONS asked by Mr. Chapman; also MORE CHOICE SAYINGS collected during this Visit.

The whole is issued in book form, with photo of Mr. Chapman, picture of his home, &c. 1d.; 1s. per dozen; 7s. per 100, post free.

*More Choice Sayings by R. C. Chapman.*

If I see my oneness with Christ, I can understand the ministry of angels.

The great mistake so many Christians are making is, after receiving the assurance of everlasting life, there they stop, instead of making the *pleasing of God* the great business of their lives.

It has been my settled duty for many, many years to commence the day not with my *duties*, but with my *supplies*.

Earthly wisdom *rejects* Christ.

Christ is set aside in the hearts of the unregenerate, and Satan is set up instead. He has the place in their hearts and affections that God should have.

---

---

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

10th August.

Read Acts 16. 22-40.

Learn Isaiah 55. 7.

## THE JAILOR'S CONVERSION.

Woman's gain and masters' loss—Unjust judgment—Suffering for Jesus—Happy in prison—God's response—The cry of the awaked—The simple answer—Victory.

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

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

**A HAPPY RESOURCE IN TROUBLE.** Prayer and praise (Psalm 50. 15) is the best way of meeting tribulation. The prisoners listened, and doubtless wondered and feared (Psalm 40), so different the songs of praise from the cry of distress or despair usually heard in a prison.

**A SPEEDY AND MIGHTY RESPONSE.** The Almighty God gave Philippi's jail a shake, and it rocked on its foundation, as He replied to the voice of His servants (Psalm 18. 7). Mighty to deliver, mighty to punish is God (2 Peter 2. 9).

## *Notes on Bible Lessons.*

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

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

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

17th August.

*Read* Acts 17. 1-21.

*Learn* 1 Thess. 19, 10.

### **THESSALONICA, BEREIA, AND ATHENS.**

Carrying the message to the Jews—Using the Scriptures—Jesus in the Old Testament—The world inverted—Berea and its noblemen—Athens, its people and ways.

**H**AVING accomplished so much in Philippi, and established in that place a little and happy company of believers, Paul and his companion Silas passed on to Thessalonica, some distance south-west of Philippi, where we see them at work in the present lesson.

**PAUL'S USE OF OPPORTUNITIES.** “As his manner was” (see Luke 4. 16), the Apostle took advantage of the synagogue (1 Cor. 9. 20), and went in unto them—not waiting till they came to him—and thus reached the Jews there with his message.

**PAUL'S TEXT-BOOK AND THEME.** The Scriptures, with a wealth of reference to a suffering and glorified Jesus (John 5. 39; Luke 24. 27), “opening,” that is “opening up thoroughly,” so that the inner sense is revealed, and “alleging,” that is making affirmation, that what was seen there had its fulfilment in the work of Jesus; in His death, burial, and resurrection.

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

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

## *Notes on Bible Lessons.*

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

24th August.

*Read Acts 17. 22-40.*

*Learn John 14. 9.*

### **PAUL ON MARS' HILL.**

Comprehensive but not complete—The most important awaiting—Meeting the need—God in creation—God in providence—God in government—God in redemption—God in judgment.

**I**N Athens city Paul saw much that moved his soul within him; he saw a man in his most cultivated condition, yet in dark ignorance of the Living and True God and His Son Jesus Christ. He could not quietly rest with such a state of matters around him, so proceeded to speak out what he so well knew. This caused the philosophers to set Paul on Mars' Hill in their midst to hear what he had to say. What Paul said is the subject of our lesson.

**MAN'S BEST RELIGION SELF-CONVICTED.** The Athenians had collected all of religious practices that they thought worth accepting, much of it seemingly good and much of it very bad, yet they, in rearing an altar to **THE UNKNOWN GOD**, plainly confessed incompleteness and dissatisfaction. Paul with great tact lays hold of this admission.

**MAN'S GREATEST NEED SUPPLIED.** "Him declare I unto you" said the Apostle. It is eternal life to "know God and Jesus Christ whom He hath sent" (John 17. 2), and life is the great need of dead ones (Eph. 2. 1, 5). First of all other gifts is the gift of life (Romans 6. 23); all other need of living ones is met in the same way and from the same source (2 Peter 1. 3).

**THE UNKNOWN GOD REVEALED IN CREATION.** He is "God that made the world," the work of His hands declares His glory (Psalm 19. 1; 8. 3; 104. 24; Rom. 1. 20, &c.). This Creator-God is also Jesus, the Lord (see John 1. 3; Col. 1. 16; Heb. 1. 2). God is seen in creation.

**GOD REVEALED IN PROVIDENCE.** "He giveth to all life and breath and all things (Psalm 104. 27, 28). It is good to know God thus as the great Giver—every good and perfect gift cometh from Him (James 1. 17), and, gift of all gifts, He gave His Son (John 3. 16), who gave Himself for all (1 Tim. 2. 6).

**GOD DECLARED GOVERNOR.** He hath "determined the times" and the "bounds of habitation"—time of living and place of abode of men—all are in God's hands. He ruleth (Dan. 4. 35) in heaven and on earth, in righteousness and mercy.

**GOD'S PURPOSE TOWARD MAN.** "That they might seek Him, feel after Him, find Him"—this is Gospel. God wants men to find Him; He knows that this is real blessing. A seeking Saviour for a seeking sinner—God begins the seeking, and moves the needy to seek Him (John 4. 10).

## Notes on Bible Lessons.

**GOD'S COMMAND TO ALL.** Giver to all, Provider of all, Ruler of all, He is also Commander of all, and His command is "Repent," right-about-face "toward God, and faith in Jesus Christ (Acts 20. 21), is the royal command, and salvation the resulting blessing.

**GOD'S APPOINTMENT FOR ALL.** That is, all who can be called "the world"—there are some *in* the world who are not "of the world" (John 17. 16): to these there is no judgment (John 5. 24; Rom. 8. 1); but "men" are appointed to die, and after this "judgment" (Heb. 9. 27).

**GOD'S ASSURANCE TO ALL.** Jesus died and rose again; that which assures the salvation of the believer also assures the judgment of the unbeliever. The appointed Saviour is the appointed Judge—He is one of the two to every son and daughter of Adam's race.

**THREE CLASSES OF HEARERS.** Some mocked, some delayed their decision, some believed—so it was then, so it is now.

31st August.

Read 1 Kings 4. 21-34.

Learn Matt. 12. 42.

### SOLOMON, THE GLORIOUS KING.

An inheritance of glory—A choice of wisdom—An extensive dominion—A great work—A world-wide fame—A glorious name—A happy people—Love the cause of all.

**T**HE story of Solomon, his wisdom, glory, and power, forms a theme typical of the glories of Him who is infinitely greater than Solomon in His person, wisdom, work, and kingdom. It is impossible to tell "the half" of that which it will take Eternity itself to unfold. A few of the points we may in our lesson faintly indicate.

**SOLOMON'S INHERITANCE** (1 Chron. 29. 23, 24). His father's throne and wealth—power and property—all that his father had; as Eliezer said unto Isaac, "Unto him hath he given all that he hath" (Gen. 24. 36). John said concerning Jesus, "The Father loveth the Son, and hath given all things into His hand" (John 3. 35).

**SOLOMON'S CHOICE** (2 Chron. 1. 7-12). God said, "Ask what I shall give thee," and Solomon asked wisdom and knowledge to perform his duties rightly. Everyone has an opportunity to make a choice, good or bad; some choose or accept, when offered to them, the best of all things, namely, salvation in and through Jesus. Remember Moses' choice (Heb. 11. 24, 25); Joshua's choice (Joshua 24. 15); Mary's choice (Luke 10. 42); God's choice (1 Cor. 1. 27, James 2. 5).

**SOLOMON'S WEALTH AND DOMINION** (2 Chron. 1. 15). Silver and gold as plenteous as stones, and princes and mighty men in subjection to the king, indicate a splendour and power typical of the glorious millennial kingdom of our Lord Jesus Christ (Isa. 60, &c.).

**SOLOMON'S WORK.** Prominent act of the king's life was to build the Temple of God, a permanent edifice for God's dwelling-place. The tabernacle had served its purpose, a movable and temporary place of abode amongst a pilgrim people; the temple a type of the settled and permanent. Jesus answers to both, and His work is the antitype of the temple building. In Ephesians 2. 20, 21 we see the spiritual building, and in 1 Peter 2. 5 the priesthood is shown.

**SOLOMON'S NAME AND FAME** (2 Chron. 9. 1). All over the then known world the fame of Solomon spread and his name was known. The queen of far-off Sheba heard of it, and came to see the glory and hear the wisdom, having her own "hard questions" solved and her spirit overwhelmed by the sights she saw. A greater than Solomon (Matt. 12. 42) claims to attract to His greater wisdom and astonish with His fuller glory, "the glory of the only begotten of the Father, full of grace and truth" (John 1. 14); "in whom are hid all the treasures of wisdom and knowledge" (Col. 2. 3).



## Notes on Bible Lessons.

**SOLOMON'S PEOPLE** (2 Chron. 9. 7, 8). Happy people, blessed with a wise and glorious king—"because God *loved* Israel"—raised up to rule and defend. (See John 3. 16, &c.) God gave Jesus to die, and rise again, and reign, and love to men was the root of it all.

7th September.

Read Acts 18. 1-17.

Learn 1 Cor. 2. 1, 2.

### PAUL AT WORK IN CORINTH.

Secular work is sacred—Sabbath opportunities and Sabbath testimony—Jewish rejection and Gentile blessing—Fruit in a barren place—Comfort in sorrow—Galileo the careless.

**L**EAVING Athens and its philosophers, Paul then travelled to Corinth, about two days' journey, or forty miles distant. Corinth was a great commercial centre and a great resort of the Jews. Paul seems to have been for a time alone here, until Silas arrived from Macedonia, and sought out his countryman, Aquila, the tent-maker, and his wife, Priscilla, and abode with them. Our lesson covers a few of the events of that stay in Corinth.

**THE APOSTLE AS A TENT-MAKER.** The Holy Spirit, not without purpose, has left this mark on the sacred page—handicraft is no detriment to spiritual gift—planing wood and making tents, as well as all other honest work, may be sacred work. In that great commercial Corinth, Paul set an example too little followed (Acts 20. 34, 35; 1 Cor. 9. 15; 2 Cor. 11. 7).

**THE APOSTLE AS A WITNESS.** In the synagogue on every Sabbath Paul was found "persuading" and "testifying"—seeking souls for Jesus, weaving tents for Jesus, is the sum of the apostle's early days in Corinth.

**A CRISIS IN PAUL'S WORK.** The opposition was so virulent, and unbelief so determined on the part of the Corinthian Jews, that he solemnly and sadly turned from them to offer the rejected salvation and Saviour to the Gentiles around (see Rom. 11).

**FRUIT IN PAUL'S WORK.** Crispus, the chief ruler of the synagogue, and all his house and many Corinthians, heard, believed, and were baptised. Notice the order so oft repeated, simple and complete (Mark 16. 15, 16).

**ENCOURAGEMENT TO THE WORKER.** Special circumstances have special provision. We read in Romans 9 how much the Apostle longed after his Jew brethren, and it seems fitting that at that solemn crisis, when he had turned from them, he should have fresh courage and confidence ministered to him by his Lord and Master. This is, we believe, the reason for the vision now granted.

**ASSURANCE OF SAFETY AND PROMISE OF SUCCESS.** Our Lord's word was very appropriate and strengthening: "I am with thee." There has been separation from your brethren for My sake; you are not alone, I am rejected with thee as well as with thee in rejection: "No man shall hurt thee." Stories of lions and fires and man-hunts rise up here (Heb. 13. 6). "I have much people in this place." The eye of the Lord was on many a jewel in dark Corinth, whom He would call "His own;" those jewels Paul was there to find and gather together; stones in the quarry to be brought into the building, Paul, under God, to be the builder (1 Cor. 3).

**THE JEWS AND THE JUDGE.** The usual hatred of the Jews became manifest, and Paul again found himself brought to earthly judgment-seat. On this occasion they found themselves before a man who decided he was not there to judge words and names, but to punish wrong-doing and evil. All that was accomplished was that their own chief ruler was beaten and the case dismissed.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Ebenezer Hall, James Street, Bridgeton, on August 23. Lessons for September will be expounded by Messrs. Wm. Inglis, D. Wylie (who will give Illustrated Lesson with class), and John Hawthorn. Time for questions and brief remarks. "Believers' Hymn Book" used. Remember in prayer.

**GOSPEL TENTS** seem to be becoming more attractive to the young folks than to the old, as reports of blessing to young people are more frequent and numerous than adults. At NORTH PERTHURTON a real work among the young has been in progress in connection with the Gospel Camp conducted by Mr. F. A. Glover. Between 100 and 200 young people assemble each evening. Teachers or superintendents who would like to help in this work might communicate with Mr. A. S. Glover, Glaisdale, Taunton...Owing to the hay harvest, the adults were prevented from coming to the Tent Meetings at CHERITON FITZPAYNE conducted by Mr. Wm. Macfarlane, but the Children's Meetings were well attended throughout...Mr. Alex. Lamb writes from ARNISTON, by Gorebridge: "I am practically having Children's Meetings—cannot even rake up a doorkeeper—only every second week, but the Lord has been pleased to let us have tokens of His approval"...Mr. Forbes McLeod is having Children's Meetings regularly in his Tent at SHIELDMUIR, where a number have professed to be saved.

**CORONATION MEETINGS** for children were largely attended on June 26, and many will be repeated on the new Coronation Day, August 9. 788 attended the Coronation Day Tea at Rudmore Hall, PORTSMOUTH.

**SEASIDE SERVICES.**—Mr. Walter E. Willy, Artist Evangelist, writes concerning his visit to AYR: "So far as the weather is concerned, it has been enough to try the faith of the faithful, yet we have had some good meetings on the beach and in the hall; quite a number of young folks, principally the children of believers, have confessed Christ. They are all of a good age, from 12 to 16, and in conversation with them they appear to be very real...He is now in SALTCOATS.

**SHETLAND.**—The children of Whitnass Sunday School and Bible Classes had their treat on Thursday July 17, when things concerning eternity were kept well in view. Not a few in these distant islands have been saved whilst young.

**A SWEET PICTURE.** A friend has just brought us in a photograph of 22 out of 24 big boys and girls who were converted during the eight weeks which Mr. James Forbes spent in KIRKMUIRHILL. We hope to reproduce same for *Boys and Girls*, so that their bright, happy faces may stimulate teachers and superintendents to toil on, knowing that their "labour is not in vain in the Lord."

**A PORTABLE EASEL** for seaside or indoor services can easily be constructed by getting two bamboo poles for uprights, two wooden cross bars for top and bottom of easel; a piece of American cloth fixed over this, and then one or two sheets of ordinary printing paper pinned on to the cloth; two more bamboo poles reaching from the top of the former ones and pointed at the end will adjust the easel to any angle; a camel hair brush, a bottle of black ink, a little practice, and you can interest children by the hour, whilst using eye and ear gates in reaching their hearts with the glad message of salvation.

**SEVEN EGGS IN A NEST.** a Special Lesson by William Luff in *Boys and Girls*, shows how ordinary objects can be used to illustrate Gospel Truth.

## Outlines of Scripture Studies.

### LET EVERY MAN BE

<b>S</b> WIFT TO HEAR,	-	-	-	The EAR in Subjection.
L <b>O</b> W TO SPEAK,	-	-	-	The TONGUE in Subjection.
L <b>O</b> W TO WRATH,	-	-	-	The TEMPER in Subjection. (Jas. 1. 19). T. D. W. M.

#### SEVEN GREAT CLUSTERS

IN JOHN 3. 16.

- 1 The Great God, - "For God
- 2 The Great Love, - so loved
- 3 The Great Company, the world
- 4 The Great Gift, He gave his only begotten Son
- 5 The Great Invitation, whosoever believeth
- 6 The Great Deliverance, should not perish
- 7 The Great Inheritance, but have everlasting life  
H. D-e.

#### THE BREATH OF THE LORD: WHAT IT ACCOMPLISHES.

- 1 The Creation of the World, Ps. 33.6
- 2 The Animation of Man, Gen. 2. 7
- 3 The Inspiration of Scripture (God-breathed), 2 Tim. 3. 16
- 4 The Communication of Power, John 20. 22
- 5 The Origination of Eternal Fire, - - - Isa. 30. 33
- 6 The Destruction of the Wicked, Job 4. 9
- 7 The Formation of Frost, Job 37. 10  
T. U.

### THE PERFECT ONE AND THE PERFECT WILL.

"Lo, I come to do Thy will, O my God" (Ps. 40. 7).

The keynote of this expression is OBEDIENCE:—

- |                                    |  |                                      |
|------------------------------------|--|--------------------------------------|
| 1 Perfecting Obedience, Jno. 6. 38 |  | 3 Acquiescing Obedience, Jn. 5. 30   |
| 2 Satisfying Obedience, Jno. 4. 34 |  | 4 Sacrificing Obedience, Jno. 10. 18 |
| 5 Perfect Obedience, Jno. 14. 31.  |  |                                      |

Although obedient as a Son, His equality and oneness with the Father, and full participation and unity of purpose in the work of redemption, are seen very strikingly in the following sentences:

"I *must* be about My Father's business," Luke 2. 49.

"I *must* work the works of Him that sent Me," John 9. 4.

"The Son of Man *must* be lifted up," John 3. 14, 15.

"I *must* work to-day, to-morrow, and the day following; for . . . the third day I shall be perfected," Luke 13. 33, 32. E. A. H.

### MAN IN THE MIRROR OF THE WORD.

#### THE UNSAVED MAN.

#### THE SAVED MAN.

Carnal Mind,.....Rom. 8. 7....	Mind striving for Gospel. Phil. 1. 27
Blinded Mind, ..... 2 Cor. 4. 4....	Sound Mind,..... 2 Tim. 1. 7
Eye evil, Body darkness, Mat. 6. 23....	Eyes enlightened, ..... Eph. 1. 18
Ear shall be deaf, ..... Mic. 7. 16....	Ear shall hear a word, .... Isa. 30. 21
Ears dull of hearing,.... Matt. 13. 15....	Blessed Ears shall hear, Matt. 13. 16
Mouth near destruction, Prov. 10. 14....	Mouth shall show praise, Ps. 51. 15
Mouth full of cursing,.... Rom. 3. 14....	Mouth speaketh wisdom, Ps. 37. 30
Neck suddenly destroyed, Prov. 29. 1....	Neck laid down for Gospel, Rom. 16. 4
Stiff-necked, uncircumcised, Ac. 7. 51....	Neck like tower of David, S. of S. 4. 4
Heart is deceitful, .... Jer. 17. 9 ...	Heart is a pure heart,.... 2 Tim. 2. 22
Heart—evil thoughts, &c., Mk. 7. 21 ...	Heart pure, fervent,..... I Pet. 1. 22
Feet run to evil, ..... Prov. 1. 16....	Feet are beautiful, ..... Isa. 52. 7
Feet swift to shed blood, Rom. 3. 15 ...	Feet shod with the Gospel, Eph. 6. 15
Do evil with both hands, Mic. 7. 3....	Hands handled the Word, I Jno. 1. 1

## Outlines of Scripture Studies.

### THE GIFT OF ETERNAL LIFE (2 Tim. 1. 9, 10; John 10. 10).

<p><b>ETERNAL LIFE</b> is—</p> <p>The gift of God, - Rom. 6. 23.</p> <p>A gift of Grace, - { 2 Thes. 1. 12. Rom. 5. 8.</p> <p>A twofold gift, - { John 3. 16. 1 Tim. 2. 6. Eph. 5. 2.</p>	<p style="text-align: center;"><b>AN UNLIMITED GIFT.</b></p> <p>Christ gave Himself a ransom for all, - 1 Tim. 2. 6, 4.</p> <p>He is the Saviour of all, 1 Tim. 4. 10.</p> <p>In Him all shall be made alive, - 1 Cor. 15. 22.</p> <p>He is not willing that any should perish, - 2 Pet. 3. 9.</p>
---	--

#### THE RECIPIENTS.

Whosoever will, - - - -	- Rev. 22. 17.
Whosoever that believeth, -	John 3. 15, 16; 6. 47.
Him that cometh unto Me, -	John 6. 37. E. A. H.

#### THE BEST TEXT IN THE BIBLE.

Out of the 31,373 verses in the Bible, John 3. 16 has doubtless been more used of the Spirit in leading sinners from darkness to light than any other single passage of Scripture. Here are seven of its wonders:—

God - - - - -	- Almighty authority.
So loved the world - - - - -	- Mightiest motive.
That He gave His only begotten Son, -	- Greatest gift.
That whosoever - - - - -	- Widest welcome.
Believeth in Him - - - - -	- Easiest escape.
Should not perish - - - - -	- Divine deliverance.
But have everlasting life. - - - - -	- Priceless possession.

“O Lord, . . . Thou hast done wonderful things” (Isa. 25. 1). HYP.

#### GOD'S BEAUTIFUL ORDER as Revealed in 1 Corinthians.

1. The Gospel, - ch. 9. 16.
2. Baptism, - - - - 10. 2.
3. The Lord's Supper, - 11. 23.
4. Spiritual gifts, - - 12. 1.
5. The power for ministry, 13. 1.
6. Gift in exercise, - 14. 31.
7. The Lord's coming, 15. T.B.

#### CHRIST OUR ALL.

1. Look unto Me, - Isa. 45. 22.
2. Come unto Me, - Mat. 11. 28.
3. Learn of Me, - Mat. 11. 28.
4. Abide in Me, - John 15. 4.
5. Lovest Thou Me, John 21. 15.
6. Follow thou Me, John 21. 22.
7. Watch with Me, - Mat. 26. 48.

#### THE SONGS OF DEGREES: Some of their Lessons.

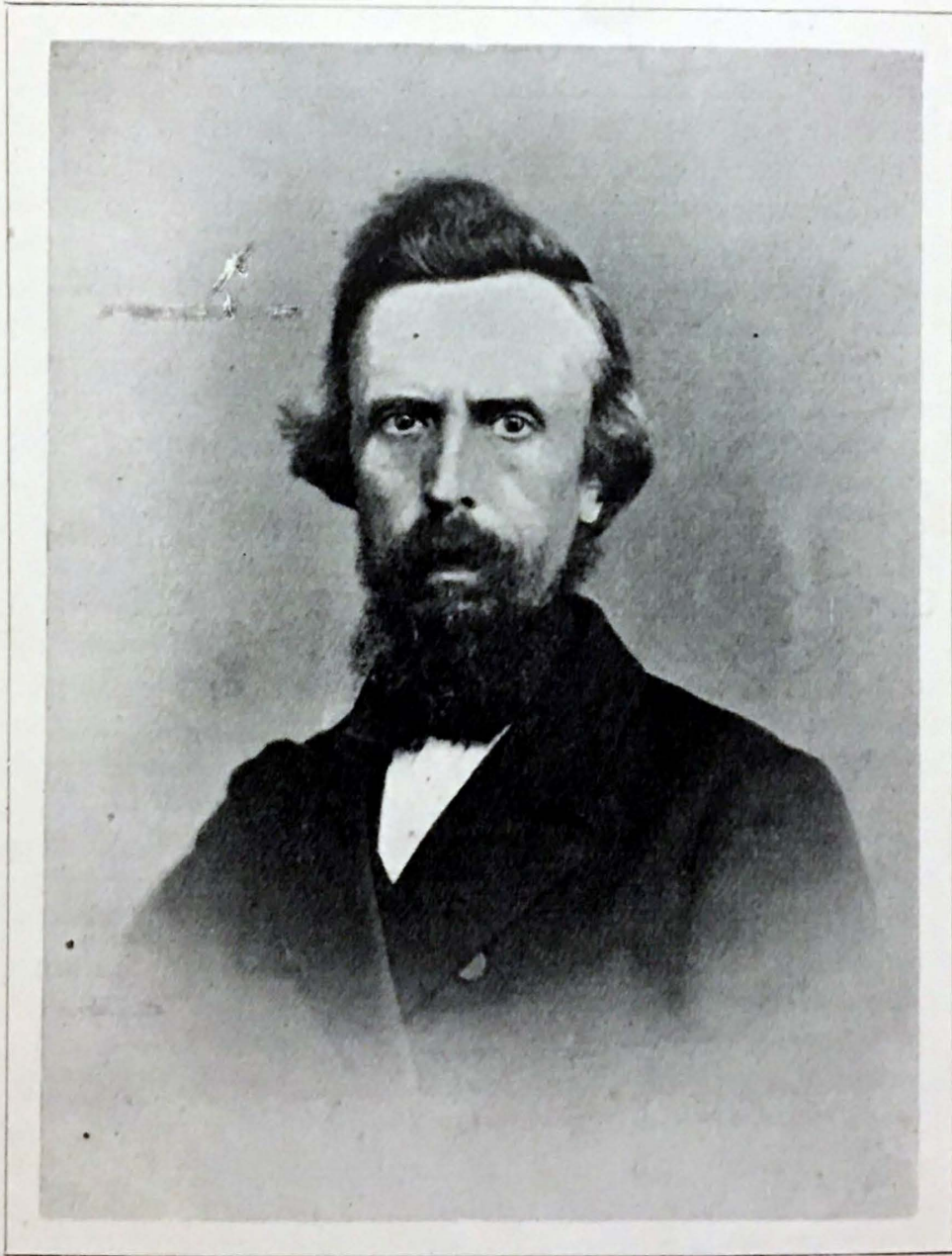
Psalms cxx.—cxxxiv.

cxx. 1.	Distress, - - - -	“I cried.”
cxxi. 2.	A Deliverer, - - -	“My help cometh from the Lord.
cxxii. 1.	Gratitude, - - - -	“Let us go into the house of the Lord
cxxiii. 1.	The servant attitude,	“Unto thee lift I up mine eyes.”
cxxiv. 1.	Victory over enemies,	“The Lord was on our side.” [Israel.]
cxxv. 1-5.	Faith brings peace, -	“Trust in the Lord”—“Peace upon
cxxvi. 1-3.	Great things, - - -	“The Lord turned”—“hath done.”
cxxvii. 1, 2.	Dependence, - - - -	“The Lord build, keep, giveth sleep.”
cxxviii. 1-4.	Fear, subjection, satisfaction, happiness.	
cxxix. 4.	Afflictions, - - - -	“The Lord is righteous.”
cxxx. 7.	Hopefulness, - - - -	“Hope in the Lord.”
cxxx. 2.	Self-reliance, - - -	“As a weaned child.”
cxxxii. 5.	Faithfulness, - - - -	“A place for the Lord.”
cxxxiii. 1.	Fellowship, - - - -	“Brethren to dwell together in unity.”
cxxxiv. 1.	Worship, - - - - -	“Bless ye the Lord.”

Fifteen steps or stages of experience, beginning with distress and ending with praise and adoration. W. H.

*Brief Records of Servants of God.*

“SICKNESS is A GIFT from God, as well as *health*; that is, it is a something that is actually *given*. And it is also a LOVE GIFT—a gift given to those whom God loves (John 9. 3), and because He loves them (Heb. 12. 6, 7). It is sent in the tenderest, most yearning, most considerate LOVE.”—DICKIE.



JOHN DICKIE,  
OF IRVINE.

## JOHN DICKIE, OF IRVINE.

JOHN DICKIE, the writer of letters published under the title of "Words of Faith, Hope, and Love," was born in January, 1823, in Irvine, a small seaport town in Ayrshire, and was early bereaved of both parents. He was a delicate boy, of a sensitive temperament, modest and retiring, but of a kind and warm-hearted disposition. At an early age he developed studious habits, and he made such progress that he was enabled in the year 1841, by means of what he earned by teaching, to enter Glasgow University.

About this time the great crisis in his life occurred. He became deeply anxious as to his spiritual condition; and, his conscience being tender, he felt sin to be an intolerable burden till, when between nineteen and twenty years of age, he was led to accept the Lord Jesus Christ as his all-sufficient Saviour. Yet even after this his conflicts with sinful self and the Wicked One were many and severe. The deep spiritual experiences which he thus early passed through doubtless gave character to his after Christian life.

Having with his whole heart yielded himself to God, he felt that he was no longer his own, but the Lord's, and he resolved to consecrate his life to His service. He ardently desired to become a minister of the Gospel, and to this end, after finishing his University career, he entered the Divinity Hall. But towards the close of his first session, symptoms of pulmonary consumption began to manifest themselves, and during his second year his health completely failed. He consulted some of the most eminent physicians in Glasgow, whose opinions of his case were hopeless, and under these circumstances he returned to his friends in Irvine. He gradually became worse, and for over two years his voice so completely failed that he was able to communicate with his friends only by means of the dumb alphabet. Subsequently he went to London to consult a distinguished specialist on chest diseases, but his opinion was the same as that given by the home doctors.

Turning his back on the capital, he said to himself: "If it is God's will, notwithstanding this verdict, I shall survive; if not, His will be done." Studying his own constitution, he adopted a system of dietetics which he believed suitable, and lived a life of extreme abstemiousness. This treatment was doubtless the means of prolonging a singularly useful life for a period of over forty years. After some years his health improved considerably, and for several years he found a sphere of much usefulness as a missionary in his native town.

*John Dickie, of Irvine.*

In the year 1858 Mr. Dickie removed to Kilmarnock at the invitation of Mr. John Stewart, a well-known Christian gentleman, and a devoted labourer in the Master's vineyard. Here he remained for about twenty years, often prostrated through weakness; but with much patience he persevered in the Lord's work, counting upon the sufficiency of His grace. He identified himself with a company of God's people, gathered to the Name of the Lord Jesus, who met in a building erected and maintained by Mr. Stewart. Here Mr. Dickie ministered regularly in word and doctrine, exercising the gifts with which God had endowed him.

His labours among the dissipated and openly ungodly, as well as among the poor and sick, were not in vain. God enabled him to win many trophies of grace, and pluck brands from the fire. Not the least remarkable of these was a blacksmith named Philip Sharkey, a man most profane, a drunkard, and at times a terror to his neighbours. This man Mr. Dickie sought out, and, after long, patient, and prayerful effort, had the joy of winning him to trust in the Saviour; his subsequent life and triumphant departure to be with God being the evidence of his true conversion. Mr. Dickie wrote an account of this interesting case and sent it to a friend, who, having read it, was of the opinion that it should be printed. This was done by the Religious Tract Society, London, and subsequently by Mr. P. Drummond, Stirling, in tract form, entitled, "Philip Sharkey, the Kilmarnock Blacksmith." The circulation was enormous; one gentleman alone purchased for distribution 100,000 copies. He afterwards wrote many other tracts and booklets, among them being "The Devil's Cradle," "Christian Thoroughness," "Stewardship," "Divine Compensations," &c., the circulation of each reaching many thousands. He also became a contributor to several religious periodicals, and in particular to the "Family Treasury." Besides his prose writings, Mr. Dickie wrote many poems and hymns.

In the year 1878 he became so feeble in health that he left Kilmarnock and returned to Irvine to reside with his sister and her husband, Provost Watt. For a few years after his return to his native town he was enabled to go about serving the Lord, though in much physical weakness; but in the year 1882 his little remnant of strength completely failed, and for the remaining eight years of his life he was confined wholly to his room, never having been able to leave it again, except on one occasion in the summer of 1890, and that only for a few

*John Dickie, of Irvine.*

minutes. His utter weakness and sickness hindered him absolutely from seeing any one but his immediate relations, who ministered to him with all the kindness that affection could prompt.

During these eight years his sufferings were very great—much pain, constant sickness, excessive weakness and sleeplessness, together with nervous irritability of the brain, were his portion. Yet such was his experience of the sufficient grace of the Lord, that at the close of them he could say that “they were the cream of his whole life.” On 18th January, 1891, he gently fell asleep. When the pangs of death were upon him, his eyes being closed, he was asked if he was sleeping. He replied, “Just musing on the sufferings of the Cross,” and so, conscious to the last, he passed from this place of suffering into the presence of his Lord. His mortal remains were interred in Irvine Cemetery in presence of many friends.

The writer of this brief sketch had the privilege of becoming acquainted with this most devoted servant of God on his coming to Kilmarnock in 1858. The friendship which then commenced continued while they remained in that town, and also after the writer became resident in Ireland, and a correspondence was maintained to the end. The letters thus written by Mr. Dickie were so full of scriptural instruction and comfort that after his decease they were published in two volumes—under the title of “Words of Faith, Hope, and Love.” The first volume contained only letters written during the last eight years of his life, when the Lord was bringing His dear servant through the furnace of affliction—dealing with him in a way most painful to the flesh, but also in the tenderest love, effectually purging away the dross, leaving nothing but the pure gold. And how graciously He sustained His child during this trying experience, enabling him to “rejoice with joy unspeakable and full of glory,” these letters fully disclose. Many of God’s dear but afflicted children having derived comfort and blessing from the first volume of letters, the second volume was published. This latter contains letters written during a more extended period. They are the expression of deep spiritual experience, and are full of heart-searching yet comforting scriptural exposition. These two volumes have been and are being made a blessing to many of God’s people, and of the writer of them it can be truly said that, “He being dead yet speaketh.”

J. T. —

\* 3/6 each, post free, Pickering & Inglis, Glasgow.



A VISIT TO MR. ROBERT CHAPMAN,  
BARNSTAPLE.—PART III.

CHOICE QUESTIONS.

I HAVE already referred to Mr. Chapman's ability in asking questions. Let me say they were ever put to strengthen faith, and to create a deeper love for the Scriptures. His questions were usually the outcome of different circumstances, namely, either at meals or during the Tuesday and Friday Bible readings, which were of a conversational character, and any were privileged to ask questions. Frequently after a short lull in the conversation at meals he generally followed up by some apt and pointed question. Unfortunately I have managed only to collect but very few I heard him ask. I am mentioning some of the answers to the questions his friends would give; the reader is left to fill in the remaining answers. He would often commence in the following way: "I'll give you the first half of a portion of Scripture if you will give me the other half"; and then proceed to give one of his favourites, namely, "Can you tell me how I can do *all* things?" The answer would soon come from one or another, "Through Christ which strengtheneth me." "Can you tell me now many blessings we receive in any one minute of the day?" To this question, needless to say, none were able to tell the number. "How much of the 'armour' are we commanded to put on?" Answer, "All." "Which is better—all the wealth of the Bank of England or 'My God shall supply all your need according to his riches in glory by Christ Jesus'?" "Do we think as highly of ourselves as we ought to think?" Mr. Chapman meant by this our *standing* in Christ. The question he frequently asked new comers was, "Have you met with my 'book of health'? it is divided into four parts: heart, head, hands, and feet! (hands and feet referred to his work at the lathe). "Can you tell me how much there is in these words, 'Thou hast loved them as Thou hast loved Me'?" "Can you tell me where the utmost folly is to be found?" He would generally answer this by saying, "In the children of God, in whom alone is any wisdom." "What are we to do if we are persecuted for righteousness' sake?" Answer, "Rejoice." Song of Solomon 8. 4 was one of his favourite questions. He would often stop when he came to the words "leaning on," and wait for the next word, "beloved." He would then ask, "Can she go out of the way? can she go to sleep?"

He frequently asked what the beloved Apostle Paul said of *himself*, and when the answer was forthcoming, "Less than the

*A Visit to Mr. Robert Chapman, Barnstaple.*

least," "Ah," he would exclaim, "how came he to say that of himself?" "Only by deep communion with God," he would add. After a pause he would proceed again: "The spirit of the world is, 'Who shall be greatest?' but the *beloved apostle*, 'Less than the least.'" Sometimes he would conclude by saying: "With all due deference, beloved Paul, suffer me to say that *I* am 'less than the least'."

"Can you tell me how much there was in that look that Christ gave to Peter after he denied Him?" He would answer this himself by saying: "We must ask Peter when we get in the Glory, and he will tell us all that it meant."

MORE CHOICE SAYINGS.

These lines, by Michael Angelo, were translated by Mr. Chapman from the Italian. He recited them on a few occasions during my visit, I therefore include them :

"My life a voyage, o'er a tempestuous sea, in a frail bark draws  
near the common end of all men.

I, as others, must descend into the grave.

What profit now to me, pencil or chisel, were the gain to be  
in highest art a monarch?

Can I bend God's sin-avenging justice, to befriend my helpless  
soul that would of guilt be free?

Nor saints nor angels can my ransom give, from the two deaths  
that are before my eyes.

The first at hand. The twain my righteous doom.

But on the Cross the sinner to receive, God's Son spread out  
his arms.

He hears my cries, to Him I look, and triumph o'er the tomb."

If a servant of God suffers through service, the Spirit of Christ within gives such grace and comfort that instead of deterring his activities it only serves to embolden the servant to endure more.

What Christ is to God *we* are.

Christ always looks at us so much higher than we ourselves do.

What belongs to the *Head* belongs to the *members*.

We can never think ill enough of what we were by nature,  
nor highly enough of what we are by grace.

God's delight in Christ embraces *me*.

The way to spell trouble is P-L-E-A-S-U-R-E.

Are we *wise* enough and *humble* enough to think *highly*  
enough of ourselves.

*A Visit to Mr. Robert Chapman, Barnstable.*

Unbelief says there *is* a great High Priest; faith says *we have* a great High Priest.

We are called upon to be representatives of our risen Lord.

Satan's chief weapon of destruction is pride of human wisdom.

We are not only to confess sin, but the state of heart that caused sin.

The natural man turns his back upon God.

Repentance makes a man think what he is in the eye of God.

So far as we humble ourselves touching the guilt of sin, God *delights* to comfort.

The work of redemption is infinitely more glorious than creation.

He would often say: "We do more harm or good by *words* than anything else."

Let us ponder often what we are in the first Adam, and what we are in the second Adam.

Pride of wisdom was first brought in by Satan.

Satan charged God with shutting out man from wisdom.

It has been the chief work of the Devil to puff up man with wisdom.

It is a matter of thankfulness in these last days that the conscience be kept tender.

I must have no will of my own; the will of the Lord Jesus must rule me.

We should not be wasting time that should be spent on reading the Word of God.

Men work hard enough for the gold that perisheth. They will work at a gold mine and dig out all the gold; but what a different state of things would exist if they were as diligent in getting gold that would make them eternally rich. Now, with us, the more we dig the more we obtain, and further, we can never exhaust the supply.

We need to be *humble* to think *aright* of Christ.

Satan can only accomplish the purposes of God.

Men grow wiser and wiser in things earthly, but more and more foolish in things spiritual.

*Nobody* is never offended.

The books mostly laid upon Mr. Chapman's heart for reading and study are the Psalms, the Song of Solomon, and the Book of Job; but in his daily reading his custom has been for many years to be *ever reading through* the Bible, but the Psalms being specially dear to his heart, these he reads daily.

## “THE FELLOWSHIP OF GOD’S SON.”

(1 Corinthians 1. 9.)

LET us read this verse as setting before us what the Gospel, in the spirit of it, really is. It is not a demand on God’s part that we who are dead in sin should *do* such and such things, or *be* so and so and so, ere He consent to be favourable unto us. But it is a *call* on God’s part that we, utterly ruined sinners, should enter into fellowship with His beloved Son. It is the outcome of God’s love and mercy; of that God who is “rich in mercy” (Eph. 2. 4); nay, it is the “exceeding riches of His grace” (verse 7). And all this is done for us, “even when we are dead in sins.” So far are we from deserving any favour, and so intimate is the UNION with Christ which this fellowship involves, that, virtually, we already share Christ’s very life, have been raised with Him in His resurrection, and are seated with Him on His Throne. All this *virtually*. The Gospel is God’s call to a lost sinner to enter into and enjoy all this; and saving faith is the hearty acceptance of the invitation and response to the call (1 Cor. 1. 9). After we accept this call, we may count on God’s *faithfulness* to carry out all that the call holds out to us. In other words, that God will look upon us, and deal with us, as creatures who are in the closest conceivable union with His beloved Son.

Now, from all this let us draw this important practical rule: Since God NEVER forgets our perfect ONENESS with Christ, let us also ALWAYS keep it in mind; and let us never think of ourselves at all, apart from the Lord Jesus—never. In fact, we have no such self at all to think about, for our old cursed Christless self has been brought to an end. And so, when we look at self, let us look at self IN CHRIST; as “accepted in the Beloved,” adopted to be children of God in Him. When we search out our sins (and we ought to do so), let us look at them as sins in which Christ is as deeply concerned as we are: sins which have been laid on His head, and for the cleansing of which His blood has been already shed, and already accepted. When we realise our weakness and our wants (and, oh, how weak and empty we are!) let us equally think of Christ’s fulness (Col. 1. 19). And let us remember that the fulness is as much ours as the want is, because of this wonderful fellowship. When we think of our duties, let us not think of them apart from Him. They are duties which He is ready to help us to discharge, for he has undertaken to do so. And when we think of our terrible enemies, let us look on them as Christ’s enemies as much as they are ours: enemies, moreover, that He has a keen eye upon, and a strong hand stretched

*"The Fellowship of God's Son."*

over; enemies that He has already met and struggled with, and vanquished; met and vanquished on our behalf. And having bruised them under His own feet, He will never rest till He crushes them beneath ours (Rom. 16. 20).

What wonderful truths are these! Oh, may everything send us in renewed faith, desire, joy, and love to Him, our Head; apart from Whom we have nothing at all, but in Whom we have everything that can enrich the creature. The Lord lead us into the deep experience of all His wonderful grace in Christ Jesus.

JOHN DICKIE.

---

THE ROBIN'S SONG.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Matt. 6. 26.

THE robin's song may now be heard,  
For autumn days are here;  
He sings when every other bird  
Has ceased to greet our ear.

Amid the sere and falling leaves  
We hear his cheery trill;  
O'er summer past he never grieves—  
His heart is happy still.

Without a fear, or care, or dread  
Of wintry days to come,  
He knows he daily shall be fed.  
With many a kindly crumb.

Perched on a neighbouring withered bough,  
He ventures to draw near;  
His crimson breast still brighter now—  
He comes our hearts to cheer.

Hail! feathered friend, we welcome thee,  
So trustful and so gay;  
Our family's guest now shalt thou be  
Through Winter's dreary day.

And thou shalt teach our souls to praise,  
Though others silent be,  
To sing to God through darkest days,  
Though desolate like thee.

## *The Robin's Song.*

Sing, happy songster, though the last  
Of song-birds in the year ;  
Sing till we learn, like thee, to cast  
On God our every care.

Barrow-in-Furness.

T.R.

---

---

### SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

#### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

THE PLAN is to give a continued Course of Lessons from the New Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the Old Testament, thus keeping prominently before the minds of the young the teachings of our Lord and His Apostles, and devising a method adapted alike to schools having classes all the year round and schools having a monthly free day.

14th September.

*Read* Acts 19. 21-41.

*Learn* Matt. 16. 26.

### JESUS *versus* DIANA.

A trades' union—A trade in danger—A popular cry—Confessing the crisis—A competent official—Demetrius' device detected and defeated—Jesus must prevail.

THE present lesson opens in the midst of the account of the Apostle Paul's work at Ephesus, to which place he had come from Corinth, the scene of our last study. Ephesus was an important city, capital of the Roman province of Asia, and contained the magnificent temple of the famous goddess Diana, in which was her image, reputed to have fallen from heaven. In this city Paul and his helpers laboured for two years with much success; many believing, confessed their evil deeds, and publicly destroyed their bad books; "so mightily grew the Word of God and prevailed."

THE SILVERSMITHS' TRADE IN DANGER. As in the case of the swine-keepers of Gadara (Luke 8. 37) and the masters of the woman of Philippi (Acts 16. 19), Demetrius and his fellow-craftsmen discerned in the success of the preaching of Christ a loss of their gains, and feared that their occupation was gone. It was their business to make little models in silver of the shrine of Diana, which were purchased by the visitors to the city. At a specially-called meeting of the silversmiths it was said that this Paul was "turning away the people, and saying that there were no gods," and so, of course, spoiling their business. We see here that self-interest and love of gain was the cause of the trouble which followed (1 Tim. 6. 10).

TESTIMONY TO THE SUCCESS OF THE GOSPEL. The extent of the apostle's success can be measured by the alarm created in the enemy's camp. Whenever the Gospel makes inroads on Satan's kingdom, his servants are stirred to oppose and, if possible, to destroy (John 8. 40).

A POPULAR RIOT PROVOKED. While these silversmiths in their private meeting plainly said that it was their craft which was in danger, they came to the populace with the pretext that their religion was in danger, while the true cause was the loss of their trade. The city was stirred and filled with confusion, and two of the disciples, Gaius and Aristarchus, were dragged into the public meeting-place called the

## *Notes on Bible Lessons.*

theatre. Paul would have gone in fearlessly to the scene, probably to address the crowd, but the disciples would not allow him.

**THE SENSIBLE TOWN-CLERK AND HIS ADVICE.** He very wisely sought to control the emotions of the multitude by putting the matter before them in an orderly and legal fashion. He detected that Demetrius and the silversmiths with him were working for their own hand, that the good of the people and the glory of Diana were not their motives. Riot and disorder would only bring harm on the rioters, and could not help a falling cause. If Paul could be proved to have done Demetrius and his friends any wrong, the law-court was the place to obtain redress for the evil done (Rom. 13. 3, 4).

**THE SUM OF THE MATTER.** Our lesson is a little peep into the working of human nature and self-interest, the same in all times. Notwithstanding all that is against the Gospel of Jesus, it is still "powerful" (Rom. 1. 16), "mighty through God" (2 Cor. 10. 4), and will "accomplish that whereto it was sent" (Isa. 55. 11). So in face of all hindrances and opposition we keep to the preaching of "Christ, and Him crucified" (1 Cor. 2. 2).

21st September.

*Read* Acts 20. 17-38.

*Learn* Acts 20. 32.

### **PAUL'S FAREWELL TO EPHESUS.**

Diligent in service—Generous in giving—Patient in suffering—Watching for self—Watching for others—The enemies of the flock—The happy refuge.

**A**FTER the events narrated in our last lesson, the apostle, with a small company of disciples, travelled into Macedonia, calling at Philippi, and across to Troas, from thence to Assos, Samos, and Miletus, the scene of our present lesson. Paul was hurrying on to reach Jerusalem at Pentecost, and could not reach Ephesus himself, so sent to that place for the elders to meet him at Miletus. The apostle's touching address to these elders is our present theme.

**PAUL'S PERSONAL EXAMPLE IN SERVICE.** It was "from the first" and "at all seasons," steady, constant, and unchanging; with "humility of mind" and "many tears," that is lowly and tender, there was faithfulness, for he "kept nothing back," and diligence too, "publicly and house to house." He could appeal to the elders of Ephesus to follow his example as He followed Christ (Phil. 3. 17).

**PAUL'S EXAMPLE IN HONESTY AND SELF-DENIAL.** He could say, "I have coveted no man's silver, gold, or apparel," and "these hands have ministered" to myself and others. I have showed you how, as well as taught you Jesus' words, "It is more blessed to give than to receive."

**PAUL'S EXAMPLE IN SUFFERING.** "Bound in the Spirit," and instructed by the Spirit, that bonds and afflictions waited for him, yet, unmoved, the apostle set his face towards Jerusalem, like his Master before him (Luke 9. 51). For the joy of a finished course Paul, like Jesus, endured (Heb. 12. 2).

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

**THE ELDERS' DUTY TO OTHERS.** "Take heed to all the flock, among which the Holy Spirit hath made you overseers"; "feed the Church." Care for and supply the need of all the precious ones for whom

## *Notes on Bible Lessons.*

such a price has been paid: Christ's property, and the object of His shepherd love and care (John 10; John 21: 15-17).

**REASONS FOR WATCHFULNESS AND DILIGENCE.** Wolves will come in in sheeps' clothing, and even of their own number will men rise up with perverting words, enticing Christ's followers to follow them. True in the first century, and much more the case in the twentieth century (2 Peter 2: 2, &c.).

**A SURE AND SAFE RESOURCE.** "God and the Word of His grace," an expression beautiful and full of profound meaning—the unchanging, ever-faithful, and all-sufficient God is the refuge and shield for Christ's sheep—the "Word of His grace," or the truth of His favour to us in Christ; it is the Word of His truth, but the title "Word of His grace" conveys the idea of help in the truth. It is grace and truth, needed by the sinner and by the saint, which "came by Jesus Christ" (John 1: 17).

28th September.

*Read* 1 Kings 18: 17-40.

*Learn* 1 Kings 18: 21.

### **ELIJAH AND BAAL'S PROPHETS.**

Partly tamed and ready for repentance—The call to decision—Baal put to the test—Baal found out—The true and Living God found near—Infallible proof.

**A**T the end of three years of sore drought and consequent famine at the word of Elijah, and doubtless when the proud and idolatrous king and people were somewhat tamed and prepared for repentance, the prophet again stepped on the scene, confronted the king, and demanded a test of the truth of Baal's claims. It is evident that the people's minds were in a state of vacillation, for the prophet could say, "Why halt ye?" and with a view to end this indecision Elijah's proposal was made.

**THE TERMS OF THE TRIAL.** "The God that answereth by fire, He is God." Fire as a symbol and token of God's presence was an idea familiar to Israel; fire from the Lord consumed the sacrifice (Lev. 9: 24), and fire from the Lord consumed Nadab and Abihu in their offering of strange fire. Baal worship was a sort of fire worship—they regarded the sun as the centre and source of all energy. The fire test would therefore appeal to both sides of the question.

**THE FAILURE OF THE PRIESTS.** The Baal priests were given precedence, and preparing their altar early in the morning, began to cry on their god. Up till noonday they cried, but no answer, and the priests grew frantic, leaping on their altar, crying and cutting themselves with knives and lancets, but Baal answered not. Elijah taunted them, and told them to cry aloud, for Baal was asleep or busy with other business, and unable to attend to them. How foolish to serve a god that cannot hear or help. See Isaiah 46: 6, 7; Judges 6: 31; Jer. 10: 3-5.

**ELIJAH'S PREPARATION AND PRAYER, AND THE ANSWER.** The peculiar action of the prophet is worth noting: calling the people near, he repaired the broken-down altar of the Lord, used very likely long before, probably by some of the patriarchs, and taking twelve stones he set them up in the name of the Lord, thus recognising *ALL*, the people of God, and claiming them for God. He then laid the sacrifice in order, and drenched it with water, giving ample proof that no fire was possible from the altar itself. All being now ready, Elijah presented his petition in plain, simple, and brief words; and the answer was immediate and effective, the fire not only consuming the sacrifice, but the very stones, dust, and water. Such an overwhelming display completely overcame the people, and falling on their faces they cried out: "The Lord He is the God; the Lord He is the God."



5th October.

*Read Acts 21. 17-34.*

*Learn Matt. 16-21.*

## **JERUSALEM IN AN UPROAR.**

A time of development—Learning slowly—The new way misunderstood—Trying to keep peace—The elders' plan—Failure—Working out good.

**T**HE portion allotted for our present lesson is one presenting some difficult points, which have been the occasion of no little controversy and difference of opinion. It is almost impossible for Gentiles at this date, and with the completed Scriptures in our hands, to understand clearly the state of the mind of Jewish believers in Jerusalem at the time referred to. The new truths of the Gospel could not be by them duly appreciated; old Jewish customs and habits of thought could not be unlearned easily and the teaching of centuries effaced speedily. It is God's way to educate line upon line (Isa. 28. 10), and teach men as they are able to bear (Hebrews 5. 13). It has been questioned seriously whether Paul should have gone to Jerusalem at all in the face of warnings and entreaties even through the Spirit (Acts 21. 4); this we do not need to settle—the fact remains that Paul did go, and he was not a man wilfully to disobey spiritual instruction. Then as to his actions when in Jerusalem, it is plain he made a sort of compromise at the request of the Apostle James and the elders of the Church there. Concerning this, it may be remembered that it was his way to consider others, and, as far as it was lawful, to be a Jew to the Jews for their profit (1 Cor. 10. 20). However, to the great majority of our scholars these questions would not be at all suitable, and teaching from the portion will probably lie in another direction.

**PAUL'S HAPPY REPORT.** "God had wrought among the Gentiles;" again and again in a marvellous way had the hand of the Lord been seen working with His servant since the day (Acts 13. 2) he had set forth from Antioch. It was a long story, wonderful and soul-moving, to speak of the work in Lystra, Thessalonica, Athens, Corinth, Ephesus, and the many other places, with the various trials and triumphs of the Gospel labourers there. James and the elders "glorified the Lord" for what had been done.

**PAUL'S LIBERTY AND TEACHING MISUNDERSTOOD.** As in the case of his Master, Jesus, whom the Jews accused of destroying the law (Matt. 5. 17; Luke 16. 16, 17), which he had come to fulfil, the Jews had got the idea that Paul was against Moses, while he was only carrying on to its fulfilment and end that which Moses taught.

**THE ELDERS' PRUDENCE AND THEIR ADVICE.** The Apostle James and those with him, knowing what was commonly reported among the Jews about Paul, thought that he should show the many believing Jews in Jerusalem at that time that he was still a practiser of Jewish ceremonies by taking part in the rite of purifying four men who were under a Nazarite vow. Rightly or wrongly, this Paul agreed to and proceeded to carry out, but it failed to accomplish the end in view. When the Jews of Asia saw Paul in the temple, they raised the cry that he polluted the temple, and was bringing into it his Gentile friends, which was not true.

**THE UPROAR, AND ITS RESULT.** Paul was dragged out of the temple by the infuriated Jews, and the city began to be in a state of great confusion, when the chief captain of the city guard appeared on the scene, and taking Paul out of the hands of the mob, and putting chains on him carried him into the castle of Antonia close by. We see, then, the failure of the over-cautious plan to conciliate the Jewish party which God over-ruled to bring Paul a witness for Jesus, before the governors, rulers, kings, and finally to Rome itself (Rom. 8. 28).

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing, schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**UNITED TEACHERS' MONTHLY MEETING**, for the Exposition of Lessons as given in *The Pathway*, will be held in Eglinton Hall, 11 Eglinton Street, on September 20. Lessons for October will be expounded by Messrs. James Robertson, Wm. Steel (who will give model Lesson with class), and Wm. Stephen, Paisley. Time for questions and brief remarks. "Believers' Hymn Book" used.

**EDINBURGH**.—Conference for Sunday-school Teachers and others interested in work amongst the young is arranged to be held in Hall, 16 Picardy Place, off Leith Walk, on Saturday, Sept. 20, from 5 to 8. Subject: "Great Service from Little Servants," to be introduced by Mr. Wm. Inglis. Tea on assembling. Particulars from handbills.

**KILMARNOCK**.—The Half-yearly Conference of Sunday-school Teachers will be held in Waterloo Hall on Saturday, Sept. 20, from 3 to 7.30, with interval for tea.

**ABERYSTWICH (Wales)**.—The weather has somewhat interfered with the Seaside Services conducted here by Mr. George Bennett, formerly of York, now of Sheffield, whose labours amongst the young during the last 20 years or more have been owned of God to many conversions. Meetings have been fairly well attended, and there has been blessing at and after every service. He continues here during part of September, then goes to **BARMOUTH**.

**AN UNEXPECTED VISIT**.—"I made an unexpected visit to a Glasgow Sunday School on August 3, and was cheered to find so many scholars and teachers. There is an average attendance of about 100, with 12 teachers, including superintendent. We do well to thank God for this Christlike work, and pray for the Lord's blessing."—A. GARVEN.

**AYRSHIRE COAST**.—Mr. W. E. Willy has been having Sand Services at Saltcoats, Ardrossan, Prestwick, Troon, and hopes to go to Maybole. He writes: "The work at **SALTCOATS** was very encouraging, and large numbers, both old and young, attended. One man came several miles to see me when at Ardrossan to tell me that God had saved his soul while I was speaking on 'Saved at the Well.' At **PRESTWICK** the meetings on the Sands have been attended by hundreds of children and a great number of adults. It was very nice to see them, not only sitting on the beach, but occupying every available point of vantage on the grassy bank by the shore. My pictures appear to greatly interest them. I now colour nearly all my pictures, putting on the main lines in the house, and finishing up on the beach. A good number have professed Christ, and in conversation the next day they appear very clear."

**KIRKBY STEPHEN**.—"I have recently commenced a Bible Class for young people, and some have already confessed Christ. I would like you to insert a request for prayer, that the seed thus sown amongst the young may bring forth fruit amongst the parents of the members of the class, and that God may be honoured in the salvation of many souls."—G. R. SNAITH.

**A GREAT ARTIST'S TESTIMONY**.—The remarkable testimony of Sidney Cooper, Royal Academy, the famous animal and landscape painter, who lived to be nearly 100 years old, is given in *Boys & Girls* for Sept., with photo. and specimen of his painting. Mr. W. E. Willy also gives one of his progressive pictures on "God and the Heart," Mr. T. R. Dale one of his Chalk Talks on "Arrows," and other very interesting items.

## Outlines of Scripture Studies.

### CHRIST MY SAVIOUR (Isaiah 43. 11; Acts 5. 31).

<p>1 My need of a Saviour—              My position - Gen. 3. 23, 24              (Shut out from God)                                  Rom. 5. 12              Condemned already John 3. 18</p> <p>2 I could not see myself—              Rom. 3. 20      Gal. 3. 10, 11                                  Ezek. 33. 12</p>	<p>3 Christ's fitness to be my Saviour—              Sent of God - 1 John 4. 14              Without sin - Heb. 4. 15              No limit to His power " 7. 25              My Saviour - Luke 1. 47</p> <p>4 His purpose in redemption—              Eph. 1. 4, 5      Eph. 5. 25, 26              Titus 2. 14    1 John 3. 2 E. T. W.</p>
--	--

<p>"I AM THE WAY" (John 14. 6).          Look unto Me - Isa. 45. 22          Come unto Me - Matt. 11. 28          Believe on Me - John 11. 25  <span style="display: block; text-align: right; font-size: small;">E. A. H.</span></p>	<p><b>THREE NO MORE'S in Heb. 10.</b>          No more remembrance of sin ver. 17          No more offering for sin - " 18          No more conscience of sins " 2  <span style="display: block; text-align: right; font-size: small;">H. D.</span></p>
---	---

### INTERESTING RESEMBLANCES between Exodus 12 and 1 Peter 1.

1 Lamb chosen and kept up from 10th to 14th day	Ex. 12. 3-6	1 Pet. 1. 20
2 Lamb without blemish . . . without spot	" 5	" 19
3 Blood sprinkled . . . sprinkling of blood	" 7	" 2
4 Lamb roasted with fire . . . the suffering Christ	" 8	" 11
5 Unleavened bread . . . holy, for I am holy	" 8	" 16
6 Bitter herbs . . . manifold temptations	" 8	" 6
7 Loins girded . . . gird up the loins of your mind	" 11	" 13
8 Shoes and staves . . . sojourn in fear	" 11	" 17
9 March to their Canaan inheritance...to an inheritance	31	" 4

T. B.

### THE LOST SHEEP (Luke 15).

Love's loss - - If he lose one	1 My peace - - John 14. 27
Love's activity - Goeth after	2 My love - - " 15. 9
Love's persistency - Till he find it	3 My joy - - " 17. 13
Love's provision - Layeth it on his	4 My glory - - " 17. 24
Love's joy - Rejoicing [shoulder	5 My yoke - - Matt. 11. 30
Love's consummation When he	6 My grace - - 2 Cor. 12. 9
bringeth it home	7 My strength - - " 12. 9
Love's fellowship - He calleth to-	8 My commandments John 14. 21
gether. friends and neighbours T.B.	9 My Name - Matt. 18. 20 L-B.

### COUNTERPARTS OF DIVINE TRUTH.

#### BELIEVERS

Are <i>the elect of God</i> - - - Eph. 1. 3, 4; 1 Pet. 1. 2; 1 Thess. 1. 4	Yet to "make their calling and election sure" - - 2 Pet. 1. 10
Are <i>saved now</i> - - - Eph. 2. 8, 9; 1 Cor. 1. 18; 2 Tim. 1. 8, 9	Yet are to "work out your own salvation" - - - Phil. 2. 12
And are waiting for a salvation daily - - - Rom. 13. 11	Have <i>eternal life</i> as a gift - - - Rom. 6. 23; 1 John 5. 11, 12
Yet are to "lay hold on eternal life" - - - 1 Tim. 6. 19	Are <i>sanctified</i> in Christ - - - 1 Cor. 1. 30; 1 Cor. 6. 11
Yet are being "sanctified through the truth" - - - John 17. 17	Are <i>made nigh</i> through the Blood of Christ - - - Eph. 2. 13
Yet are to draw nigh to God - - - James 4. 8; Heb. 10. 22	Are <i>seated in the heavenlies</i> - - - Eph. 2. 4-6
Yet find that the scene of present conflict - - - Eph. 6. 12, mar.	Are <i>not of this world</i> , even as Christ - - - John 17. 16
Yet are waiting for Christ to take them out of it - - - Phil. 3. 20, 21;	2 Tim. 2. 12 T. D. W. M.

*Outlines of Scripture Studies.*

**THE BLOOD OF JESUS (Heb. 10. 19)**

Was Innocent blood - - - - -	-	-	-	-	-	-	-	Matt. 27. 4
Precious blood-	-	-	-	-	-	-	-	1 Pet. 1. 19
Its shedding declared God's righteousness	-	-	-	-	-	-	-	Rom. 3. 25
And effected our justification	-	-	-	-	-	-	-	Rom. 5. 9
It also made peace	-	-	-	-	-	-	-	Col. 1. 20
Procured redemption	-	-	-	-	-	-	-	Eph. 1. 7
Purchased the Church of God	-	-	-	-	-	-	-	Acts 20. 28
Freed us from our sins	-	-	-	-	-	-	-	Rev. 1. 7
And redeemed us to God	-	-	-	-	-	-	-	Rev. 5. 9
It cleanseth us from all sin	-	-	-	-	-	-	-	1 John 1. 7
And gives boldness to enter into the holiest	Heb. 10. 19	T.R.A.						

**SPIRITUAL BLESSINGS.**

"Blessed with *all* spiritual blessings in Christ," Epistle to the Ephesians

Chap. 1. verse 4 we have	-	-	-	-	-	-	-	A election that can never be annulled
" " 5 "	-	-	-	-	-	-	-	A relationship that can never be broken
" " 6 "	-	-	-	-	-	-	-	An acceptance that can never be questioned
" " 7 "	-	-	-	-	-	-	-	A title that can never be disputed
" " 7 "	-	-	-	-	-	-	-	A forgiveness that can never be modified
" " 10 "	-	-	-	-	-	-	-	A union that can never be dissolved
" " 11 "	-	-	-	-	-	-	-	An inheritance that can never fade away
" " 13 "	-	-	-	-	-	-	-	A seal that can never be disowned (2 Tim. 2. 19)
" " 14 "	-	-	-	-	-	-	-	A pledge ( <i>mar.</i> ) that can never be dishonoured
Chap. 2. " 5 "	-	-	-	-	-	-	-	A life that can never be forfeited
" " 14 "	-	-	-	-	-	-	-	A peace that can never be destroyed
" " 20 "	-	-	-	-	-	-	-	A foundation that can never be removed

**THREE GODLY THINGS in 2 Cor.**

Godly sorrow	-	-	-	ch. 7. 10
Godly sincerity	-	-	-	ch. 1. 12
Godly jealousy	-	-	-	ch. 11. 2
Sorrow over our <i>past</i> sins; sincerity in our <i>present</i> endeavours; jealousy over our <i>future</i> intentions.				T. B.

**TEACH**

Me to do Thy will	-	-	-	Ps: 143. 10
Me Thy way	-	-	-	Ps. 56. 11
Me...I will hold my tongue				Job 6. 24
Us to pray	-	-	-	Lu. 11. 1
Us to number our days				Ps. 70. 12
				W. S.

**THE LORD'S SUPPER A MEMORIAL TILL HE COME (1 Cor. 11. 26).**

In remembrance of *Me*—from the Cross to glory (Lu. 22. 19; 24. 26)  
*Me*, the crucified One, who His own self bear our sins in His own body on the tree (1 Peter 2. 24).  
*Me*, the risen One. He was raised ...for our justification (Rom.4. 25).

*Me*, the ascended One, now in the presence of God for us (He. 9. 24; 1. 3)  
*Me*, the living One. He ever liveth to make intercession for us (He.7. 25).  
*Me*, the coming One. I will come again and receive you unto Myself (John 14. 3; Heb. 9. 28).

**TYPICAL FORESHADOWINGS IN LEVITICUS**

The washing	-	-	vs. 6	type of	-	-	New birth, John 3. 5
The clothing	-	-	" 7	"	-	-	Righteousness, 2 Cor. 5. 21
The anointing	-	-	" 12	"	-	-	Sealing of Holy Spirit, Eph. 1. 13
The sin-offering	-	-	" 15	"	-	-	Justification, Rom. 3. 24
The burnt-offering	-	-	" 18	"	-	-	Acceptance, Eph. 1. 6
Blood applied to ear, hand, and foot	-	-	" 23	"	-	-	Consecration, 1 Cor. 6. 19, 20
Blood...oil sprinkled on Aaron; hissons; garments			30	"	-	-	Separation, Gal. 6. 14 J. M. H

*Brief Records of Servants of God.*

“BUT when it pleased God, who . . . called me by His grace,  
to reveal His Son in me, that I might preach Him

AMONG THE HEATHEN.

God forbid that I should glory save in the Cross of our Lord.  
Jesus Christ” (Gal. 1. 15, 16; 4. 14).



MRS. J. W. MOORE,  
WHO LAID DOWN HER LIFE FOR THE DYAKS OF BORNEO.

## FROM BORNEO TO GLORY.

MRS. J. W. MOORE (*nee* Miss Mary B. Langlands) was converted to God in early girlhood. Her after life seemed to be a continual growth—a striking root downward, and bearing fruit upward. She had Church connection with the Baptists for some years after conversion, but for many years before going abroad in the Lord's service she was associated with believers meeting in Marshall Street, Edinburgh.

When she received her call to foreign service is not definitely known, but her sympathy for heathen nations was shown in many ways before she actually was permitted to labour amongst them.

Early in 1893, in company with Mr. and Mrs. T. Baird, she set out for the Straits Settlements, and settling in KWALA LUMPUR, she rendered excellent service in school teaching, medical work, and house-to-house visitation. She is still remembered most affectionately in Kwala Lumpor, and the fruit of her labours may be found there to this day. One gentleman whose whole family was under her tuition said to me many times: "She not only taught my children religion, but she also taught them *manners*." Nearly all that family are now on the Lord's side.

In 1895 she was united in marriage to Mr. J. W. Moore at MALACCA. Here she entered upon her second term of service. She did no school work here, but visited amongst the Malay women and ministered to the sick.

In 1897 she returned to England, and while at home the only child of the marriage was born. She and her husband spent nearly two years going in and out amongst the assemblies, and many new and lasting friendships were formed. Much interest was awakened when it became known that, on their return to the Straits Settlements, they had determined to settle in BORNEO and give up the future of their lives to work among the Dyaks. In 1899 they returned to Singapore to prepare for their service in Borneo. Here their little boy Ronald was taken from them, and a little mound in the cemetery marks his resting-place. Mr. Moore visited the Rajah of Sarawak to obtain permission to work amongst the Dyaks in his territory, and after much trouble was allowed to settle in Tebakang. They left Singapore in May, 1900, and settled in their new sphere. House-building, with all the inevitable difficulties of opening up new work, had to be encountered. A school was opened, with about ten Dyak boys in attendance, and the progress they made in reading and writing their own language

### *From Borneo to Glory.*

was truly astonishing. Mrs. Moore took over the main responsibility of the school, while Mr. Moore busied himself in collecting words for the new vocabulary. For nearly two years they laboured thus together, when early in May, 1902, Mrs. Moore was troubled with swollen glands. She suffered much for about two weeks, especially as the swellings were accompanied with fever. One side of the neck burst, and they deemed that their difficulties were drawing to a close, and Mr. Moore decided to remove her to Kuching for change, and also for medical advice. All necessary preparations were made for the river journey, Mrs. Moore herself sitting up directing which things to take with them, and seeming quite happy. They had not the slightest anticipation of her passing away. The arrangements being complete, and having provided extra men to ensure the journey being accomplished as speedily as possible, they left Tebakang. On the second day high fever supervened, and at 11.15 p.m. of the 15th May, 1902, without any parting message, and seemingly without any pain, she passed in to take her place amongst the spirits of the just made perfect. "Safe in the arms of Jesus" was her favourite hymn in life, and it was one of her last expressions before she lost consciousness. Then devolved upon Mr. Moore the sad duty of preparing the corpse for interment, and also of constructing a rude coffin to receive the remains. The boatmen were urged on at the utmost point of their strength, so as to reach Sadong for the interment, and the few Europeans there showed the greatest sympathy and rendered all possible assistance. After a short service the remains of our sister were laid to rest, to await "the voice of the archangel and the trump of God."

#### ABOUT THE DYAKS.

Now just a brief word in closing this sketch concerning the interesting people amongst whom our sister spent her last days on earth. They are not Mohammedans like the Malays, neither are they idolators like the Chinese. They have an awful dread of death, and never speak of it save in a whisper. They are bound down by superstition. They take their guidance from the sounds and flight of birds, and a whole village may be thrown into a state of consternation by the simple chirping of some insignificant bird. They live on rice and salt, and if they can spice their fare with the flesh of a monkey or a squirrel, they are more than content. The women folks are very industrious, and extremely modest. Irregularity of

*From Borneo to Glory.*

behaviour is almost unknown amongst them. They love ornaments, and thick brass wire twisted round their limbs from ankle to knee, and from wrist to shoulder, is the common way of adornment.

In Tebakang district there are probably from 25,000 to 30,000 of this one tribe of Dyaks waiting for the Gospel. Then over the border in Dutch Borneo there are probably as many more speaking the same dialect—say in all from 50,000 to 60,000. They have never yet called upon God, because they do not believe in Him. They do not believe in Him because they have not heard of Him. They have not yet heard of Him because before Mr. and Mrs. Moore went no preacher had gone to tell them. And now one of the two who was sent is taken away. Who amongst the thousands of the saved in Britain's favoured isles will volunteer to take up the work so gloriously laid down by our sister?

The constancy manifested by our departed sister in her service lay in the fact that she knew God had called her. Her conviction was well expressed in the following lines :

“ Christ the Son of God hath sent me  
Through the midnight lands ;  
Mine the mighty ordination  
Of His piercèd hands.”

Now her eyes see the King in His beauty, and the far-stretching land of Immanuel lies before her. She was forgiven much, and she loved much. What a translation was hers! From the solitudes of Borneo to the eternal communion of saints! From the anxieties of service to the rest and joy of the Father's house! There was much in her character that we would do well to copy, and much in her service to teach us how to serve better.

Meantime Mr. Moore has returned to Tebakang to continue the work so nobly commenced. May it please the Great Lord of the Harvest to send forth labourers after His own heart, so that these whitened fields may be reaped and safely stored in the garner of God.

“ Where are the reapers? Oh, who will come  
And share in the glory of the harvest-home?  
Oh, who will help us to garner in  
The sheaves of gold from the fields of sin? ” T. B.

---

CHARLES ROBERTS, an indefatigable young Missionary who was drowned in Wei-hai-wei bay, will be the subject of Photo and Sketch next month—Dr. J. N. Case having kindly supplied both.



## SOME REVIVAL REMINISCENCES.—III.

By WILLIAM SHAW, Maybole

### AFTER THE REVIVAL.

WHEN the evangelists left the town on the last day of February, 1874, it was felt by some of the workers that although there had been a very decided awakening, there remained yet "very much land to be possessed." In other words, we were convinced that the "revival" was only beginning, and we were confronted by the question: How is the work to be continued? This is always a very important question at the close of a special series of meetings in which a number of souls have been brought from darkness to light. Sometimes God's people adopt the plan of continuing the *whole machinery* of the revival meetings, and getting the help of strange voices from one place and another. The result, however, often comes to this, that we find we are carrying on too large a business for our "capital," and the meetings rapidly die out both in interest and attendance. Another plan at the end of a series of revival meetings is to settle down into the "old grooves," and get along as quietly and comfortably as possible.

We adopted neither of these plans. We believed we should go on with the work, but we resolved not to attempt what was *beyond* the gift and ability that might be found *among ourselves*. Usually it is younger men who go in for aggressive work; but in this case the initiative was taken by an old brother named Forsyth, a butcher by occupation, whose long beard, slightly tinged with grey, gave him quite a patriarchal appearance. He had a youthful spirit, however, and had long been a master in the art of leading out young converts into the paths of public testimony. When he saw that we were going to resume the "usual meetings"—which meant only one Gospel meeting in the week, namely, on Lord's-day evening—he suggested that a Gospel meeting should be held on a week-night, say every Tuesday evening, at 8 o'clock, in the old school-house. As the faith of the other workers did not rise to the occasion, Forsyth intimated, on his own responsibility, that a Gospel meeting would be held on Tuesday night, as he believed that God had still blessing in store for the town.

#### THE TUESDAY-NIGHT MEETING.}

When I got back from Ayr by the 8 o'clock train that night, a lad met me at the station with a message from Forsyth that I was to come to the meeting at once, as fifty people had come

*Some Revival Reminiscences.*

to hear the Gospel, and there was "no one to preach to them." I hurried away down, and as I opened the door I found the old brother expounding the fifty-first Psalm. When he saw me he drew to a close, saying, "I see our young friend has arrived: he will now address the meeting." This was very short notice, certainly; but it was nothing accounted of "in those days." I passed no remark, and made no apologies. I simply stood up and gave out that old hymn, "There is a fountain filled with blood." While they were singing I was getting my address set in order in my mind. After I had "delivered my soul," the old man prayed, and then told the people that by God's help the Gospel would be preached there every Tuesday night. He said it was a most encouraging beginning for such an unusual thing as a Gospel meeting in the middle of the week.

Next Tuesday night the attendance had increased, and it *went on increasing*. People soon began to enquire as to how they could have peace with God. Souls passed out of death into life. The time soon came when that hall was filled to the door every Tuesday night. Sometimes the after-meeting itself would number a hundred souls. Though these were mostly believers, yet a goodly number were seekers after God. The Tuesday-night meeting soon became an established institution among us. Forsyth kept it very much in his own hand, and I thought he was quite justified in so doing, for he was in a sense the "father" of that Gospel meeting. He frequently addressed it himself, but was always ready to avail himself of any help that appeared to be of the right sort.

To this day (now close on thirty years ago) we fall in with those who were saved at the "Tuesday-night meeting." It is truly a refreshing memory—to look back over years of drought and famine to that sunny spot, the well-packed meeting every Tuesday night. It was a meeting that "could be depended on" for blessing, if we may so speak. It was only a Gospel meeting, it is true; but it brought refreshing to the saint, as well as the Gospel to the sinner. The saints, wearied with the labours and trials of the day, could there drink and forget their sorrows. The snows of January and the suns of June did not seem to affect the interest or the attendance. The power of God had descended on the people, and the Lord's work was being carried on with the single aim: "How shall we best carry it on so as to promote the glory of God, and be the means of salvation to the lost and blessing to His saints?"

## THE HOLY BIBLE.

ITS INSPIRATION.—From cover to cover, from its opening word to its closing one: in all its books, chapters, verses, and words—it is inspired, or God-breathed (2 Tim. 3. 16 ; 1 Cor. 2. 10-14). We refer to the original Scriptures.

ITS GREAT THEME.—From Moses to John—the first and last of the inspired penmen—and in increasing fulness of disclosure, God's great theme and object is ever presented, which is Jesus, Son and Lamb of God.

ITS UNITY.—One Divine mind, that of the Holy Ghost, pervades every part of the sacred volume ; hence subjects, details, books, and epistles have certain common characteristics—all dove-tail—making up one harmonious whole.

ITS SUBJECTS.—There is but *one* God, one Saviour, and one Bible. The whole range of human enquiry is here touched upon. From eternity to eternity ; from heaven to hell ; from God to man, and upon all lying between those points, Divine light is thrown. Herein the problems of life are solved. The existence of sin, misery, and death is explained. The How? Why? and Wherefore? of the human heart and mind are herein satisfactorily answered—and only in the Holy Bible.

ITS PARTS.—The Old and New Testaments—the former consisting of 39 books and the latter of 27—form the two great parts of the sacred volume—God acting in government characterising the former, God revealed in grace as distinctly leaving its impress upon the New Testament. You may, however, distinguish the parts, but you must not separate them, for the two Testaments are so linked that they are inseparable. Compare Genesis with Revelation, and Malachi with Matthew. We possess in the Old Testament the *very same* books which the Jews so prized, and which the Lord and His apostles so reverentially and carefully quoted and read.

ITS BOOKS.—There are 66 books in all, and as almost every book of the Old Testament is referred to in the New—there being about 960 passages quoted, cited, or alluded to in the New Testament volume—it will be seen that the authority of each of the 66 is unquestionable. The Holy Bible is a noble bridge of 66 arches.

ITS COMPOSITION.—The Bible was *commenced* by Moses about fifteen centuries before Christ, and *finished* by John about a century after Christ, Paul *completing* it as to its subjects (Col. 1. 25). Thus the composition of the Holy Bible extended at irregular periods through the slow progress of sixteen centuries—a period of about 500 years between the Testaments.

## The Holy Bible

**ITS WRITERS.**—There were employed by the Holy Spirit in the production of the Bible nearly fifty penmen, drawn from all classes of society, reflecting almost every phase of character, and the individuality of each witnessed in their several writings. There were kings, prophets, priests, prime-ministers, herdsmen, physicians, tax-collectors, fishermen—educated and uneducated, rich and poor—many of them living hundreds of miles apart.

Young and old, read and study the Bible. That Book will give you character, and make men and women of you. The Bible is now circulating in more than 300 languages. Empires and proud men bite the dust, for ruin is stamped upon all not founded on the imperishable Word of God, but the Bible is on its triumphant march round the globe. The Book is immortal: it cannot die. Every book but the Bible must perish in the coming general wreck (Heb. 12. 26, 27); but *it* reveals a Saviour for the guilty; *it* pilots the way of the wearied from ruin to eternal glory. Blessed, Holy Book! w. st.

---

### LOVE.

Jottings from an Address in London by J. R. CALDWELL, Editor of *The Witness*.

**R**EAD 1 Cor. 13. 13, John 15. 9, 17, 23. These show the nature and extent of God's love. God loves us as He loves Christ (1 John 4. 9, 10; John 15. 12). The word "philanthropy" is only mentioned once in the Bible, and then means the love of God to man. In this sense Christianity exhibits the highest philanthropy possible. The miracles of Jesus bore the distinctive character of *signs*, not philanthropy.

John the Baptist and Jesus contrasted. John describes himself as a voice: Jesus is the Word. The voice passes away, but the Word spoken abides.

Inspiration of the Word of God. Though Christ was in form and in reality a man, yet he is God, and so, though the Word of God was written by men, and bears the marks of its human authors, yet it is essentially divine.

Distinguishing characteristic of Christianity. No other religion in the world teaches that God *is love*. Now, the character of God should be manifest in us. 1 John 4. 12 is the complement of John 1. 18. Divisions are among us, and unfriendliness about them. It is an exhibition of the flesh, it is not of God. It may be conscientious, but conscience is like a compass—it needs adjusting. Paul, who said Christ is in our hearts, said, "Ye are in our hearts to die and live with you."

## Love.

2 Cor. 12. 15 shows us the love of God ; it is not mere unanimity of opinion and sentiment, but is independent of them (1 John 4. 19). There is a far closer tie to unite Christians.

Love and truth are not inconsistent. The truth of God must be preached in love. We should not use the truth of God as a wedge to divide, or as a sledge-hammer to break heads and hearts.

Divine love will not ruthlessly expose the feelings of others ; but love covers a multitude of sins.

---

### THE HEAVENLY STRANGER.

“ Only a stranger ” (Luke 24. 18).

“ STRANGER ” in Jerusalem  
Our Lord was when below ;  
'Twould not receive its righteous King,  
Or love on Him bestow ;  
And *now* Jerusalem itself  
A stranger is to God—  
Now bearing, as the fruit of sin,  
Jehovah's righteous rod.

A “ Stranger ” in the world was Christ,  
Here suffering only loss ;  
Man chose a murderer in His stead,  
And made for Him a cross.  
Now o'er the world the judgment hangs,  
The cross has sealed its doom ;  
'Tis, like Jerusalem, enwrapped  
In dark rejection's dome.

Yet earth, when cleansed and purified,  
The Kingdom shall become,  
And Christ, the blessèd Son of God,  
Messiah, Lord alone.  
Jerusalem the centre then  
Of earth renewed and free ;  
The curse removed and Satan bound—  
The world's blest jubilee !

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

12th October.

*Read Acts 22. 1-22.*

*Learn 1 Peter 3. 15.*

### PAUL'S TESTIMONY.

Educated, zealous, and sincere, yet in error—Saved by sovereign grace—Set apart, fitted, and sent out—The wider field—Rejection of the witness and his testimony.

**I**N our last lesson we saw the apostle a prisoner in the hands of soldiers, bound with chains and being led into the castle of Antonia, followed by an angry mob of exasperated Jews ready to kill him. Reaching the stairs leading into the castle there was a halt, and Paul begged leave to speak to the people; this being granted, what he then said is the theme presently before us.

**PAUL'S LIFE BEFORE CONVERSION.** By birth a Jew of Tarsus, the capital of Cilicia, a Roman province, but educated at Jerusalem under Gamaliel, a famous doctor of the law (Acts 5. 34), and instructed strictly according to the law of the fathers, and zealous for God as he saw they were then, ignorantly, it is true (Rom. 10. 1-3; Gal. 1. 14). Educated, yet ignorant; zealous and sincere, yet wrong. Add to the foregoing the confession of Paul that he was persecutor and known to the highest authorities, and commissioned by them to, if possible, exterminate the Christians, and you see Saul's unhappy state before conversion, not at all a likely one to become a Christian himself.

**HOW PAUL GOT CONVERTED.** In the height of his career, by an act of sovereign grace, the persecutor was arrested, convicted, and converted. An example of the special way of meeting special conditions—how much was accomplished by that outshining of Christ's glory on poor Saul; it prostrated him, it blinded him, it subdued him like a little child (Matt. 18. 3); the great binder of men and woman is led into Damascus by the hand.

**PAUL'S ORDINATION AND WORK.** The visit of Ananias, a pious man according to the law and a Christian, was in direct obedience to a Divine call, and brought the convicted and darkened man into the light and into contact with Christians. The miraculous restoration of Paul's sight was accompanied with a revelation of the purpose of God's choice of Saul of Tarsus. Notice three things that is set before Saul, as well as all converts—(1) **TO KNOW GOD'S WILL**—this is revealed in the Scriptures, and reading these we get to know God's will; (2) **SEE THE JUST ONE**, not necessarily with physical eyes, but with eyes of faith (Heb. 2. 9), and see Him as the perfectly righteous One (Matt. 27. 19-24); Luke 23. 47; Acts 3. 14; Acts 7. 52); (3) **HEAR HIS VOICE**, privilege of all Christ's sheep (John 10. 3-6). All this is needful equipment for witnessing (verse 15).

**PAUL'S EXTENDED COMMISSION.** Like a Jew, the apostle clung to the Jews and Jerusalem; after he had returned to Jerusalem a special vision was given him, commanding him to leave the place and go into the Gentile world (Mark 16. 15). Thus Paul's testimony and defence was simply this: That he was but a servant, Jesus was his Lord, who had commandeered him on the Damascus road, and obey Him he must (Acts 4. 19-20).

## Notes on Bible Lessons.

**THE TESTIMONY REJECTED.** God's grace reaching out to the nations, and outside the confines of their own people the Jews never could bear to hear of, so whenever Paul spoke of his mission to the Gentiles the crowd rent the air with cries against him: "Away with such a fellow from the earth!" This is like a former scene and a previous cry (John 19. 15), and again shows how foreign to man's heart are God's will and gracious purposes (Isaiah 55. 8, 9).

19th October.

Read Acts 23. 1-10.

Learn John 11. 25.

### BEFORE THE COUNCIL.

The guide of conscience—An unjust judge—A comparison and a contrast—Acting together, but not really agreed—Truth divides—"The Hope"—"The Resurrection"—"Good cheer."

**A**FTER a night spent in the castle prison, whither Paul had been conveyed by Lysias, the chief captain, where he narrowly escaped scourging by claiming to be a Roman free-born citizen, and entitled to the consideration connected therewith, the apostle was brought down to the council-room to appear before them to explain his share in the riot of the previous day; there we now see him.

**PAUL EXPLAINS THE RULE OF HIS LIFE.** Before God and with a good conscience, even when *wrong* in action he was sincere and consistent though ignorant. Conscience is not a rule of life, but that sense of response to what is known to be God's will and rule, therefore the need of an enlightened conscience (see 2 Cor. 1. 12; 1 Tim. 1. 19, &c.). These were Paul's bold opening words in the presence of the Sanhedrim: "What I have done, I have done sincerely before God," man rightly occupying a minor place (Gal. 1. 10).

**THE HIGH PRIEST'S INJUSTICE, AND HIS FATE FORE-TOLD.** "Ananias commanded them to smite him on the mouth." This was a gross injustice and brutal assault on a defenceless prisoner, and we are reminded of Paul's Master in a like case (John 18. 22; Luke 22. 63, 64), and yet there is a contrast between Paul and Jesus; the one, silent, patient; the other, indignant and speaking scathing rebuke. Paul had this excuse for breach of Exodus 22. 28, that he did not know it was the high priest that presided, and he promptly apologised for his hasty language, true though it was.

**THE MIXED COMPANY.** We see here a pitiful combination of opposites, the Pharisee and the Sadducee in one gathering, with so little in common except hatred to Jesus and His truth and people, as Herod and Pilate, old enemies, found a common occupation in judging and condemning our Lord (Luke 23. 12). In our day the same may yet be seen, two classes of men in one combination equally setting at naught the truth of God.

**THE DIVIDING TRUTH.** Paul could see the composition of his bench of judges, and quickly and skilfully turned them from judging him to judging and opposing one another. Compare with Matt. 22, where we see Pharisee and Sadducee both confuted by the wisdom of our Lord.

**THE HOPE AND RESURRECTION OF THE DEAD.** Paul said to his judges in effect that it was not he, but in reality truth, that was being judged, and especially this truth of "the hope" and "the resurrection of the dead." This roused the Pharisees in favour of their doctrines and belief in opposition to that of the Sadducees. Notice the two things referred to by the Apostle, viz., "The Hope," which is Jesus, the Messiah to the Jews (Acts 28. 20), and Jesus the Saviour to the Church

## Notes on Bible Lessons.

(Titus 2. 13); and "The Resurrection of the dead," firstly Christ from among the dead, and they that are His at His coming (1 Cor. 15. 23)—a blessed hope, a glorious resurrection.

**PAUL DELIVERED AND COMFORTED.** Doubtless Paul's wisdom was from above and a fulfilment of the promise (Matt. 10. 18-20), and in the strife which arose about the doctrine the captain withdrew his prisoner. It is beautiful to notice at this critical time that the Lord came in Person to cheer and strengthen His servant.

26th October.

Read Daniel 1. 1-21.

Learn Matthew 10. 32.

### DANIEL FAITHFUL IN THE PALACE.

Four princely prisoners in Babylon—Evil times and evil place—The king *versus* God—A heart instructed and devoted—Seeking the favour of doing right—Prayer and politeness—Favoured, fair, and fat—Wisdom, learning, knowledge, skill—All of God.

**N**EBUCHADNEZZAR, king of Babylon, had taken captive, in the days of Jehoiakim, king of Judah, many Jews and brought them to Babylon. Among these were four young men of noble birth, of whom our present subject, Daniel, was one. The king of Babylon wanted a certain number of persons, bright, intelligent, and comely, to serve in the palace, after a three years' course of training of mind and body. Daniel, with the three other young Jews, was chosen for this purpose, and our lesson is a view of how Daniel acted in the trying position in which he found himself.

**THE KING'S APPOINTMENT CONTRARY TO GOD'S APPOINTMENT.** God had called certain meats unclean and forbidden their use (Lev. 20. 25, 26; Deut. 14. 2, 3; Acts 10. 28); and it was the custom to consecrate their food by offering a portion to their idols (1 Cor. 8. 7; 10. 27, 28). Thus it was impossible for Daniel and his friends to partake of the appointed food and wine without defilement and apparent sanction of idolatry.

**DANIEL'S PURPOSE AND POLICY.** The "heart" was true to God, and when a firm determination is fixed there it will regulate the life (Acts 11. 23). At the same time Daniel's respectful manner is indicated in that he "requested" an alternative. Daniel had doubtless prayed much to God about this daring purpose and crossing of the king's mandate (Psa. 37. 5); and dutifully and respectfully he put the case before the steward, thus moving the heart of that heathen man so that he dared to yield.

**THE PROPOSED TEST.** Instead of the meat and wine from the king's table, Daniel asked pulse, that is, such as peas, beans, lentils, &c., for food, and water to drink; this to be tried for ten days, and then their state to be compared with the others who had fed on the king's portion. The steward consented, and at the end of the trial Daniel and his friends were "fairer" and "fatter" than the others. So does God prosper those who obey Him (Deut. 28. 13).

**DANIEL'S PROGRESS AND PROFICIENCY.** A good and wise beginning leads on to prosperity. "God gave" is the key to success—we cannot serve God faithfully in any sphere without being greatly the gainer. "Knowledge, skill, learning, and wisdom" are all gifts of God (Jas. 1. 5, 6), and even in that heathen land, and in the very headquarters of sin and revelry, Daniel is kept, and fitted, and raised up to high position, so that there was found "none like Daniel" among all the most prominent and learned in Babylon (Prov. 16. 7).



## Notes on Bible Lessons.

2nd November.

Read Acts 23. 11-24.

Learn Matthew 10. 28.

### CONSPIRACY TO KILL PAUL.

A timely visit and needed cheer—Deadly determination—A prolonged fast—Saved by simple means—God's purposes unconsciously carried out—An army to help—Spreading the Gospel—Reaching the palace.

OUR last New Testament lesson closed with the gracious visit of our Lord to Paul in his prison, when He spoke much needed words of cheer to His poor, persecuted servant. In spite of all the hatred of his countrymen, Paul had yet much work to do; Rome itself must hear the Gospel word from his lips.

**THE LORD'S TENDER CARE OF HIS TRIED SERVANTS.** Numerous instances of this can be cited—Abraham, Jacob, Joseph, Moses, Samuel, David, Elijah, Daniel, the three Hebrew children, and others afford various examples of our Lord's gracious fulfilment of such promises as Isaiah 43. 1, 2; Psalm 121. 5, 6; Heb. 13. 5, &c. In one sense, and that very true, it can always be said "the Lord stood by," though sometimes the realisation of it may be more vivid than others.

**THE PLOT, THE PLAN, AND THE PURPOSE OF THE PERSECUTORS.** Even at the hour when our Lord was visiting Paul to encourage him, close by the forty men were binding themselves by an oath to murder the Lord's servant. Blind, blind were they, and powerless (John 19. 11); if they kept their oath they had a long fast indeed. We are also reminded of Luke 22. 4-6 and its plotters in contrast with Jesus and His disciples together.

**PROVIDENTIAL PROTECTION OF PAUL.** God has many and diverse ways and agents to carry out His will and work, and usually chooses to use the most natural and simple. In this case it is Paul's own nephew, probably a young lad and possibly not a Christian, who overheard the plotters, and warned his uncle and in turn the chief captain. We know of no other action of this nephew of Paul, but the saving of the life of the apostle is worth living for, and is a good record. We are reminded of other little servants of God used in a simple way to do little deeds of great importance, such as Naaman's maid (2 Kings 5), the lad with the five loaves and two small fishes (John 6), &c.

**THE CHIEF CAPTAIN'S PROMPT ACTION.** Before the morning broke quite a little army of 470 men had set out with Paul to carry him over the first stage of his journey to Rome. We see here how "all things" can be made to "work together for good" (Rom. 8. 28), and that God can make "the wrath of man to praise Him" (Psalm 76. 10). The Gospel in this way was brought into prominence and under the notice of the world-rulers of the day, and the transfer of Paul from Lysia's fortress at Jerusalem to Herod's palace at Cesarea was an important step in the diffusion of the truth.

---

### SCHEME OF LESSONS FOR 1903.

THE very profitable course of study of "The Pioneers of the Faith," chiefly from the Acts of the Apostles, now nearing to a close, will (D.V.) be followed by "Gospel Shadows from Earth's Early Scenes," a series of Lessons principally from the Book of Genesis, interspersed monthly with a suitable presentation of our Lord's Person and Work from the New Testament page.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

## REPORTS AND SUGGESTIONS.

**TRIALS AND TRIUMPHS OF THE SUNDAY-SCHOOL TEACHER** is the subject for Half-yearly Conference of Sunday-school Teachers in GLASGOW and neighbourhood, in Argyle Halls, 18 Duke Street, on Saturday, October 18, to be introduced by Mr. Hy. Pickering (Editor of *Boys and Girls*), followed up by Mr. Wm. M'Donald, Penang.

**HELPS AND HINDRANCES TO THE LORD'S WORK AMONGST THE YOUNG** was the subject of the Half-yearly Conference of Teachers in Waterloo Hall, KILMARNOCK, on September 20, introduced by Mr. Charles Innes, Glasgow; followed by Mr. P. Hynd, Troon; T. Dunlop, Glasgow; W. Towell, jun., Boston; and others. Profitable and helpful.

**GREAT SERVICE BY LITTLE SERVANTS** was the subject introduced by Mr. Wm. Inglis at the Teachers' Conference in Picardy Place Hall. EDINBURGH, on Saturday, September 20. Testimony that the meeting was helpful.

**UNDER CANVAS** is now a thing of the past, so far as most of the British Tents are concerned. Mr. Forbes M'Leod had meetings in SHIELDMUIR, SHOTTS, and finished up at TANNOCHESSIDE. At the latter place a good many professed. In the Pioneer Gospel Tent at EAGLESHAM and BUSBY Mr. Ferguson had larger meetings for children than for adults. At GOVAN, Musa Bhai, a native Indian Evangelist, had very large children's meetings.

**SEASIDE SERVICES** are also past for the summer. Mr. George Bennett had six weeks on the beach at ABERYSTWITH, twice nearly every day, with evidences of blessing daily. He is finishing up at BARMOUTH. Mr. Walter E. Willy had meetings during the season at AYR, SALTCOATS, ARDROSSAN, TROON, and finished up at PRESTWICK; at each place quite a number of children professed to find Christ.

**THE "PATHWAY" LESSONS** for Sunday Schools, given on preceding pages, which are now almost universally adopted in Sunday Schools in Glasgow and neighbourhood, form the subject of a Teachers' United Monthly Meeting, at which Superintendents and elder Brethren take up the Lessons for the incoming month. Next meeting in INNER COURT HALL, 152 Parliamentary Road, on October 25, from 5 to 8. November Lessons will be expounded by Messrs. W. C. Johnston, Jas. Wilson, Garngad (who will take the model class), and John Paisley.

**IN WILD WALES.**—Mr. G. F. Veitch has been distributing *Boys and Girls* and other Gospel papers in large numbers at RHONDDA and other parts. He writes: "Rejoice to say that God has blessed the Word."

**A NEW FEATURE** in connection with Sunday Schools was the uniting of the Sunday-school Scholars and Teachers with the Believers in the Assembly at BUTTERLUMP, Ireland, for a drive to Donaghadee, leaving the Gospel Tent at 9, singing and preaching *en route*, having open-air meetings at destination, they passed a profitable time.

**NEW SUNDAY SCHOOLS.**—The Sunday School at DURBAN, South Africa, mentioned in our July number, was commenced in a private house by the brother who is Superintendent, and was afterwards transferred to the Meeting-Room. Mr. John Fraser, late of Ayr, has commenced a Sunday School at EDGEHEAD, near Dalkeith.

**NAVY BLUE** is the colour of the whole number, Strictly True is the nature of the whole contents of the October number of *Boys and Girls*, which contains: "HOW GOD SAVED A MAORI," with Photo of Author, R. Pohe; "WONDERS IN A NUTSHELL," Original Object Lesson by the Editor, with instructions how to copy same, and photo of similar audience to which lesson was given; "RAILWAY FLAGS," another lesson by W. E. Willy. Don't miss this number. Halfpenny. 50 for each month of 1903, with any Title at top, for 21s., complete, post paid anywhere.

*Outlines of Scripture Studies.*

**LINKS OF LOVE IN EPHESIANS.**

<p>CHAPTER I.                  Before Him in love - - ver. 4                  Love unto all the saints - " 15</p> <p>CHAPTER 2.                  His great love wherewith                  He loved us - - - " 4</p> <p>CHAPTER 3.                  Rooted and grounded in love " 17                  The love of Christ which                  passeth knowledge - " 19</p> <p>CHAPTER 4.                  Forbearing one another in                  love - - - - " 2                  Speaking the truth in love " 15                  Edifying of itself in love - " 16</p>	<p>CHAPTER 5.                  Walk in love, as Christ also                  hath loved us - - ver. 2                  Husbands, love your wives,                  as Christ also loved the                  Church - - - - " 25</p> <p>CHAPTER 6.                  Love with faith - - - " 23                  Grace be with all them                  that love our Lord Jesus                  Christ - - - - " 24                  Unto the angel of the Church of                  Ephesus write, Thou hast left thy                  first love.—Rev. 2. 1, 4. J. M. H.</p>
---	---

**A GOD WHO CAN HEAR.**

<p>He heard the groaning of the poor captive - - - - Exod. 3. 7                  " the murmurings of His people - - - - Exod. 16. 8, &amp;c.                  " the complainings of His people - - - - Num. 11. 1, &amp;c.                  " the envious words of Miriam and Aaron - - - - Num. 12. 1, &amp;c.                  " the prayer of His servants - - - - 1 Kings 17. 22                  " the reproaches of the enemy - - - - 2 Kings 19. 4, &amp;c.                  " the cry of the troubled ones - - - - Psalm 34. 6                  " the communings of His people - - - - Mal. 3. 16 T.D.W.M.</p>
--

**SEVEN EXHORTATIONS.**

<p>1 Come unto Me - Matt. 11. 28                  2 Learn of Me - Matt. 11. 29                  3 Abide in Me - John 15. 7                  4 Follow thou Me - John 21. 22                  5 Walk before Me - Gen. 17. 1                  6 Lovest thou Me - John 21. 15                  7 Remember Me - Luke 23. 42                  "Christ is all and in all." J.S.</p>
--

**"EXCELLENT THINGS" (Pro. 8. 6).**

<p>A more excellent Name Heb. 1. 4                  A more excellent Sacrifice Heb. 11. 4                  A more excellent Ministry Heb. 8. 6                  A more excellent Way 1 Cor. 12. 31                  Excellent Greatness Psal. 150. 2                  Excellent Power - Job 37. 23                  Excellent Lovingkindness Psal. 36. 7                  Excellent Glory 2 Pet. 1. 17 J.M.H.</p>
---

**THE ISRAEL OF GOD (Gal. 6. 16).**

<p>They are not all Israel which are of Israel - - - - Rom. 9. 6                  He is a Jew which is one inwardly; and circumcision is that                  of the heart - - - - Rom. 2. 29                  Neither because they are the seed of Abraham, are they                  children - - - - Rom. 9. 7                  Know ye . . . they which are of faith; the same are the                  children of Abraham - - - - Gal. 3. 7                  Abraham believed God, and it was accounted unto him for                  righteousness - - - - Rom. 4. 3                  Now, it was not written for his sake alone, that it was im-                  puted to him, but for us also . . . if we believe - - Rom. 4. 22, 23                  There is neither Jew nor Greek . . . ye are all one in                  Christ - - - - Gal. 3. 28                  If ye be Christ's, then are ye Abraham's seed according to                  promise - - - - Gal. 3. 29 E.A.H.</p>
---

*Outlines of Scripture Studies.*

**IMPOSSIBILITIES.**

- |   |  |   |   |   |   |   |   |                       |
|---|--|---|---|---|---|---|---|-----------------------|
| 1 | For God to lie -                       | - | - | - | - | - | - | Heb. 6. 18            |
| 2 | For God to clear the guilty            | - | - | - | - | - | - | Num. 14. 18           |
| 3 | He cannot deny Himself                 | - | - | - | - | - | - | 2 Tim. 2. 13          |
| 4 | To please God without faith            | - | - | - | - | - | - | Heb. 11. 6            |
| 5 | For Jesus to escape cup of wrath       | - | - | - | - | - | - | Matt. 26. 42          |
| 6 | For Him to be holden of death          | - | - | - | - | - | - | Acts 2. 24            |
| 7 | Apostates to be saved                  | - | - | - | - | - | - | Heb. 6. 4             |
| 8 | For those in hell to escape            | - | - | - | - | - | - | Luke 16. 26           |
| 9 | For man trusting in riches to be saved | - | - | - | - | - | - | I Tim. 6. 17 R. I. B. |

**A CALL TO ARISE.**

- |   |                    |               |                |
|---|--------------------|---------------|----------------|
| 1 | Arise of decision  | -             | Luke 15. 18    |
| 2 | Arise of life      | -             | Luke 7. 14     |
| 3 | Arise of light     | -             | Eph. 5. 14     |
| 4 | Arise of obedience | Acts 22. 16   |                |
| 5 | Arise of walk      | Matt. 9. 5, 6 |                |
| 6 | Arise of testimony | -             | Isa. 60. 1     |
| 7 | Arise of glory     | -             | Song 2, 10, 13 |

J. M. H.

**THE CHARTER OF GATHERING.**

MATTHEW 18. 20.

- |   |                   |   |                      |       |
|---|-------------------|---|----------------------|-------|
| 1 | Divine Place      | - | -                    | Where |
| 2 | Divine Testimony  | - | two or three         |       |
| 3 | Divine Gathering  | - | are gathered         |       |
| 4 | Divine Fellowship | - | together             |       |
| 5 | Divine Authority  | - | in My name           |       |
| 6 | Divine Presence   | - | there am I           |       |
| 7 | Divine Centre     | - | in the midst of them |       |

**"PUT ON."**

- |   |  |                         |
|---|--|-------------------------|
| 1 | Put Him on as JESUS, to save from and to the uttermost.                  |                         |
|   | "Jesus . . . able to save them to the uttermost"                         | Heb. 7. 22-25           |
| 2 | Put Him on as LORD, to rule and regulate your actions.                   |                         |
|   | "Put ye on the Lord Jesus Christ"  | Rom. 13. 14             |
| 3 | Put Him on as CHRIST, to transform your life like His.                   |                         |
|   | "As many of you as have been baptised into Christ, have put on Christ"   | Gal. 3. 27              |
| 4 | Put Him on as HOLINESS, to manifest Himself.                             |                         |
|   | "Put on the new man . . . created in righteousness and true holiness"    | Eph. 4. 24 ; Col. 3. 10 |
| 5 | Put Him on as ARMOUR, to protect in all offensive and defensive warfare. |                         |
|   | "Put on the whole armour of God"   | Eph. 6. 11              |
| 6 | Put Him on as POWER, to act through in service.                          |                         |
|   | "Until ye be endued (same word as put on) with power from on high"       | Luke 24. 49             |
| 7 | Put Him on as LIGHT, that He may be seen.                                |                         |
|   | "Let us put on the armour of Light"                                      | Rom. 13. 12 F. E. M.    |

**BUNDLES.**

- |                             |               |
|-----------------------------|---------------|
| <b>THE BUNDLE OF LIFE,</b>  | 2 Sam. 25. 29 |
| —Salvation                  |               |
| <b>A BUNDLE OF MYRRH,</b>   | Song. 1. 13   |
| —The enjoyment of Salvation |               |
| <b>BUNDLES OF TARES,</b>    | Matt. 13. 30  |
| —Judgment                   |               |

**LUMPS.**

- |                                  |             |
|----------------------------------|-------------|
| <b>The NATURAL Lump.</b>         |             |
| This is the <i>Adam</i> Lump,    | Rom. 9. 21  |
| <b>The NATIONAL Lump.</b>        |             |
| This is the <i>Abraham</i> Lump, | Ro. 11. 16  |
| <b>The NEW Lump.</b>             |             |
| This is the <i>Christ</i> Lump,  | 1 Cor. 5. 7 |

**VOICES FROM CALVARY.**

- |   |                       |   |   |   |   |   |                 |
|---|-----------------------|---|---|---|---|---|-----------------|
| 1 | Voice of INTERCESSION | - | - | - | - | - | Luke 23. 34     |
| 2 | Voice of MERCY.       | - | - | - | - | - | Luke 23. 42     |
| 3 | Voice of AFFECTION    | - | - | - | - | - | John 19. 26, 27 |
| 4 | Voice of DESERTION    | - | - | - | - | - | Matt. 27. 46    |
| 5 | Voice of HUMANITY     | - | - | - | - | - | John 19. 28     |
| 6 | Voice of VICTORY      | - | - | - | - | - | John 19. 30     |
| 7 | Voice of DEATH        | - | - | - | - | - | Luke 23. 46     |

*Brief Records of Servants of God.*

“AND we know that all things work together for good to them that love God, to them who are the called according to His purpose. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Rom. 8. 28; 11. 33.)



C. G. ROBERTS,

DROWNED AT WEI-HAI-WEI, CHINA.

## CHARLES G. ROBERTS, OF CHINA.

“GOD buries His workers, but carries on His work.” Such has been the Church’s experience in all ages. We mourn the loss of veteran leaders, yet feel that their removal falls in with the fitness of things. But when one is taken by the Master who has little more than entered on his life work, as men speak, then there is an added element of mystery to the solemn event.

A Murray M’Cheyne dies at twenty-nine, a Robert Chapman reaches his hundredth year, a Henry Martyn is called home at thirty-one, a George Muller is left here till he is ninety-two. Yet we know the Lord never makes a mistake; in reality, every servant of God “finishes his course,” completes his God-allotted task. The Lord has a life-plan for each of His own. It is our highest wisdom and happiness to fall in with that plan: to allow God, of His own good pleasure, to work in us both to will and to do. Let us remember that

“He liveth long who liveth well—  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.”

Charles G. Roberts was born in the South of England on 10th April, 1877. The inestimable privilege of earnest, consistent, Christian parents was his. From infancy he was hushed to sleep with the lullaby of Christian hymns, and from early days his mind was stored with the Sacred Scriptures, which are able to make men wise unto salvation.

When about fourteen years of age he was led to a saving knowledge of the Lord Jesus. This showed itself in several ways. (1) In his new love for and delight in the Scriptures; (2) in his purpose and desire to please the Lord in all things; (3) in his love for the company of God’s people; (4) and in a deep desire for the salvation of others. These things, more or less clearly, are seen in all who have truly been begotten of God: they were quite marked features of the spiritual life and experience of the subject of this sketch.

Mr. Roberts had a good all-round education. He was partly educated at a private Christian school in Devonshire, and partly at a public commercial school at Southampton. At the last-named place, when about seventeen, he entered the business of a Christian merchant.

Shortly after conversion his mind was led to ponder the needs and claims of so-called heathen lands. His thoughts were specially drawn to China, probably owing to his uncle,

*From China to Glory.*

Dr. Case, having shortly before gone to that land to labour in the gospel.

In due time the definite conviction was borne in on his soul that the Lord would take him to China to witness for Him there. The lad gave Himself to Christ for this work. By closer study of the Scriptures, and by living and preaching Christ at home, he sought to increasingly fit himself for what he looked upon as his life work. In time his way was clearly opened up: he started for China with the hearty commendation of local brethren and others who knew him. These to the last sustained him by their prayers and sympathy, and helped him by their gifts.

Mr. Roberts was about twenty-one when he reached Wei-hai-wei. He was heartily welcomed by labourers in that district, and by his simplicity, earnestness, spiritual intelligence, and godliness he soon won the love and esteem of all. He at once settled down to the arduous task of acquiring the language of the people among whom he had been called to labour. In both branches of study—the written character and the spoken language—he made rapid progress. He was a born student, and found pleasure in what to many is a burden. In a few months he was able to take some part in gospel work, but continued to improve himself in the language to the end.

It will be remembered that in 1900 there was a terrible season of persecution among missionaries and native Christians in North China. For a time, even in the Wei-hai-wei district, itinerating was necessarily suspended, and at this juncture Mr. Roberts was led to go to Singapore to help, for a time, in English gospel work. About a year was thus spent, and friends there have frequently testified how acceptable the visit was, and how generally helpful his ministry. In due time he returned to his old sphere of labour, and once more, with great diligence, gave himself to study and direct gospel efforts.

He was naturally gifted with his pen. Articles and pieces of poetry by him appeared in several magazines. A special paper on "World Conversion or World Evangelisation," which appeared in *The Witness* for July, 1901, attracted considerable attention. Wishing to use this gift for the good of the Chinese, he adapted the well-known booklet, "Safety, Certainty, and Enjoyment," and turned it into Mandarin; and he undertook other work which competent judges have spoken well of. Had he been spared for a few years, he would probably have done

*From China to Glory.*

work of permanent value on those and other lines; but it was otherwise ordered.

On 10th July, 1902—after being in China a little more than four years and three months—while bathing in the sea with a fellow-missionary, he was drowned. Contrary to our hope and expectation, his work was done: he was suddenly taken from earth's toils, perplexities, and sorrows to the holier, happier, and more honourable service of Heaven. While yet quite young he has been called "to be with Christ," which for him is surely "*very far better.*" We sorrow, but not as those who have no hope. He, through grace, was ripe for the great change. In the Chinese meeting on the Sunday evening following the event, one of the most mature, intelligent, and earnest Christians among us spoke of how much he always enjoyed hearing Mr. Roberts preach and teach. This Christian told of, some months earlier, having been submerged in the sea through the upsetting of a boat, and of being nearly drowned. In contrasting his being saved, and Mr. Roberts, under somewhat similar circumstances, being taken, he characteristically said: "I can only think that brother Roberts was ripe for the great change, and that I was not."

We do not understand all God's ways; but we know—unspeakably blessed knowledge!—that God deals in infinite love and wisdom toward all His own. And there we rest.

Should this meet the eye of an unsaved one, let me urge you at once to close with God's offer of pardon in Christ, and so be prepared for that great and solemn change. And those who may read this who are already the Lord's, let me press upon you the necessity and blessedness of living, not to yourself, but to Him who died for you and rose again. Think on the hundreds of millions in China, India, Africa, and other lands who have never heard that Name you love best of all! And as the voice of the Eternal is heard asking concerning these, "*Whom shall I send, and who will go for us?*" from your heart respond, "*Here am I, send me!*" Honoured and happy shall you be if He calls you to leave home and friends to spread the knowledge of His Name in a distant land; and if not, in that day it shall be thrice blessed to hear from His own lips the verdict: "*Thou didst well, that it was in thine heart!*"

"See o'er the world wide-open doors inviting:

Soldiers of Christ, arise and enter in.

Christians, awake! your forces all uniting:

Send forth the Gospel, break the chains of sin." J. N. C.



## HOW TO APPROACH THE SCRIPTURES.

**I**N approaching the Scriptures we must have an *aim*, and we must have *aid*. Desultory reading is unprofitable. Robert Chapman says: "A careless reader of the Scriptures can never walk closely with God." God has hidden Christ in the volume of the Book, in type and shadow, in offering and sacrifice, in prophecy and allegory, and it is the business of the Christian to seek and find: make this your aim. Reading for the mere sake of knowing is not a worthy motive, while reading for the purpose of display cannot be too highly condemned.

Now, having made sure that the *aim* is pure and lofty, let us look at the need of *aid*. The Bible is not a newspaper. With a dictionary at hand you can soon master the contents of a newspaper. For the understanding of the Scriptures we need the aid of the Holy Spirit. The *letter* of Scripture is open to every person who can read, but the *meaning* is only known to such as are taught by the Holy Spirit. The same Holy Spirit who moved holy men to write the Scriptures must aid us in the understanding of Scripture, otherwise the light that is in us will be darkness indeed. Never open the Bible without first sending up a brief prayer to God for the aid of the Spirit, and God will make the page luminous with the light of His countenance.

T. B.

## SOME REVIVAL REMINISCENCES.—IV.

By WILLIAM SHAW, Maybole.

"BUSINESS FOR ETERNITY."

**W**HILE the Tuesday night Gospel meeting had become a decided force at the time of which I am writing, the most largely attended meeting was unquestionably that of Lord's-day evening. It also had a somewhat peculiar beginning. After the evangelists had left us, "Union Services," as they were called, were held by the ministers of the town in one or other of their church buildings every Lord's-day night. We were all there, of course; for at that time we had not even heard of a path of testimony "outside the camp." The usual addresses were followed by an after-meeting for dealing with the anxious and speaking words of counsel and encouragement to the people of God. But the clergymen who conducted the services were evidently not at their ease in the midst of revival work. This is not surprising when we remember that some of them preached against the work from their own pulpits. The after-meetings fell off rapidly in attendance, and were soon discontinued altogether, although the union services still went on.

### *Some Revival Reminiscences.*

A number of us saw that the people were not being reached with the Gospel—especially “the common people,” concerning whom we felt a special burden. I accordingly intimated, on my own responsibility, that a Gospel meeting would be held every Lord’s-day night at half-past six in the old school-house, for the working-classes only. This meeting had a most encouraging beginning. We soon found, however, that we could not confine it to any particular class of people. All classes were soon clamouring for admittance, and we just let all come.

I remember that the “choir”—if we might give them such a title—consisted of four Christian young women who sat in the front seat, and carried away the hymns whenever they got the starting note. Their number was small, it is true, but they were four splendid singers and devoted followers of Christ, for in those days *gift*, no matter of what kind, was counted nothing upon unless it were linked with character and consecration to the Master’s service.

These Gospel meetings increased rapidly in attendance and interest. All the other revival workers soon found their way to the old school-house on Lord’s-day evening, and their help was gladly welcomed. Ere long the place was filled to the door, and on some occasions numbers could not get in at all. The Lord accompanied the proclamation of His Gospel with signs following. The soul-saving work went on apace. We were very little dependent on the help of “strangers from a distance.” When they turned up we were glad to see them, and they were duly honoured. But our staple ministry was by the local brethren, who for once on a time were prophets that had honour in their own country.

How well do we remember the spirit of expectancy, the solemnised hush, that marked the hour of 6.30 on those eventful evenings! The saints came *expecting* the power of the Lord to be present to heal, and they were not disappointed. Prayer rose on the wings of faith, saying: “We will not let Thee go until Thou bless.” Many professed conversion, and gave every evidence of the saving change.

I may here recall an interesting little “function” in connection with those Gospel meetings. It was our custom to sing a hymn or two in the open air at different points *before* the inside meeting. A sister in the Lord, familiarly known as Mary Ann, and residing in Wilson’s Square, was lying on her dying bed, wasting away with an incurable disease. By special

## *Some Revival Reminiscences.*

desire we stopped for a few minutes in the Square every Lord's-day evening and sang that hymn :

“My Jesus, I love Thee,  
I know Thou art mine.”

Her door was thrown open for the occasion, that the weary sufferer might hear the sweet strains of that hymn in which she had often joined before she was stricken down. The Square at those times was packed with singers, for the little band of four was now a great chorus of voices. When we left the spot we marched straight to a house in another street where a youthful pilgrim, Willie White, was dying of consumption. His door was opened in like manner, and by special request we sang again, “My Jesus, I love Thee.” This was a regular part of the open-air work every Lord's-day evening, until the summons came, to each of these dear ones in turn, to enter into the joy of their Lord. I remember one night in particular, after the usual hymn had been sung at the two spots, we marched on to the old school for the inside meeting. But so great was the number of people that the place was packed to the door, and even then a considerable crowd were left standing outside. As we could not send these people away, we took them to a neighbouring street corner, and there addressed them in the open air at the same time that the inside meeting was going on. That night the after-meeting filled the school-house. Dealing with souls was a regular part of the revival work at that time, and “Business for Eternity” seemed to be the motto of all who were working for God.

---

### CRUMBS FOR CHRISTIAN WORKERS.

Gathered by ALEX. MARSHALL.

WHEN the Lord wants to speak to us, and we “haven't time,” how often has he to make us *take* time. And perhaps He has through one affliction on another to take us “apart”; and then we are very glad to hear Him speak.

God, our Father, can refuse His children nothing that is for their good. Those who have acquaintance with God desire only what is according to His will. They know their happiness lies in having no will but His. Thus they have everything their own way. It is their delight to please God, and whatever pleases God pleases them. Many of God's people pray without waiting for Him to work in His own time and manner. Let us not quiet conscience by praying, and then in fleshy haste take our own way.

## THE SCORN OF JOB.

(Job xxxi. 17.)

*"If I have eaten my morsel alone,"*

The patriarch spoke in scorn :  
What would he think of the Church were he shown  
Heathendom, huge, forlorn,  
Godless, Christless, with soul unfed,  
While the Church's ailment is fulness of bread,  
Eating her morsel alone ?

*"I am debtor alike to the Jew and the Greek,"*

The mighty Apostle cried,  
Traversing continents, souls to seek,  
For the love of the Crucified.  
Centuries, centuries since have sped ;  
Millions are famishing ; we have bread ;  
But we eat our morsel alone.

*Ever of them who have largest dower  
Shall heaven require the more.*

Ours is affluence, knowledge, power,  
Ocean from shore to shore ;  
And East and West in our ears have said,  
"Give us, O give us your living Bread,"  
Yet we eat our morsel alone.

*"Freely as ye have received, so give,"*

He bade, who hath given us all ;  
How shall the soul in us longer live  
Deaf to their starving call.  
For whom the blood of the Lord was shed,  
And His body broken to give them Bread,  
If we eat our morsel alone ?

ALGERIA.

## PEARLS FROM LADY POWERSCOURT.

ENTERED GLORY 1836.

**P**ERILIOUS TIMES—When Christians have time to play  
with idols ; have time to feast the world ; to nestle them-  
selves as the world ; to go rounds of formality ; have time to  
pick faults in their neighbours, their brethren ; have time to  
amuse themselves with religious dissipation.

He has shown His love in trusting His cause to us, and lent  
us as volumes of His library for the perusal of the world.

Angels know the bliss of power, *we* the happiness of weakness.  
Blessed be God, His blood can cleanse us not only from all

*Pearls from Lady Powerscourt.*

the evil that we see, but what *He* sees. Many chambers within are unopened yet to us. We see but through the crevice; yet His blood gets entrance, and drowns all.

Alas, what idolatry, what mockery, what mummery around me. May He quickly come, and set all things in order, for this confusion is the earnest of hell.

From Scripture it seems to me that a minister's chief business commences, instead of finishes, when a soul is brought to life.

Having to reign with Christ, we must come into the same school to learn to govern.

Our risen hands must not touch anything below accursed in Satan.

We are afraid of being *desperate Christians*. O let us be desperate. The Church needs extremity; a great *tug* out of the world.

Our kingdom is not from hence. We should be looking at earth as from heaven, instead of looking at heaven from earth, as though present things were already past, and future things already present.

What a thunderclap of hallelujah when all the prayers of all saints for our poor world, long, long laid up, shall be answered in one event!

---

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

THE very profitable course of study of "The Pioneers of the Faith," chiefly from the Acts of the Apostles, now nearing to a close, will (D.V.) be followed by "Gospel Shadows from Earth's Early Scenes," a series of Lessons principally from the Book of Genesis, interspersed monthly with a suitable presentation of our Lord's Person and Work from the New Testament page.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

9th November.

Read Acts 24. 1-27.

Learn Proverbs 29. 1.

## FELIX, THE PROCRASTINATOR.

Evil use of the tongue—Good use of the tongue—A compromising judge—A trembling judge—Delays are dangerous—Deadly greed.

AT Cæsarea the apostle was detained in the stronghold of Herod's palace until the high priest and his party arrived from Jerusalem. We are now to be engaged with what took place in Paul's trial before Felix, the Roman governor at that place.

## Notes on Bible Lessons.

**THE FALSE FLATTERER.** The accusers of Paul engaged the services of Tertullus, an orator, to state the case against the prisoner. This orator, as the custom was, began his speech by words of flattery of Felix, though it was well known that the character of the judge was bad; in fact, two years after this time he was accused at Rome on account of his cruelty and corruption. Yet the high priest's party, to gain their ends, stooped to lying lips and flattering tongue. See Psalm 12. 2, 3 and Prov. 20. 19.

**FALSE AND MALICIOUS ACCUSERS.** Concerning Paul, the Jews' orator could not find expressions too vile to condemn him. "A pestilent fellow"—that is, a pest and plague: "a mover of sedition," dangerous to government; "a ringleader of a sect"; and "a profaner of the temple." Troublesome, dangerous, and vile was Paul described as like his Master (Luke 23. 2; John 19. 12), and as truly false the accusation.

**GOOD CONFESSION, HOPE, AND CONSCIENCE.** Paul's defence is a model of plain, manly truth speaking, courteous, but free from flattery or fear. "I do worship the God of my fathers in the way some call heresy"; no new god, but God better known in Jesus Christ; not opposite to Moses, but in fulfilment of Moses. "I hope for resurrection," as they profess to do, and "in all things exercise a conscience towards God and man." Thus simply did Paul proclaim his belief and manner of life. As to his behaviour in Jerusalem when apprehended, there were no witnesses, and no definite evil deed was charged against him (1 Peter 3. 16).

**THE JUDGE'S COMPROMISE.** The case had broken down; there was no reasonable charge against Paul, but instead of setting the prisoner free, Felix *deferred* the matter, in the meanwhile allowing a large degree of liberty.

**PAUL BEFORE THE JUDGE AND HIS JEWESS WIFE.** We see the influence of Drusilla here. She would no doubt be interested in the Jewish character of the case. It was Paul's privilege to witness to this pair for his Master (Acts 19. 15).

**THE TREMBLING JUDGE.** As Paul reasoned of "righteousness, temperance, and judgment to come," conviction seized the heart of Felix, and he became the judged and not the judge.

**THE FATAL DECISION.** "A convenient season"; alas! salvation is treated as a "convenience"; it is not a convenience, it is a dire necessity. Moreover, it is not at any man's call—man, even the highest and best, should be at God's call in this matter (Hebrews 2. 3).

**COVETOUSNESS A DEADLY SNARE.** Felix hoped to be bribed by Paul, and often sent for him, and listened to him; but while that evil ruled in the heart of Felix there could be no room for Christ's Gospel.

16th November.

Read Acts 25. 9-27.

Learn Galatians 1. 10.

### FESTUS, THE MAN PLEASER.

Undying hatred—Roman justice prevents Jewish crime—The desire to please men a snare—Bound for Rome—"One Jesus."

**PORCIUS FESTUS** succeeded Felix as governor, and immediately after his arrival at Cæsarea went up to Jerusalem. Here the new governor was approached by the high priest, who asked as a favour that Paul should be sent to Jerusalem, hoping thus to get him into his power. Festus replied that he was returning soon to Cæsarea, and that he would try the case himself.

## *Notes on Bible Lessons.*

**THE PERSISTENT HATRED OF THE JEWS.** What deep-seated malice and murderous enmity were manifested by the highest in the religious circle at Jerusalem. When we remember that for two long years Paul had been a prisoner, we can see how undying was their enmity. Truly John 8. 44 applies to those of this spirit. See Matthew 23. 29-32. They hated the Lord, and His servant need expect no better (John 15. 20).

**THE PROTECTION OF THE ROMAN POWER.** The powers that be are ordained of God (Rom. 13. 1), and are used as His servants for the good of His people (Rom. 13. 4; Ps. 105. 14). Thus Roman justice (see verse 16) prevented Jewish crime; a sad example of the condition to which the people of God may fall.

**THE MAN-PLEASER'S PROPOSAL.** Felix was naturally anxious to be friendly with these influential Jews, and proposed to send Paul to Jerusalem there to be tried. Paul right manfully protested, and claimed his right, as a Roman citizen freeborn (Acts 22. 25), to be tried at Cæsar's judgment bar. It was this desire to please man and fear of man's enmity that made Pilate unjustly deliver Jesus to the Jews to be crucified (John 19), and the same often hinders a soul's salvation as well as mars a Christian's service (John 5. 44; Gal. 1. 10). As far as Festus was concerned he would have delivered Paul to his enemies had not a higher law prevented.

**GOD'S PURPOSE BEING WROUGHT OUT.** "To Cæsar thou shalt go!" (see Acts 23. 11) where the Lord in vision said: "So must thou bear witness also at Rome," and in this way the Lord's plan is fulfilled; a heathen governor is the agent, the Lord the overruler of it all.

**THE REPORT OF THE GOVERNOR TO THE KING.** Herod Agrippa II., the last of the Herods, and Bernice, his sister, visited the Roman governor, and he knowing Agrippa to be a Jew sought his judgment in the case. It is worthy of notice that Festus had this on his mind, that it was all about "one Jesus, which was dead, whom Paul affirmed to be alive." The death and resurrection of Jesus is the very heart of the matter. That is the great thing to be kept to the front: "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures" (1 Cor. 15. 3, 4).

23rd Nov.

*Read* Acts 26. 9-29.

*Learn* verse 28.

### **AGRIPPA, THE ALMOST PERSUADED.**

Resurrection truths repeated—Paul's opposition and conversion—Purpose of God in preaching—The man is mad!—Almost a Christian, never a Christian.

**I**N our last lesson we saw Paul pass before Festus, the governor, newly appointed in the place of Felix. It is clear that Festus did not quite understand what it was all about, being a Roman, and on Herod Agrippa visiting him he brought Paul's case under the notice of the king, who was a Jew, expecting that he would be better able to judge. So that now we are to consider Paul's manner in the royal presence.

**THE RESURRECTION AGAIN DECLARED.** Noteworthy that this is insisted on as the vital point. There could be no question of the crucifixion; as a matter of fact it would be recorded in the judicial documents of the day. But if this One was raised from the dead, as the apostles affirmed, the character of Jesus was revealed, and by the resurrection from among the dead Jesus was marked out as the Son of God (Rom. 1. 4). Therefore this truth is emphasised before Agrippa, saying, "Why should it be thought a thing incredible?"

## Notes on Bible Lessons.

**PAUL'S OWN INCREDULITY AND OPPOSITION.** The apostle confesses that once he opposed the truth, and oppressed believers to the extent of his ability (1 Tim. 1. 13; 1 Cor. 15. 9). But "at mid-day, O king," is the vivid way of expressing the time of his conversion from being a persecutor to being a preacher.

**THE PREACHER'S WORK DESCRIBED.** Himself reconciled (2 Cor. 5. 18), Paul tells how Jesus gave him instruction as to his ministry. To "open eyes," "turn" from darkness and Satan to God, so that "forgiveness of sins" and "an inheritance" might be had by poor Gentile sinners. This, declared Paul to Agrippa, is the purpose of Jesus. That Christ should suffer, and rise from the dead and enlighten the people, said Paul, is my theme, and in this I am only obeying Heaven's commands.

**FESTUS' OPINION OF THE MATTER.** The man is mad! Speaking thus of visions and heavenly things, and raising of the dead—so foreign to the mind of the Roman. So it oft seems to the man of the world, as if the Gospel were the outcome of an excited brain; but, thank God, we can say it is God's truth, plain and steady.

**AGRIPPA'S OPINION.** "Almost thou persuadest me to be a Christian." A tribute to the matter put before him, and the manner in which it was put. When this voluptuous child of the Herods was moved to say this, the power of the truth is evident.

**AGRIPPA'S MISTAKE.** To say "almost" is fatal—"very near" never was inside. What remorse! to find that you were on the threshold, yet outside for ever!

30th November.

Read Daniel 3. 12-30.

Learn Isaiah 43. 2.

### THE THREE HEBREW CHILDREN.

Light in dark place—Faith means trial—The king's wish and God's word—The king's anger and God's power—In the furnace, and better for it—Victory.

**T**HE young princes in Babylon were in a place surrounded by circumstances which were sure to test their fidelity to the truths they had learned, and the God they loved. In this present story we observe the necessity of a good confession, the possibility of great trials in God's service, and the final and glorious deliverance of the faithful.

**THE PURPOSE OF KING NEBUCHADNEZZAR.** That all men should worship his image; this was plainly opposite to God's command: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. 6. 13; Luke 4. 8, &c.). Shadrach, Meshach, and Abednego had to choose (Heb. 11. 24, 25) between the two commands.

**THE KING'S COMMAND DISOBEYED.** With full knowledge of the promised punishment the three young men dared the king's wrath and the furnace of fire. When the music struck up they stood up, conspicuous in their official robes, true protestants and witnesses for God.

**THE KING'S WRATH DISPLAYED.** Nebuchadnezzar seems at first to think there was some mistake, for he sends for the three, and says: "Is it true?" or do you really mean it? He gives them another chance: "Now, if ye shall be ready." if not, "Who is that God who shall deliver you?" The answer was simple, firm, and decisive; there was no parley: "We are not careful," or we have no choice: it is God's matter; He is *able* to deliver, and He will, but even before He does we will not worship your image. Then the storm broke; the king was full of fury, and the command went forth to multiply the heat sevenfold.



## *Notes on Bible Lessons.*

**EXPERIENCE IN THE FURNACE.** When the three young men fell into the furnace there was One there waiting to receive them. They were then seen to enjoy themselves more than they had before. Note they had liberty, occupation, protection, companionship. Their bonds were loosed; they walked about, and had One like the Son of God with them. Thus did these three Hebrew young men honour God; and, in turn, God honoured them, for we find them used to alter all the religion of Nebuchadnezzar's kingdom, so far as a royal edict could alter it, and, besides, they were themselves "promoted."

7th December.

*Read Acts 27. 21-44.*

*Learn verse 23.*

### **STORM AND SHIPWRECK.**

Trial a common portion—Great need calls for a great Saviour—Life the most precious thing—Will of God must prevail—Comforting faith of apostle—Salvation of others.

**WE** have observed Paul in many a scene, and the one we study now is not the least interesting. A stormy sea, a sinking ship, and stricken sailors form a vivid picture; and the way of a true Christian in these circumstances is worth noticing. A few points only can be indicated.

**PERILS IN THE WAY OF DUTY.** The soldiers and sailors were at their business when the storm overtook them. Temptation, sickness, and distress are common to man (1 Cor. 10. 13), and therefore the need of a Saviour.

**DESPERATE CHARACTER OF THE NEED.** "All hope was gone;" there was no salvation—they were shut up (Rom. 11. 32). When doing is exhausted, God can come in and save.

**VALUE OF LIFE ILLUSTRATED.** The cargo of the ship was thrown overboard in the anxiety of the crew to be saved. This shows a true estimate of what they thought "life" worth. The young ruler did not think thus (Mark 10. 22).

**GOD SENDS THE WORD OF SAFETY.** He could as easily have sent a calm, but His way is to have men "believe" and be saved. The word came first to Paul, was received and rested on by him before he could exhort the ship's crew to be of "good cheer."

**THE UNCHANGING PURPOSE OF GOD.** "Those must be brought before Cæsar"—no murdering Jews—no weakness of Felix or Festus—no storms and billows can prevent that. The testimony of Jesus must be witnessed in the Imperial presence at the Royal Court (Acts 23. 11, &c.).

**PAUL'S CONFESSION AND CONFIDENCE.** The apostle owned himself a bought slave: "Whose I am, and whom I serve"—not his own (1 Cor. 6. 19, 20), and not to serve self (Rom. 1. 9), and his confidence this, "I believe God, that it shall be even as it was told me."

**MADE A BLESSING TO THE CREW.** The lives of the men on the ship were gifted to Paul—his presence, though a prisoner, was their salvation, and that salvation came through obeying the word by him.

We can see the Gospel likeness here. As many as receive Jesus, hear His Word, and obey Him, have everlasting life (John 5. 24).

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing schools, conversions, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

**SUNDAY-SCHOOL TEACHERS' CONFERENCES** seem to have been the order of the day. **LONDON**.—Quarterly Conference of South London Teachers was held in Balham Grove Hall. A very profitable time was spent. It was suggested that these meetings should be held half-yearly instead of quarterly, but it was decided to continue quarterly. Next will take place in Archel Road Gospel Hall. **GLASGOW**.—Half-yearly Conference of Teachers was held in Argyle Halls on October 18. Subject: "Trials and Triumphs of the Sunday-school Teacher," introduced by Mr. Hy. Pickering, followed by Mr. Wm. McDonald, Penang; Mr. Wm. Inglis, and others. Largest attendance for some time. Interesting questions, cheerful reports; a good time. Ayrshire Teachers met in Conference in Waterloo Hall, **KILMARNOCK**, on September 20, and had a profitable time. Lanarkshire Teachers meet in Gospel Hall, Baillie's Causeway, **HAMILTON**, on Saturday, November 8, from 4 to 7.30. Mr. J. R. Caldwell, editor of *The Witness*, will introduce the subject, "Life, Health, and Fruitfulness." Collection in aid of Orphan Homes, Bridge-of-Weir. **MANCHESTER** Teachers met in Conference on Saturday, October 18. Mr. Walter E. Willy and several local brethren taking part. **NEW YORK** Teachers' Conference at the end of Sept. was well attended, some helpful suggestions were made, and a stimulus was given to the Teachers to plod on in their noble service.

**YOUNG MEN'S AND YOUNG WOMEN'S CONFERENCE** in Elim Hall, Glasgow, November 22, at 4.30. Mr. J. R. Caldwell will introduce subject "Keeping the Heart"; others expected.

**UNITED TEACHERS' MONTHLY MEETING** for the exposition of lessons as given in *The Pathway* will be held in Elim Hall, 5 Prince Edward Street, Glasgow, on Nov. 29. Lessons for December will be expounded by Messrs. Walter Galbraith, Robert Muir (who will take the model class), and George Young. Time for questions and brief remarks. "Believers' Hymn Book" used.

**NEW SUNDAY SCHOOL** has been commenced in an out-of-the-way village near Bridgetown, Barbados, West Indies. Mrs. Huntley, who is 75 years of age, and has laboured for 45 years in these islands, has taken an interest in it.

**CHILDREN'S MEETINGS**.—Mr. Walter E. Willy, artist evangelist, has had meetings for children in Admiral Hall, Boaler Street, Creet Hall, and other halls in Liverpool. He comes to Ayrshire for November. Newmilns 2, Galston 9, Maybole 10, Waterloo Hall, Kilmarnock, 23; Parkholm, Glasgow, 30. At the Glasgow Teachers' Conference several superintendents told of interesting cases of conversion during Mr. Willy's city and coast meetings.

**NORWAY**.—"A work of the spirit has begun in our Sunday School at Minde, just outside the town, some 12 or 14 having professed conversion, and they with others have been meeting in the school-room for prayer during the week."—ALEX. MITCHELL.

"**BOYS AND GIRLS**" for December contains: "A Sailor's Startling Card," with two Views of New York, which should interest our American cousins; "How God Saved a Wild Young Man," Conversion Story of Mr. Henry Hitchman, with photo; "Sandals of Peace," new Object Lesson, with beautiful Sketch by the Author; "The Double Choice, or Salvation and Suffering," another Historical Sketch by J. T. M.; "What Is This?" a Bible Lesson by T. R. Dale. Monthly—Halfpenny. Teachers should observe that by taking 50 or more monthly for 1903, they can have their own Title and List of Meetings added on top without extra charge.

## Outlines of Scripture Studies.

### THE LOVE OF GOD.

"The Love of God" (1 John 4. 7). "God is Love" (1 John 4. 8).

- ITS MANIFESTATION—"God sent His only-begotten Son into the world" - - - - - 1 John 4. 9
- ITS PROPITIATION—"He loved us, and sent His Son to be the propitiation for our sins" - - - - - 1 John 4. 10
- ITS SUBSTITUTION—"He laid down His life for us" - - - - - 1 John 3. 16
- ITS PERFECTION (that is His accomplished purpose)—  
"Herein is love made perfect with us, that we may have boldness in the day of judgment" - - - - - 1 John 4. 17, R.V. J.E.B.

#### THREE PHASES OF RIGHTEOUSNESS

IN ISAIAH 32.

- The Work of Righteousness ver. 17  
The Effect of Righteousness " 17  
The Design of Righteousness " 1

T. B.

#### THREE THINGS ABOUT GRACE

IN THE EPISTLE TO THE ROMANS.

- Justified by Grace - Rom. 3. 24  
Standing in Grace - Rom. 5. 2  
Abundance of Grace - Rom. 5. 17

H. K. D.

### WHAT OUR GOD IS ABLE TO DO.

- To save to the uttermost - - - - - Heb. 7. 25  
To succour them that are tempted - - - - - Heb. 2. 18  
To make all grace abound - - - - - 2 Cor. 9. 8  
To subdue all things unto Himself - - - - - Phil. 3. 21  
To deliver - - - - - Dan. 3. 17; 6. 20  
To do exceeding abundantly, &c. - - - - - Eph. 3. 20  
To keep that which I have committed unto Him, &c. - - - - - 2 Tim. 1. 12  
To keep you from falling - - - - - Jude 24. J. S.

### PRACTICAL EXHORTATIONS FOR BELIEVERS.

LET US

- Cast off the works of  
darkness - - - - - Rom. 13. 12
- Put on the armour of  
light - - - - - Rom. 13. 12
- Walk honestly - - - - - Rom. 13. 13
- Walk in the light - - - - - Isa. 2. 5
- Love one another - - - - - 1 John 4. 7
- Not be weary in well-  
doing - - - - - Gal. 6. 9
- Draw near - - - - - Heb. 10. 22
- Hold fast - - - - - Heb. 10. 23
- Consider one another - - - - - Heb. 10. 24
- Lay aside every weight - - - - - Heb. 12. 1
- Run with patience - - - - - Heb. 12. 1
- Go forth unto Him - - - - - Heb. 13. 13

LET

- No man deceive you - - - - - Eph. 5. 6
- Let your light shine - - - - - Matt. 5. 16
- Let your moderation be  
known - - - - - Phil. 4. 5
- Let the peace of God  
rule in your hearts - - - - - Col. 3. 15
- Let the Word of Christ  
dwell in you - - - - - Col. 3. 16
- Let your conversation  
be without covetous-  
ness - - - - - Heb. 13. 5
- Let brotherly love con-  
tinue - - - - - Heb. 13. 1
- J. A.

### RESULT OF PEACE THROUGH THE BLOOD (Col. 1. 20).

Pardon (Eph 1. 7); Enmity slain (Eph. 2. 16); Access to the Father (Eph. 2. 18); Christ in you the hope of glory (Col. 1. 27); Eternal life (Col. 3. 4).  
E. A. H.

### THE PATIENCE OF JESUS.

Nearly nineteen hundred years ago Jesus passed into the heavens (Acts 1. 9; Heb. 4. 14), and sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool (Heb. 10. 12, 13).  
E. A. H.

*Outlines of Scripture Studies.*

**THREE SOWERS and THREE REAPERS.**

- |  |  |
|--|--|
| 1 Christ a Sower - Matt. 13. 37<br>2 Satan a Sower - Matt. 13. 39<br>3 Every man a Sower - Gal. 6. 7 | 1 Christ a Reaper Rev. 14. 15, 16<br>2 Angel Reapers - Matt. 13. 39<br>3 Every man a Reaper Gal. 6. 8 T.B. |
|--|--|

**SEVEN THINGS FOR BELIEVERS IN PSALM 23. 4.**

- |   |   |
|---|---|
| 1 His PLACE - - - - -<br>2 His PROGRESS - - - - -<br>3 His PEACE - - - - -<br>4 His PERSONAL COMPANION - - - - -<br>5 The PRESENCE - - - - -<br>6 His PROTECTION - - - - -<br>7 His PRESENT COMFORT - - - - - | The valley of the shadow of death<br>Walk<br>Fear no evil<br>Thou<br>With me<br>Thy rod and staff<br>They comfort me F. J. D. |
|---|---|

**JOHN 3. 14, 15.**

- 1 A Similarity—For as Moses lifted up the serpent
- 2 A Necessity—Even so *must* the Son of Man
- 3 A Scheme — That whosoever believeth
- 4 A Blessing—Should not perish but have everlasting life A. C. B.

**THE WORD OF THE LORD IS**

- |                           |              |
|---------------------------|--------------|
| A Fire - - - - -          | Jer. 20. 9   |
| A Hammer - - - - -        | Jer. 23. 29  |
| A Sword - - - - -         | Eph. 6. 17   |
| A Lamp - - - - -          | Ps. 119. 105 |
| A Looking-Glass - - - - - | Jas. 1. 25   |
| As Water - - - - -        | Eph. 5. 26   |
| As Milk - - - - -         | I Pet. 2. 2  |
- J. M. H.

**FORGIVENESS OF SINS (Acts 13. 33).**

Forgiveness of sins and the knowledge of it are features common to the whole family of God (I John 2. 12).

- 1 *It is a Divine forgiveness.*—God Himself has lifted the mighty load from off the conscience, saying, “*I, even I, am He that blotteth out thy transgressions*” (Isa. 43. 25).
- 2 *It is a personal forgiveness.*—The Saviour, who spoke to the weeping penitent at His feet, said to *me*, “*Thy sins are forgiven*” (Luke 7. 48).
- 3 *It is a frank forgiveness.*—No reserve in His blessed heart—“*He frankly forgave them both*” (Luke 7. 42).
- 4 *It is an eternal forgiveness and forgetfulness.*—The Holy Ghost has come from heaven as God’s witness to us, saying, “*Their sins and iniquities will I remember no more*” (Heb. 10. 17).
- 5 *It is forgiveness for Christ’s sake.*—It must, therefore, be complete, perfect, and God-like in character—“*Your sins are forgiven you for His name’s sake*” (I John 2. 12). Our sins are all forgiven, forgotten, purged, borne, and cast behind Jehovah’s back. W. S.

**THE HOLY SPIRIT.**

- |                                   |  |
|-----------------------------------|--|
| As sinners - He works upon us     |  |
| As saints - He works within us    |  |
| As servants - He works through us |  |
- J. W. K.

**THE R’S IN I PETER 1.**

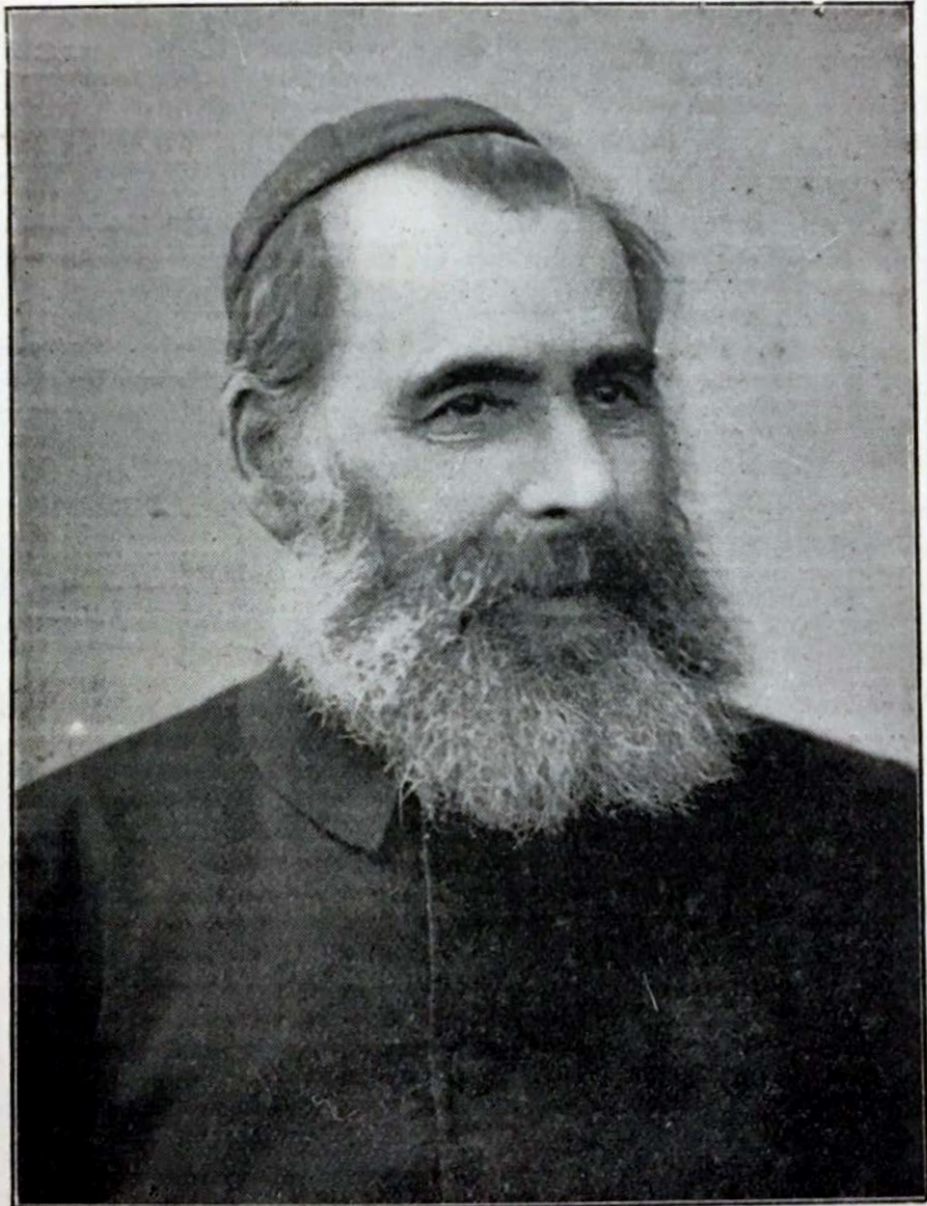
- |                                      |  |
|--------------------------------------|--|
| Redemption, a new Proprietor v. 18   |  |
| Regeneration, a new Life verse 23    |  |
| Resurrection, a new Position verse 3 |  |
- J. M. H.

**“BE STRONG” (Joshua.1. 6, 7, 9, 18).**

- |                   |                                      |                  |
|-------------------|--------------------------------------|------------------|
| Be strong in the  | Saviour, who only has strength - - - | Ps. 24. 8        |
| Be strong in the  | Truth, and only go its length - - -  | Rev. 22. 18      |
| Be strong in His  | Righteousness, purest of all - - -   | Cor. 5. 21       |
| Be strong through | Obedience whatever befall - - -      | John 2. 5        |
| Be strong in your | Nothingness, He is enough - - -      | I Cor. 12. 10    |
| Be strong in His  | Gentleness, it will not “puff” - - - | Ps. 18. 35 J. S. |

*Brief Records of Servants of God.*

On his seventieth birthday, April 9, 1895, Rabbi Lichtenstein wrote: "As long as God gives me life my watch-cry shall resound like a trumpet, and my atest song shall be: 'Arise, shake thyself from the dust, put on thy glorious apparel, O My people! Through the Son of Jesse, the Bethlehemite, redemption draws nigh My soul'."



**RABBI LICHTENSTEIN.**

**THE REMARKABLE STORY OF A JEWISH RABBI.**

## RABBI LICHTENSTEIN'S REMARKABLE STORY.

By DAVID BARON.

[Among the many *Records of Men of God* which have already appeared, we have not hitherto had a JEW. It appears opportune, when millions are speaking of Him to whom the woman of Samaria said, "Thou, being a Jew," to insert this story showing God's continued care for His chosen people, and the continued power of the Word of God as the great Light-giver.—Ed.]

THE name of this aged Rabbi, who by his own personal testimony and writings has struck a keynote for CHRIST among the Jewish people such as has not been heard for centuries, is no doubt familiar to thousands of Christians and multitudes of Jews all over the world.

On my first mission visit to Vienna in 1887 a Jewish friend put into my hands two pamphlets, with the remark, "You have come at the right time." One of these pamphlets was called "*Mein Zeugniß*" [My Testimony], the other, "*Die Liebe und die Bekehrung*." I looked at them and noticed the writer's name, which was "I. Lichtenstein, District Rabbi of Tapio Szele, Hungary." I began to read, and looked again at the title-page, to make sure that I had seen aright. I read the pamphlets through, and then put them down with the exclamation, "This is the LORD'S doing; it is marvellous in our eyes."

Here was a District Rabbi, *still in office*, held in the highest possible esteem by all who knew him, Jew or Gentile, not ashamed to write on his banner the despised Name of Him whom Israel, in their blindness, cast out as unclean, and to this day blasphemously call the *Tooleh* ("the Hanged One"), or "the Great Transgressor," and, lifting it high, calls upon men to look and be saved.

"I am compelled to write these lines," he says in "*Mein Zeugniß*," "for if I keep silent the very stones will cry out." And this is how he speaks of CHRIST: "Yes, He is the sure foundation of the truth, the most glorious heavenly treasure, the proudest ornament of creation, the most exalted Son of Man who ever trod the earth, the Personified Righteousness—the World's Messiah. Just as in the great sea all the streams meet, so do we find all the glorious attributes of GOD united in the Person of CHRIST."

How was this aged Rabbi confessor first led to Christ? Let me relate two or three apparently accidental, detached incidents, which yet proved to be links in one chain, illustrating God's wonderful ways, and how He causes even the wrath of man to praise Him.

One day, about thirty years before, the head-teacher in the Jewish Communal School in Tapio Szele showed his Rabbi a Bible which he had received, containing in it a German translation of the New Testament. The Rabbi, who had only been

### *Rabbi Lichtenstein's Remarkable Story.*

acquainted with the Hebrew Old Testament before, and had never seen a copy of the New Testament in his life, looked at the title-page, and seeing the words "JESUS CHRIST," his heart was stirred with hatred and anger. He sharply reprimanded the young man for having such a book in his possession, and took it from him. For, as with thousands of other pious Jews, the words "JESUS CHRIST" stood in the opinion and conviction of Rabbi Lichtenstein as synonymous for two things—namely, Idolatry and Cruelty. Strangely enough, instead of destroying the book, or tearing out and burning the New Testament, the Rabbi put it on a corner of a shelf in his library. There this precious treasure stood forgotten and unread *for thirty years!*

After this lapse of time a terrible calamity befel the Jewish community, originating in a small town in Hungary, in the district where Rabbi Lichtenstein lived. A Christian girl was missing, and at once the cry was raised, "The Jews have stolen and killed a Christian, in order to use her blood for the Passover ritual!" The district was roused, and eleven Jews, the leading men of the community, were cast into prison. The matter attracted the attention of Europe, and the Emperor sent a special commission, when the whole affair was proved to rest on a fabric of lies.

Chief among those who stood in defence of the Jews, showing the falsity and absurdity of the charge, was Professor Franz Delitzsch, of Leipzig. In his pamphlet on the subject he called on the nations to change their attitude to the Jews, appealing to the example of Christ and the Spirit of the New Testament, and showing how different both were to the conduct of Christendom. A journal with large extracts from the Professor's work fell into the hands of Rabbi Lichtenstein, and the impression it created on his mind was tremendous. Moving always in orthodox Jewish circles, and surrounded by a dead and spurious Christianity, he had never thought a Christian could speak like this, or that the New Testament could contain such noble sentiments. A secret desire arose in his soul to investigate for himself the principles of Christianity. But how, and where? One day, looking over his library, he came across the old and long forgotten book which he had taken in anger from the teacher thirty years before. He began to read, at first in fear and trembling, his heart full of prejudice.

"I had thought," he says in his "*Judenthum und Christenthum*," "the New Testament to be impure, a source of pride,

*Rabbi Lichtenstein's Remarkable Story.*

of overweening selfishness, of hatred, and of the worst kind of violence, but as I opened it I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light, flashed through my soul. I looked for thorns, and gathered roses; I discovered pearls, instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom; instead of pride, humility; instead of enmity, reconciliation; instead of death, life, salvation, resurrection—heavenly treasure.”

For about two years the Rabbi kept the secret locked in his bosom, for it required no little grace for a man in his position, whose whole life and associations, and very manner of thought, were bound up with Talmudic Judaism, openly and suddenly to avow himself a follower of the despised Nazarene. However, he began straightway to preach in his synagogue as never before. Without mentioning the Name of CHRIST, at whose feet he in reality sat, he preached His doctrines and expounded His parables. The Jews noted a remarkable change in their Rabbi, but could not guess its secret. But at last his heart overflowed; he could contain it no longer, and while preaching one Saturday from Christ's parable of the whited sepulchre he openly avowed that his subject was taken from the New Testament, and that he believed in Jesus as the true Messiah.

It was at the same time that he issued in rapid succession his first three pamphlets. His bold testimony, and impassioned, almost prophetic utterance, fell like a thunderbolt in the midst of the Jewish communities in Austria-Hungary. Such a thing was unheard of—a District Rabbi in office calling on the Jews to believe in CHRIST!

As soon as possible a Synod of all the Rabbis was gathered at Buda-Pesth, and Rabbi Lichtenstein was cited to appear before it. When he appeared, the cry arose, “Retract, retract!” “Gentlemen,” said the Rabbi, “I will most willingly retract if you convince me that I am wrong.” “It is not a question of convincing,” replied the president; “all you have to do is to retract.” Neither threats nor persuasions could move the old Rabbi, who affirmed that in preaching from the New Testament he taught nothing contrary to Moses and the prophets.

Finally, however, at the beginning of 1892 the Rabbi was led voluntarily to break his official connection with the synagogue, and he has since then removed to Buda-Pesth, where, by means of his personal testimony and writing, many Jews are being influenced for Christ.



## SOME REVIVAL REMINISCENCES.—V.

By WILLIAM SHAW, Maybole.

OUR most important meetings were undoubtedly those held on Lord's Day and Tuesday nights for the proclamation of the Gospel. These two meetings gave a certain tone to the work of the whole week. At the same time there were other departments of service that were conducted on a large scale. A band of workers was organised to carry the Gospel into the homes of the people. Every Thursday night in the winter season kitchen meetings were held simultaneously all over the town. One experienced worker and a young Christian were told off for each meeting; and these two were often reinforced by others, all eager to learn in the service of Christ. No fewer than ten of these meetings were carried on at one time, and there was no lack of preachers. The Gospel story was told out either by veterans in the Lord's battles or by those whose hearts were all aglow with their first love. Large audiences were the rule, and many a time we have seen the door thrown open to let the people in the passage hear. Many were thirsting for the Word, and offered their homes gladly, for each night the meetings shifted to new ground. We are persuaded that work was done for eternity through the humble instrumentality of these kitchen meetings.

The Tract Distributors did a valuable work in scattering some 1200 tracts and gospel papers in the homes of the people every Lord's Day. The town was divided into districts, and there were so many willing to serve that the work was comparatively light. In this way the Gospel was carried to many who never looked near a meeting, as well as to the sick and the aged who were unable to come. Many a lonely sick-bed was visited by these tract distributors, and many a weary sufferer was cheered by their message, or it may be by their little hymn of praise. We have heard a dying one, in a poor garret, thank heaven for the visit of these tract distributors. Their work was unobtrusive, and not much in evidence before the eyes of men; yet we believe The Day shall declare that a golden harvest is theirs.

There were special meetings of "the workers"—and there were no merely ornamental workers in those days. Solid, hard work for God was the qualification. To be "in sympathy with the work" was all very well in its way; but workers' meetings were only for those who were aggressively engaged in the Lord's service. The meeting might be for prayer, or for praise, or it might be a tea meeting to compare notes and encourage our hearts in God. Perhaps seventy workers would turn up, or

there might be more—a goodly band, truly. Some were grey-haired men, others were in the glow of youth, while a fair proportion were young women whose special line was singing and tract distribution. These were fine family gatherings, and proved seasons of great refreshing.

Believers' Tea Meetings were held frequently. As we found it desirable not to be dealing out believers' truth to a promiscuous company of saved and unsaved, we tried to have the believers' meetings confined entirely to the saints. This was not always an easy matter, and I remember the ticket made it clear that the meeting was only for those who were born again, and knew they were saved for eternity. The trumpet gave no uncertain sound in these matters.

At the same time the unsaved were duly considered in the way of tea meetings. These were of the true revival order, and it was the Gospel throughout. I remember one Friday of Ayr Races—an annual holiday—when it was resolved that something should be done to get hold of the people. The result was a Gospel tea meeting in a large show-room at the Saw-mill, when 700 persons sat down to tea on the race night. The platform accommodated 50 people. It was a wonderful time. The word was with power. Such a meeting on such a night showed clearly what a remarkable hold the revival movement had taken.

On another occasion—one of our ordinary Gospel tea meetings—among those awakened to concern was a young woman who was a servant in one of the manses. She got a very clear deliverance the same night. Next day two of us called at the manse to enquire for the young convert. The minister came to the door, and we told him the purpose of our visit. "Your servant-girl was converted last night," we said, "and we have just come to see how she is getting on to-day." "Converted last night!" he exclaimed in surprise; "I do not see how that can be, for she is on my communion-roll, and I passed her through my own hands when she joined the church." The dear man was in great perplexity as to how the girl could only be converted now. "But," we replied, "when she was joining the church did you ask her if she was born again?—did you ask when she had been converted to God?" "No," he said, "I did not put it in that way." "Well, sir," we rejoined, "if you would just put it in that way to your intending communicants you would be surprised to find that by far the greater number have never been converted at all." Notwithstanding

this little passage-at-arms, he took us in to see the young convert. We found her rejoicing, and she has rejoiced to this day, now more than a quarter of a century ago. And the evangelist who was the principal speaker on the night of her conversion has been preaching Christ ever since. It is pleasant to record such continuity after so many years have gone.

**TO THE RESCUE:**

**A PLEA FOR THE HEATHEN.**

By CHARLES G. ROBERTS, whose tragic death was recorded in last number.

**T**O the rescue, Christian workers,  
Though the breakers loudly roar,  
Scores of human lives lie scattered  
All along Life's treacherous shore.  
Scores of others, too, are hurrying  
Helpless down to endless woe.  
Oh, to save them let us onward,  
Let us to their rescue go.  
Forward! in the Name of Jesus—  
Christ our Captain holds the helm;  
Since He's with us not the fiercest  
Of the storms can overwhelm.  
Forward, Christian! do not linger;  
He who joins the workers' band  
Counts not danger, but goes onward  
With his life within his hand,  
While we linger, countless beings  
Hopeless sink to Christless graves,  
Never having heard the story,  
"Jesus loves and Jesus saves!"  
Daily, hourly, souls are dying,  
Souls whom *you* in love might save;  
Go and teach them, tell them, weeping,  
Of the Christ who freely gave  
His own Self a willing victim  
To atone for human guilt;  
Tell them kindly of the Saviour,  
And the cleansing Blood He spilt.  
Tell them of their ruined nature;  
Tell them of the hell to shun;  
Tell them of the Heaven awaiting  
All who trust in God's dear Son.

## To the Rescue.

Oh, impress them with the story  
Of the Cross of Calvary;  
Let them know the Saviour suffered  
That the *heathen* might go free.  
Who will go, then, for the Master  
To the regions o'er the sea,  
With no selfish motive, wishing  
Only for His use to be?  
Oh, young men in Christ, be zealous—  
China loudly cries for aid,  
With its scores of dying millions  
'Neath a heathen darkness laid.  
Afric, Greenland, Russia, Iceland,  
Romish France or sunken Spain—  
Everywhere they cry, "Oh, help us,  
Save us from a tyrant's reign!"  
And shall we who know the Saviour  
Sit indifferent to their claim?  
No, we'll go and seek to win them,  
And the God of Love proclaim.  
Fellow-Christian—brother, sister—  
Live your few, short years for Him  
Who in love your soul has rescued:  
Never let your light grow dim.  
Christian soldiers, live for Jesus!  
Then you'll be in honour drest,  
"When the wicked cease from troubling  
And the weary are at rest."

### SOME PEARLS OF HENRY MARTYN.

**W**HAT a knowledge of men and acquaintance with  
Scriptures, what communion with God and study of  
my own heart, ought to prepare me for the awful work of a  
messenger from God on the business of the soul!

May the Lord save me from setting up an idol of any sort  
in His room, as I do by preferring a work professedly for Him  
to communion with Him . . . O my soul! be not deceived;  
the chief work on earth is to obtain sanctification, and to walk  
with God.

Whether life or death be mine, may Christ be magnified  
in me. If He has a work for me to do, I cannot die.

## SHINING CHRIST.

---

A FRIEND told me that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one: "We know that we are perfectly safe, and only think of having our lights burning brightly, and keeping the reflector clear, that those in danger may be saved." Christians are safe in a house built on a rock, which cannot be moved by the wildest storm; and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperilled ones may be guided into the harbour of Eternal Rest.

F. V.

## GOD'S PLAN IS THE BEST.

By the late JOHN DICKIE, of Irvine.

IT is perfectly certain that God has a plan for all His suffering children, which plan is infinitely wise and infinitely loving. It includes EVERY *interest* and EVERY incident connected with each of them. The sufferer has his plan about his life and his service to the Lord, and it often seems that his plan is not exactly the same as God's; and this may indeed be true, as OUR thoughts are seldom His. As heaven is higher than earth, and God is greater than man, so His plan is always loftier and better than ours. Let us hasten to "Amen" His, and to reject our own. Nay, let us cease from the bad habit of forming any plan about ourselves at all, and, simply laying ourselves as consecrated victims on His holy altar (Rom. 12. 1), let us patiently await, *from day to day*, the unfolding of our Heavenly Father's majestic plans. This at least is certain, that Divine love, associated with unerring Divine wisdom, is doing ITS VERY BEST FOR US. Let us, in the assured faith of this, cast our own self-will from us as being virtually rebellion, and let us joyously, lovingly, say "Amen" to the holy, PERFECT will of God (Ps. 18. 30). This does not in the least hinder us spreading our desires humbly and reverently before Him in prayer, but it secures our welcoming the answer to these prayers, WHATEVER IT MAY BE, and that we wait with patience for the answer, knowing that that affliction which presses on us so heavily was in all its details planned for us, and is being executed on us by the same infinite love which gave the Son of God to die for our sins.

## SUBJECTS . FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

THE very profitable course of study of "The Pioneers of the Faith," chiefly from the Acts of the Apostles, now brought to a close, will (D.V.) be followed by "Gospel Shadows from Earth's Early Scenes," a series of Lessons principally from the Book of Genesis, interspersed monthly with a suitable presentation of our Lord's Person and Work from the New Testament page.

THE PLAN is to give a continued Course of Lessons from the Old Testament, with a Lesson for *the last Sunday of each month* (generally adopted as the open-school or address day) from the New Testament, a method adapted alike to schools having classes all the year round and schools having a monthly free day.

We will continue to give in each number a Lesson or two for the succeeding month, so as to enable most schools to use the Lessons on their printed dates. *Copies of the Scheme and Almanac free to any Teacher.*

### "PIONEERS OF THE FAITH,"

a Series of Studies in "THE ACTS," interspersed with glimpses of noted servants of God from the covenant history of the "Prophets."

14th December.

Read Acts 28. 1-16.

Learn 2 Timothy 4. 6

### AT MELITA AND ROME.

Saved and succoured—Kindly barbarians—Poison-proof—Kindness rewarded—Friendship established—Gospel blessings—Fellowship—A prisoner's privileges.

IN the last lesson the storm and wreck of the ship brought out the gracious way of God with His servant, and afforded a happy opportunity for testimony to the whole ship's company. We are now to see the same good hand of the Lord with Paul, and to observe how events turned out for the furtherance of the Gospel in Malta, the island on which the ship's crew were cast.

**SAVED, BUT NOT BEYOND NEED.** Although beyond reach of the sea, and delivered from that death, yet the delivered ones are in trying and perilous state. Rain, cold, hunger, barbarians are all part of their lot. Saved ones, spiritually, need to be delivered and kept after passing from death unto life (Luke 8. 55; 2 Cor. 1. 10; Rom. 5. 10; Heb. 7. 25).

**TROUBLE NOT ALWAYS JUDGMENT.** Paul helped to feed the fire with sticks—apostolic work; in the way of that work a viper seized his hand. The natives, like many others, concluded that sin was the reason; this is not so; God's glory and manifestation of truth were the objects (John 9. 3; Luke 13. 2; John 11. 15).

**HASTY CONCLUSIONS FAULTY.** Seeing no harm come to Paul by the viper's bite, the opinion of the natives swung to the other extreme. They said: "He is a god!" They had said he was a murderer, now he is a god. So is the mind of man if not controlled by truth (Eph. 4. 14; Acts 14. 13, 19).

**CHIEF MAN'S GENEROSITY, AND ITS REWARD.** Publius set the islanders a good example, entertaining Paul and his companions. This brought blessing to him in the cure of his father. So God rewards those who serve His servants (Matt. 10. 10; Heb. 13. 2).

**GOSPEL TRIUMPH IN MALTA.** The effect of Paul's three months' stay in the island was very gratifying. On leaving they were laden with honours and such things as were necessary. Doubtless these honours and gifts were from those who were, many of them, won for Christ. This ministering to God's servants is a mark of true grace (Phil. 4. 17; Heb. 13. 16; Gal. 4. 15).

**CHRISTIAN FELLOWSHIP A SOURCE OF COURAGE.** As the apostle steps on shore at Puteoli in his journey Romewards he is greeted by brethren in the Lord, and as he pressed on his journey over the Appian way still more came to meet him. Paul "thanked God and

## *Notes on Bible Lessons.*

took courage." Even an apostle is not above being helped by the sympathy of his lesser brethren (Prov. 27. 9, 17).

**ROME AT LAST.** "All things work together for good"; angry Jews, vacillating rulers, rash shipmaster, stormy winds and waves, as well as favourable tides and kind barbarians, all operated in bringing Paul to Rome, and doing the best that could be done on the way (Rom. 8. 28; Deut. 8. 2-5). Thus we see Paul brought on his way and lodged in the place he had so desired to visit (Rom. 1. 11).

21st December.

Read Acts 28. 17-31.

Learn 2 Timothy 4. 7.

### **CLOSING SCENES AT ROME.**

An early explanation—Cautious conclusion—A whole-day conference—A divided company—Prophecy fulfilled—Gentile gain—A preaching prisoner.

**H**AVING now arrived at Rome, the apostle is not slow to proceed with his life work. Though a prisoner, it was so ordered that much liberty was his, as he dwelt in his "own hired house" (verse 30), though continually chained to his keeper.

**SEEKING AFTER HIS BRETHREN THE JEWS.** "To the Jew first" (Rom. 1. 16). Within three days he had them together in his lodging, making known to them the reason for his present position. The Jews in Rome had no information about Paul, the Jews of Jerusalem having evidently abandoned the prosecution as hopeless in Roman territory. The Jews themselves were only tolerated in Rome, and the Christians were not then numerous enough to cause alarm to their Pagan governors.

**PAUL'S LAST ADDRESS TO THE JEWS.** On an appointed day, and for a whole day, did the apostle "expound," "testify," and "persuade"—note the order: Scripture opened out (John 5. 39; Luke 24. 27), personal witness (Acts 4. 20; Acts 26. 16), and tender pleading (2 Cor. 5. 11, 20). With all his power and in every way did Christ's faithful servant seek the conversion of these Jews to Christ.

**THE GOSPEL ATTRACTS, AND REPELS, AND DIVIDES.** "Some believed . . . some believed not." Thus the truth is a savour of life or of death (2 Cor. 2. 14-16); and that day when it closed found some saved by the Word spoken, and some unsaved, and less likely to be saved than before. It is the same to-day (John 3. 36).

**A FAITHFUL WARNING.** The words of Isaiah, so appropriate, were then addressed to the unbelieving portion of the meeting. The words spoken to the fathers suited the children; generation after generation has come and gone, and the same gross heart, dull ears, and closed eyes to God's saving way and saving Christ (2 Cor. 4. 4; Eph. 5. 8).

**A MORE HOPEFUL PEOPLE.** The day of Israel's rejection of Christ, and God's setting aside for a season of Israel, is the day of the "times of the Gentiles," the gathering out of a people for His Name (Acts 15. 15): a people who were not a people (1 Pet. 2. 10) become a people of God (Deut. 32. 21). "They will hear it," having no righteousness of their own; poor Gentile sinners are glad to have a righteousness which is by faith of Jesus Christ (Phip. 3. 9; Rom. 3. 22).

**THE LAST GLIMPSE OF PAUL.** (Verses 30, 31.) A beautiful close to an active life. So far as the New Testament narrative is concerned the last record is most interesting. In his own hired house, a prisoner, receiving all who came to him. Preaching and teaching, and with all confidence to the end. Confident and not ashamed (2 Tim. 1. 12); ready to depart, and looking for the crown (2 Tim. 4. 8).

## Notes on Bible Lessons.

28th December.

Read Daniel 6. 1-28.

Learn 1 Peter 5. 8.

### DANIEL AMONG LIONS.

Plotting princes—Praying president—A king entrapped—Plot seems to prosper—  
Power that protects—Retribution—Triumph—Gospel parallels.

**Y**EARS had passed since Shadrach, Meshach, and Abed-nego had stood for God and been delivered out of the fiery furnace. Kings and kingdoms had come and gone, and Daniel continued in prosperity steadfast in his faith in and testimony for his God. The hand-writing on the wall had called him back to court, and our lesson finds him under Darius, first of three presidents, set over all the kingdom, a place of prominence, always a place of trial and responsibility.

**THE PLOT OF THE PRINCES.** Faultless was Daniel, but envy filled the hearts of the Persian princes (see Matt. 27. 18), and the destruction of the faithful one was their hearts' wish. They knew Daniel's habits and fidelity to God, and tricked the king into making a law against prayer to any God or man for thirty days. This would be no hardship to many; to Daniel it was impious and impossible.

**THE KING'S DISTRESS.** When Darius realised what his new law meant, and against whom it was directed, he was "sore displeased with himself," and vexed that he had so easily lent himself to their wily tricks. See also the case of Herod and his rash vow. (Mark 6. 26). Beware of men deceivers (Eph. 4. 16); beware of the prince of deceivers (Rev. 12. 9). The king laboured hard to deliver Daniel from the effect of his folly, but there are positions from which only God can deliver; the king fell back on that hope, saying, "He will deliver thee."

**IN THE LIONS' DEN, AND IN THE PALACE.** It was the king who was troubled, not Daniel. No sleep, no pleasure, no rest in the palace. Of the prisoner we read nothing; probably he was comfortable enough, nay, very happy. What joy to know that God is with you and angels attending. See Paul and Silas in prison (Acts 16. 25).

**A GLORIOUS TESTIMONY.** "My God" has done it, has shut the lion's mouth; my God hath saved me (Psalm 50. 15; Psalm 126. 2). Oh, how good to have a God like that! "Able to save to the uttermost" (Heb. 7. 25).

**JUDGMENT OF THE WICKED.** Sure the words of Solomon (Prov. 11. 8). "The righteous is delivered out of trouble, and the wicked cometh to his place" (see also 2 Thess. 1. 7, 8). These men fell into the pit they had prepared for Daniel (Psalm 7. 15).

**A WORLD-WIDE PROCLAMATION.** In every language, and to all people, was published the wonder-working Name of the Living God—Daniel's God; all the idols of the earth got a back-set, and God's dominion was proclaimed. Besides all this, Daniel prospered. The Gospel shines out here—Jesus was low down, wicked men sought to destroy Him; God raised Him and glorified Himself and His Son Jesus.

---

**GOSPEL SHADOWS FROM EARTH'S EARLY SCENES.**—Principally from the seed-plot Book of Genesis, interspersed monthly with a suitable presentation of **OUR LORD'S PERSON AND WORK** from the New Testament page.

After careful consideration, and conferring with a number of Superintendents and experienced Teachers regarding likely subjects to be useful in presenting the Gospel of the Grace of God before the varied minds of our modern Sunday Schools, we have decided to take up the above theme. Studies are issued in a *threefold link*, namely:—

I. **THE GOSPEL SCHEME**, with memory text, helpful references, &c. In new, handy shape for Bible. 3d. per dozen; 1s. 6d. per 100, post free.



## Notes on Bible Lessons.

II. BOYS AND GIRLS ALMANAC.—Daily texts, stories, pictures, prizes. 6d. per dozen; 3s. 6d. per 100.

III. THE BELIEVERS' PATHWAY.—Monthly, original notes on lessons, suitable for classes, home, or private study. Outline studies, &c. ½d.; 3s. 6d. per 100.

4th January.

Read Gen. 1. 26-31; 2. 1-3.

Learn Eccles. 12. 1.

### THE FIRST MAN, ADAM.

The Trinity at work—"Image" and "likeness" of God—A marvellous creature—Designed for dominion—Two in one—Happiness and rest—Redemption parallels.

THE earth having been recovered from its state of chaos, illuminated, set in order, and furnished in the mineral, vegetable, and animal kingdoms, the time hath come for God's creative masterpiece to be brought on the scene and invested with authority over God's earth. The great Creator and His wonderful creature is our theme now.

**THE GREAT CREATOR.** Thirty-two times we have the Divine title *Elohim* used, and this term implies at least a trinity of persons—the Father (Acts 17. 24), Son (John 1. 3; Col. 1. 16), and Holy Spirit (Job 26. 13). All are referred to as engaged in the creation work. In redemption work also the same trinity are seen to be in active fellowship (Heb. 9. 14).

**THE GREATEST WORK OF CREATION.** "Let us make MAN in Our image after Our likeness." Man's *material* body was made out of the earth; his *spiritual* nature was imparted by the Spirit of God (Gen. 2. 7). "Image" represents personality, and "likeness" represents character. As the "image" of God, Adam foreshadowed the incarnation of God's Son (Heb. 1. 3), as the likeness of God he exhibited the moral qualities of his Creator (John 14. 9).

**THE WONDERFUL CHARACTER OF THE WORK.** The Psalmist said: "I am fearfully and wonderfully made" (Psalm 139. 14). There are 10,000,000 nerves in a human body, 20,000 square inches of air cells in the lungs, and 30,000,000 pores on the skin of a well-developed human body. Think of the quickness of thought, sight, hearing, and feeling, and of the storehouse of the memory, besides countless other faculties, and the making of even the body magnifies the power and wisdom of the Creator.

**THE GREAT OBJECT IN VIEW.** "Let them have dominion"; nothing less than lordship over all creation, animate and inanimate (Psalm 8. 4-9). Ruling for God, communing with God, and bringing all into subjection. In the new creation this will be fully accomplished by the Second Adam (Heb. 2. 9).

**THE DUAL CREATION IN ONE.** In Adam, Eve was before she was formed out of Adam. When Adam was made Eve was in the purpose of God made with him. It was in Adam's deep sleep that Eve was born. Surely here is indicated the origin of the spiritual Bride of Christ (Eph. 5. 32).

**MAN BLESSED AND SHARING GOD'S REST.** The first day of Adam's life was a day of rest; he stepped into a finished work and a furnished world. All done by God, all given by God—such is salvation; it is a finished work (John 19. 30), and rest is the gift of Jesus to all comers (Matt. 11. 28).

Many are the practical teachings of this portion, such as the wisdom and power, as well as the beneficence of God shown in His bounteous provision for His creature man, the object of His love in creation, and leading to thoughts of His surpassing wonders of the same attributes in redemption.

## REPORTS AND SUGGESTIONS.

The Editor of *The Pathway* will value short, suggestive papers, hints as to school methods, reports of blessing schools commencing, &c.; outlines of Bible studies, Bible margin notes, and other helpful matter.

"LIFE, HEALTH, AND FRUITFULNESS" was the subject selected by Mr. J. R. Caldwell for the Sunday-School Teachers' Conference in Gospel Hall, Hamilton; a very large attendance and a very profitable time.

ILLUSTRATED ADDRESSES have been given by Mr. Walter E. Willy, artist evangelist, during November, in Newmilns, Galston, Maybole, and Waterloo Hall, Kilmarnock. The report from Galston practically applies to each place: "Children's meetings largely attended; subjects interesting; some professed." He commences in Parkholm Hall, Glasgow, on November 30; correspondence, 73 Bothwell Street. His Flag Pictures are being reproduced in *Boys and Girls*, two each month.

UNITED TEACHERS' MONTHLY MEETINGS for the Exposition of Lessons as given in *The Pathway* will be held in hall, 88 Wesleyan Street, on December 27, at 5. January Lessons will be taken up by Messrs. Wm. Scott, Paisley; T. M. Stewart (who will give special lesson to class), and David Watt.

A TIME OF BLESSING was given during the three weeks' meetings for young people conducted by Mr. James Forbes in Bethany Hall, Paisley; quite a number of conversions.

CHINESE ONLY SONS. Mrs. Lennox tells of how the Chinese are more and more trusting their children to the care of the missionaries in the schools. They have now 33 boys. She adds: "Some of these boys are only sons, and an only son in China is a priceless treasure. One boy was conducted to school by his aged, greyhaired grandfather, mother, and two sisters, and two or three neighbours carrying his bed, basins, &c. For weeks after some of his friends came daily to see if he were really yet alive, at first with rather dubious faces, but gradually they became reassured."

THE STORY OF "BOYS AND GIRLS" is fully told on page 8 of this month's number. Teachers may be pleased to read the following cases of blessing through circulating these papers monthly: "You will be glad to hear that I was saved about 5 months ago through reading a sentence in one of the numbers of *Boys and Girls*."—G. L., Wells. "My eyes had been opened to see that I was a lost sinner. Two days afterwards, in reading an article in *Boys and Girls* entitled, 'A Sinner Lost or a Sinner Saved,' I trusted Jesus as my own personal Saviour."—H. J. R., Owen Sound. "It is two years and a half since God saved my soul. It was through reading one of the copies of *Boys and Girls* that I found peace to my soul."—F. A., Cardiff. "I am writing to tell you I am saved through the precious Blood of Jesus. It was when reading your *Boys and Girls*."—I. M. R., Orkney.

YOUR OWN S.S. PAPER. By taking 50 copies monthly during 1903 you can have OWN TITLE and List of all Meetings added on top of page 1 for 21/ (or \$5.25) the lot, or 75 copies for 30/ (\$7.50); 100 for 40/ (\$10), complete, post paid. This gets your notices into the homes by the best means—the children. Samples sent free anywhere.

YOUR OWN ALMANAC. "The Bible Almanac" for 1903 is something entirely new. Printed on cardboard in colours, with tear-off leaves containing a text for every day of 1903, it is admirably adapted for schools. ONE PENNY. 1/ per dozen; 50, 4/2; 100, 8/, post free. With *any Title* and List of Meetings: 50, 7/6; 100, 10/6; 150, 15/; 200, 18/, post paid anywhere. Sample free to any teacher.

*Outlines of Bible Studies will be continued next month.*

A New Library of Helpful Volumes for Bible Students, embracing a wide range of Scriptural Doctrines.

## THE BERESFORD BOOKS.

*Uniform Crown 8vo Size. Uniform Half-bound Style.*

*Uniform Price, HALF-A-CROWN EACH, Post Free.*

**R. C. CHAPMAN, of Barnstaple:** a Modern Patriarch. Life, Poems, Addresses, Incidents, Sayings. By W. H. BENNET. *Copyright Photos.*

**THE EPISTLES OF JOHN:** Revealing the Family of God with their Father, in the world, in the last days, &c. By WM. LINCOLN.

**TYPICAL FORESHADOWINGS IN GENESIS;** or, The World to Come, and the Divine Preparation for it. By WM. LINCOLN.

**THE LAW OF THE OFFERINGS** in Leviticus i.-vii., considered as the appointed figure of the various aspects of the Offering of the Body of Jesus Christ. By ANDREW JUKES.

**THE GOSPEL AND ITS MINISTRY:** a Handbook of Evangelical Truth. By Sir ROBERT ANDERSON, C.B., LL.D., Author of "Human Destiny," "The Coming Prince," &c.

**BIBLE OUTLINES:** Suggestive and Comprehensive Epitomes of the Leading Features of each of the Books of the Old and New Testaments. A New Edition. By WALTER SCOTT.

**THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS** considered as revealing various relations of the Lord Jesus Christ. By ANDREW JUKES.

**ABUNDANT GRACE:** Select Addresses on Salvation, Warfare, Life, and Hope. By W. P. MACKAY, Author of *Grace and Truth*.

**"I AM COMING:"** a Book of that Blessed Hope. The standard work on this important truth. By Dr. JAMES H. BROOKES, Editor of *The Truth*.

**TRUTHS FOR TO-DAY:** Seventeen Addresses on Fundamental Truths, by Dr. Neatby, Dr. M'Killiam, Robert Anderson, LL.D., Alex. Stewart, F. C. Bland, G. F. Trench, H. Groves, &c.

**ALWAYS ABOUNDING;** or, Recollections of the Life and Labours of the Late George Brealey, of the Blackdown Hills. By W. J. H. BREALEY.

**THE BOOKS OF THE BIBLE:** Their unity as one Volume, their diversity of purpose, and their spiritual import. By W. P. MACKAY.

**OLD GROANS AND NEW SONGS;** or, Meditations on the Book of Ecclesiastes. By F. C. JENNINGS.

**LAYS OF LIFE AND HOPE:** Poems on the Atonement, Advocacy, and Appearing of our Lord Jesus Christ. By W. B.

**PRINCIPLES AND PRACTICE:** a Compendium of Papers for the Lord's People in Days of Difficulty. By J. H. BURRIDGE.

**GOD SPAKE ALL THESE WORDS;** a noble Defence of the Inspiration of God's Word. By Dr. JAMES H. BROOKES. *His last book.*

**NOW AND FOR EVER:** Addresses on Truths relating to "Yesterday, To-day, and for Ever." By T. SHULDHAM HENRY, M.A.

## A CHOICE SELECTION OF COPYRIGHT WORKS,

By Authors of well-known ability and repute as Bible Scholars.

### THE BELIEVER'S LIBRARY.

*Uniform 'Cap 8vo, Blue Cloth, bevelled boards, red edges, gilt lettered,  
1/6 each, post free (12, all different, for 12/., post free).*

**From the Cross to the Kingdom:** The Lord Jesus Christ Crucified, Risen, Living, Coming, Reigning. By J. R. Caldwell. Sweet and Spiritual Studies.

**Christ in the Epistle to Hebrews;** or, Personal Glories of the Lord Jesus Christ. By J. R. Caldwell.

**From Glory to Glory:** Select Addresses on the Calling, Hope, and Manifestation of the Elect of God. By Dr. Neatby.

**God's Chosen People:** A Historic and Prophetic Outline of God's Ways with Israel. By J. R. C. Practical truth for all God's people.

**Because ye Belong to Christ;** or The Mutual Responsibilities of Believers. By J. R. Caldwell. Much needed truth for the times.

**Complete Bible Concordance.** Containing every Reference found in the larger editions. By Alex. Cruden. *Portable.*

**Shadows of Christ** in the Old Testament. "A very picture gallery in which every attribute of His work is unfolded." J. R. Caldwell.

**Liberty, Joy, and Power.** Seven Lectures on the different aspects of Christian Life and Walk. By J. H. Burridge.

**Things to Come:** Some Great Events of Prophecy. By John R. Caldwell, Editor of "The Witness."

**Lays of Life and Hope.** Poems on the Atonement, Advocacy, and Appearing of our Lord Jesus Christ. By W. B.

**Twenty-one Prophetic Papers:** a Suggestive Outline of God's Dealings with the Jew, Gentile, and Church of God. By F. C. Bland.

**Choice Hymns and Meditations.** Being Musings on many portions, and Meditations on the Song of Songs. By Robert C. Chapman.

**Solar Light as Illustrating Trinity in Unity.** By Thomas Newberry. With Coloured Charts and Diagram.

**Christ as Typified in the Levitical Offerings.** A series of Expositions. By John R. Caldwell.

**Our Bible Note Book.** Hundreds of valuable Notes on Bible Subjects. By Walter Scott, Author of "Coming Glories."

**Earthly Relationships of the Heavenly Family:** Husbands-Wives, Parents-Children, Masters-Servants, &c. By J. R. Caldwell.

**Seventy Years of Pilgrimage.** The Life, Writings, Select Sayings, &c., of William Hake. Edited by Robert C. Chapman.

**The Temples of Solomon and Ezekiel.** Their wonderful Construction and Spiritual Significance. By Thomas Newberry.

**The Feasts of the Lord:** Illustrating, in a complete way, God's Dealings with Man in Redeeming Grace. By A. J. Holiday.

**The Tabernacle in the Wilderness:** a Series of Addresses on the Types of the Tabernacle. By J. Ritchie. With Illustrations.

**The Coming of Christ:** What is it? Will all Saints be caught up? Will it be Before the Great Tribulation? By J. H. Burridge.

**God Spake all these Words:** a noble Defence of the Inspiration of God's Word. By Dr. Brookes. (His last book.)

 *The total issue of these Works amounts to 240,600 Copies.*