

“That we might be fellow-helpers to the truth.”—3 John 8.

Helps—Hints *—Homilies—*

FOR ALL

WHO LOVE THE SACRED WORD.

EDITED BY

Hy. Pickering,

Author of “The Graphic Tracts,” Editor of “Twelve Baskets Full,” &c.



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"LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN
ALL WISDOM ; TEACHING AND ADMONISHING
ONE ANOTHER."—Colossians 3. 16.

The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JOHN RYMER, OF DEMERARA.

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JOHN RYMER, OF DEMERARA.

FOR nearly thirty years the name of John Rymer has been associated with missionary work in Demerara, and to his many friends it will seem strange to think of Georgetown without him. He was a native of Northallerton, in Yorkshire, and here his early life was spent until about the age of nineteen or twenty. His father was a saddler, and at his death left the business to Mr. Rymer's brother and himself.

John Rymer did not, however, continue long in partnership with his brother, but decided to relinquish his interest in the business and go to Bristol. In this step he was very powerfully influenced by his admiration for the late George Müller, whose books he had read with deep interest and much profit. He had a great desire to be near Mr. Müller, and have the benefit of his ministry, and to accomplish this he took a situation in Bristol in his own line of business. He at once united himself with the Church at Bethesda, Great George Street, and quickly became engaged in useful Christian work. His evangelistic zeal found scope for its exercise in open-air services after business hours, and in village preaching on Sundays. After a few years had passed a vacancy occurred in the Bible Depôt, Park Street, a branch of the Institution under Mr. Müller's care, and Mr. Rymer was appointed to fill it. This work proved thoroughly congenial to him, as he was continually employed in the circulation of the Word of God and Christian literature, and in this service he remained for several years.

At length the long-cherished desire for missionary work was fulfilled, and after numerous consultations with Mr. Müller and brethren in Bristol, and much waiting upon God, the decision was made to go to Demerara. About the year 1878 he left Bristol for that land with the cordial sympathy of his friends and fellow-Christians, and with a hearty "God speed." On arrival in Georgetown he at once entered upon what proved to be his life-work. The work had fallen into a somewhat low condition, and was needing the new energy which he was able to bring to it. He was untiring in the work of preaching, visiting, organising, and directing the affairs of the mission, and certainly did not spare himself any effort. He did not think that prudence was the sum of all the virtues, and perhaps he was not conspicuous for its exercise where his own health was in question. But a successful career of missionary work carried on for close upon thirty years in a tropical climate like Georgetown is no light achievement.

John Rymer, of Demerara.

Before going out he had obtained, from a friendly dentist, some instruction in the art of tooth extraction, and went forth provided with some useful knowledge and the necessary instruments. His skill in this direction was in considerable demand, so that he had to fix special hours for these dental operations. He soon won the confidence of the natives, and the blessing of God resting manifestly on the work, the numbers in fellowship grew till at last, instead of about seven, there were 700. His work lay chiefly in Georgetown, but he made many excursions up the rivers to inland mission stations, and endeavoured in every way to develop and strengthen the work in the various places around. He did much to promote the circulation of the Scriptures and distribution of books and tracts among the people in the colony, and very large consignments were again and again sent out to him. He was greatly esteemed by the town and colonial authorities, who recognised in him a man of sincere and earnest purpose and purity and integrity of life.

Mr. Rymer married within a year or two of his arrival in Demerara, and found in his wife a devoted companion and helper. Their married life continued for about twenty-four years, when Mrs. Rymer was rather suddenly removed in the year 1904 by an attack of malarial fever. Just at that time Mr. Rymer's sister was on her way out to pay a long-promised visit to her brother, but on reaching Barbados was greeted with the sad intelligence of Mrs. Rymer's death. When she reached Georgetown, a few days later, it was to meet her widowed brother and become his companion and comforter. Her arrival was thus remarkably providential, and she remained to help in the home and in the missionary work. But, alas! this happy re-union of brother and sister was not to be of long continuance, for in about a year she, too, fell a victim to fever. Soon after this, Mr. Rymer married a widow lady—Mrs. Proudlock—in whose conversion he had formerly been instrumental, and who had manifested considerable zeal in missionary work.

For a long time, however, Mr. Rymer's health had been giving way under a serious chronic malady, and ultimately it was found necessary to lay down the work which was so dear to him, and which he had so long and so successfully carried on. He and his wife left Demerara in September, 1907, and reached England on 7th October. The story of the following eight weeks forms one of the most pathetic narratives ever written. For about three weeks they occupied rooms in

John Rymer, of Demerara.

Lewisham, during which time Mr. Rymer saw a London specialist. Acting upon his advice, he went at the end of October into the National Hospital for Nervous Diseases in Bloomsbury. At that time his wife was in fairly good health, and visited him twice. She, however, took cold, which afterwards developed into pneumonia. By her own desire she had been removed to the Lewisham Infirmary, and here, on 22nd November, she fell asleep. This was on Friday. On the previous Monday, Mr. Rymer, hearing of her dangerous condition, travelled from Bloomsbury to Lewisham in a cab, carefully wrapped up, in order to visit her. On this journey he seems to have taken cold. Pneumonia set in, and on 28th November, 1907—six days after his wife—he, too, fell asleep in Jesus. The remains of Mrs. Rymer were interred in Lewisham Cemetery on 27th November, and those of Mr. Rymer were laid in the same grave on 2nd December. Thus closed this useful life, at the age of 60 years.

In a letter to the writer of this sketch, dated from the hospital, only a few days before his death, he said: "You are right about my movements. I have come to the conclusion that my work *in* Demerara is over, but not *for* Demerara." He spoke of some improvement in health, and evidently hoped yet to serve the cause for which he had so long laboured. But rest was nearer than he thought, and truly in his case it is "very far better." His health was more seriously affected than he was willing to admit, and to have had to face life again, with greatly impaired health and without the companionship of the wife on whom he was so dependent, would have been a sore affliction. From that affliction the Lord has mercifully saved him, and now husband and wife, so briefly separated, are re-united in the presence of the Lord.

Several friends from local assemblies gathered at the cemetery at our brother's funeral on 2nd December, among them being Mr. G. F. Bergin and his old friend and colleague, Mr. J. L. Stanley. Each of these spoke words of affectionate personal testimony to the character and service of our departed friend. General Halliday, who had conducted the funeral service of Mrs. Rymer six days before, again gave utterance to words of consolation and hope.

In Demerara and Bristol particularly, and wherever our brother was known, his memory will ever be cherished as that of one who was "stedfast, unmoveable, always abounding in the work of the Lord."

J. I. S.

A MESSAGE FOR THE MOMENT.

THE flight of years can never alter this fact, "GOD IS LOVE" (1 John 4. 16). God was love before time began. When the unfathomed depths of infinite space were filled with His presence alone. Within the bounds of the God-head, in the deep mystery of the Trinity, the holy activities of Father, Son, and Spirit were the outgoings of love in their communion with each other.

Creation was the first out-breathing of Divinity; the first beat in the pulse of life as it burst forth in purity and freshness from the womb of the morning, breaking the silence of eternity by the first utterance in the great proclamation that "God is love."

Sin sent a throb of pain through the universe and doomed a guilty race to the blackness of eternal night. Sin fell upon this world with its awful curse, corrupting all mankind. But where sin abounded grace did much more abound, and never ceased until across the dark scroll of human guilt was written in the atoning blood of Christ the great and glorious fact that "God is love."

When Christ went back to the Father, bearing on His body the marks of His finished work, the Holy Spirit came down to shed abroad in the hearts of men the love of God, and to proclaim through human lips the saving message. A new light arose in the darkness, a new power entered the conflict against sin, captive souls were set free, and amid the wreck of humanity a new life appeared which no power on earth or in hell could destroy. For centuries the fires of persecution burned, and thousands ascended to heaven from the blazing pile. For centuries more error and superstition cast their deadly spell over the land; but in the darkest hour the lamp of truth burned on, and hidden ones rejoiced in the true knowledge of God.

To day, as never before, the blessed truth of the Gospel is heralded forth. Souls are saved, sad hearts made glad, wasted lives are redeemed, and the precious fruit of holiness brought forth where only sin and shame appeared.

The wily foe is still at work. Evil men and seducers are waxing worse and worse. Discord and strife abound in Church and State, while mighty empires are tottering to their doom. "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the *love of God*, looking for the mercy of our Lord Jesus Christ unto eternal life." Even so, come, Lord Jesus. R. M'M.

ATONEMENT.

THE Hebrew word translated in the Old Testament "Atonement" is first used in Genesis 6. 14. "*Pitch* it within and without with pitch," and literally means "*to cover*," a thought which is ever associated with the word (Psa. 32. 1, 2). Its New Testament equivalent is found in the word *Propitiation*, or "meeting-place" (Rom. 3. 25; 1 John 2. 2).

Its Necessity. The character of sin is such that "without the shedding of blood there is no remission" (Heb. 9. 22). Death is its inevitable consequence, and because blood is the evidence of life taken, God says, "It is the blood that maketh an atonement for the soul" (Lev. 17. 11). Much is said and written about personal worth and merit, but the testimony of scripture is consistent that atonement is by blood alone. "The soul that sinneth it shall die" finds its answer and end, not in the meritorious deeds of men, nor in the exemplary life of the Son of Man, but in the death of the Cross.

Its Nature. We see the blood, as a covering, first in the passover (Exod. 12. 1, 3). A lamb provided, proved, and put to death, enough for all Egypt, only secured the first-born where the blood had become the covering on the door-post. Type of the Lamb of God who made expiation for sin upon the Cross (Heb. 9. 26), and is now the meeting-place where "God can be just, and the Justifier of him that believeth." The blood is the basis on which, through grace, we enjoy redemption, the forgiveness of sins, justification, and salvation.

Its Scope. These blessings do not exhaust the mercies of God, but all are secured through the blood. Exodus 24. 8 shews us a people brought to God, entering into covenant with Him. It is dedicated with blood (Heb. 9. 18). Reconciled by His death, brought nigh by the precious blood of Christ, (Eph. 2. 8), the believer stands before God under the new (Heb. 8. 10) and everlasting covenant (Heb. 13. 20). "Their sins and iniquities will I remember no more." Heb. 10. 14.

The Ultimate Object is at-one-ment. Remembering that all the types have their fulfilment in the person of Christ, and all the offerings have their anti-type at the cross, we see this beautifully portrayed in Leviticus 16. The goat slain at the altar, and the blood brought within the holiest connect the cross with the glory. On the cross Christ became the Sacrifice. Into heaven itself He entered "with His own blood" as our great High Priest (Heb. 9. 12). Continual access is secured for the believer through the blood shed, the veil rent, the High Priest living before God (Heb. 10. 19, 20). J.H.

SIX BELLS AND THEIR SOUNDS.



BELLS are associated with the ringing in of the New Year, also with festive gatherings. The bells could be drawn on a blackboard, on six separate cards shown one by one, one, or with a little trouble might be cheaply purchased in shops where old or new goods are sold. No. 1 is a **BIG BELL**. Like the bell at the railway station when the train is coming, this bell says, "Be ready." Jesus is coming, and the clanging bells of time say, "Be ye therefore ready" (Luke 12. 40). No. 2 is a **GOOD LITTLE BELL**, it gives a clear ring, and is useful and bright. The "little maid" of 2 Kings 5. 2, with her true and clear testimony was a good little bell. No. 3 is a **TONGUELESS BELL**. It swings and swings, but makes no noise. It *pretends* to ring, but rings not. The man "which had not on a wedding garment" (Matt. 22. 11) was like this. A professor but not a possessor. No. 4. Oh! what a peculiar bell, yet I fear it is not an uncommon one. A **LONG-TONGUED BELL**. Plenty of wagging but no ringing. Like boys and girls who talk of themselves, their games, their friends, or of others behind their backs, but seldom talk about Jesus. How unlike Philip when he "opened his mouth and preached unto him Jesus" (Acts 8. 35). No. 5 you see at once is a **CRACKED BELL**. Once good, now spoiled. How many have the cracks of pride, evil temper, greed, idleness, and such like, instead of the sweet sounds of 2 Peter 1. 5-7. No. 6, last and least, is a **TINY BELL**. Yet what a useful bell it may be. As useful as the little child Timothy (2 Tim. 4), or the "little child" of Isaiah 11. 6. All of us, teacher and scholar, can find our counterpart in one of these bells. God can easily fix which bell we are like.

Having got all the bells in a row, ask the children which they are like, 1, 2, 3, 4, 5, or 6. If used on a board the words could be chalked underneath. If real bells, cards with number and name could be attached to each. Incidents connected with school or home life can easily be applied to each as lesson proceeds.

H.C.H.

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For the year 1908 we purpose to take up a Course of Studies entitled, "**GOSPEL LESSONS IN ANCIENT STORY**," dealing with type and shadow in Genesis and Exodus, for the regular Lessons, and for the "open" Sundays Twelve New Testament Studies on "**THE PERSON AND WORK OF CHRIST**."

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, 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.

PATHWAY NOTES.

We will continue to give the Lessons a month ahead, so as to enable distant Schools to use them on dates as printed.

5th January.

Read Genesis 1. 26-31; 2. 1-3. Learn Eccles. 12. 1.

THE CREATION OF MAN.

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 had come for God's creative masterpiece to be brought on the scene and invested with authority over His 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 form 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 Creation of Man.

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.

12th January.

Read Genesis 2. 8-25.

Learn 1 Cor. 2. 9.

MAN'S PLACE AND PORTION.

Fit to enjoy—An enjoyable place—Extensive possessions—Wisdom to rule—Freedom of access—Sweet companionship—Responsibility—Tested obedience.

WE have seen creation finished, man made and introduced into God's rest; we have now to consider Adam in possession of the place, privileges, work, and responsibility in the scene into which he has been brought—the home now his by God's gracious gift.

PERFECTION OF ADAM'S PERSON. A sound mind in a sound body; in every faculty free from taint of sin or burden of weakness; disease, sickness, sorrow, pain, and death all unknown. Though this has been marred by sin, yet through Jesus' redeeming work we are looking for restoration of perfect bodies (Phil. 3. 21; 1 John 3. 2; Rev. 21. 4).

PERFECTION OF ADAM'S PLACE. A garden planted by God Himself, prepared (John 14. 2), and suited for Adam's delight and use, as well as God's own pleasure. Note that a garden is a specially selected, reserved, and enclosed portion of a larger estate, usually close to the residence of its owner (Song of Solomon 4. 12; Ezek. 28. 13). This was Adam's home, without thorn or briar, poisonous herb or noxious weed, and furnished with choicest of dainty, delicious fruits, the Paradise of God (Rev. 2. 7). A better place than this, even a heavenly, is being prepared for those who are Christ's (1 Cor. 2. 9).

PERFECTION OF ADAM'S POSSESSIONS. See chapter 1, verses 28-30. Dominion over every living thing in the air, in the sea, on the land, made lord over it all (Psa. 8. 5-8). The great eagle, the mighty whale, the powerful lion, and all lesser animals were put in complete

Man's Place and Portion.

and absolute subjection to Adam. We do not now see that, but we see the earnest of its restoration to man in Christ crowned with glory and honour (Heb. 2. 7-9).

PERFECTION OF ADAM'S POWERS. To call all the animals by their names in such a way as God could confirm his work, indicated his wisdom, and discernment, and fitness to take his place as head of all creation.

GLORY OF ADAM'S PRIVILEGES. Not only to rule for God, but to walk with God (chapter 3. 8). Communion with God is the highest privilege that man can enjoy. Lost by sin, it is restored in redemption (Exod. 25. 22 ; Heb. 10. 19, 20).

FITNESS OF ADAM'S PARTNER. Eve of like nature was formed to share the man's glories—a fair, and loving, and loved one, subject to her lord, and the object of his truest love—a happy pair, in happy surroundings. A well-known type of Christ and the Church (2 Cor. 11. 2 ; Eph. 5. 32).

GREATNESS OF ADAM'S RESPONSIBILITY. While he was lord, he was also a subject—to his Creator he owed grateful obedience. Obedience can only be known or learned in trial (Heb. 5. 8), and the tree of good and evil was the test. It falls to a future lesson to show how in the midst of all this great goodness of God man failed and fell.

19th January.

Read Genesis 3. 1-15.

Learn Romans 5. 19.

MAN'S SIN AND GOD'S GRACIOUS PROMISE.

Subjection and obedience enjoined—An adversary at work—Attacking the weakest—A fatal parley—Satan's awful lie—The deadly deed—Wreck and ruin—A ray of light.

THE happy condition of things described in our last did not continue—how long it did, we know not. The test of obedience was laid hold of by the enemy, Satan, and Eve was beguiled; and Adam following, disaster and death ensued.

THE COMMANDMENT. "Thou shalt not eat" (chap. 2. 17). "Thou shalt surely die." This command was "holy, just, good" (Rom. 7. 12), as all God's words are. There was no need of man that had not been provided for; nothing needed to be added to complete the creature's happiness.

THE TEMPTER; HIS WAY AND MANNER. Satan ("adversary") a personal devil, a "liar," and a "murderer" (John 8. 44); a "roaring lion" (1 Peter 5. 8); a "beguiler" (2 Cor. 11. 3), and appearing as an "angel of light" (2 Cor. 11. 14). Thus Satan uses the serpent, the most subtle (a form of wisdom) of created animals. Debased wisdom is a great agency for evil—it is in constant use to ruin the souls of men.

THE PERSON TEMPTED. Eve, the weaker of the two, and evidently apart from Adam (1 Tim. 2. 14). Satan always attacks the weakest part, as Amelek did (Deut. 25. 17-19); Eve should not have listened and reasoned without reference to Adam.

THE CHARACTER OF THE TEMPTATION. It was from without, as there was no evil principle within (Matt. 4. 3); it began with the ear, poisoned the mind, led the eye and the hand. The tempter challenged Eve as to whether or what God had said. Her reply was faulty. She said, "Lest ye die," when God had said, "Ye shall surely die."

GOD'S CHARACTER TRADUCED. Satan, the father of lies, said, "God doth know," insinuating that God had kept from them that which would benefit them. "Your eyes shall be opened," and ye shall as gods know "good and evil." True, terribly true; their eyes were "opened" (verse 7), and they "knew"—good they had known, now it is good and evil.

Man's Sin and God's Gracious Promise.

THE ACT OF SIN. Listening, the ear captured; looking, the eye ensnared; loving, the heart yielded; and taking, the hand engaged. "She gave"; not alone do we sin, it affects others.

DISASTROUS RESULTS. Sin entered (Rom. 5. 12), and death by sin came into the world. Man came to have a guilty conscience and a dying body, was separated from God, driven out into a cursed earth bearing thorns and briars, to sweat and toil, and groan and die. One bright Star of Hope is displayed—"the Seed of the Woman"—He shall crush the enemy; He shall conquer and redeem.

26th January.

Read Luke 2. 8-28.

Learn Isaiah 9. 6.

JESUS, THE PROMISED SEED.

The lowly chosen; the mighty passed by--The servant with glory; the Master without glory--For one and all--Heaven's portion and earth's blessing--A wonderful saying and a wonderful sight.

IN the garden of Eden immediately after the fall, God, in pronouncing the serpent's doom, said, "The Seed of the woman, it shall bruise thy head" (Gen. 3. 15). This is usually called a promise--properly speaking, it is not so, but a prediction of God's purpose that this should be the case. Our lesson purposes to view the happy advent on earth of this One so long before spoken of.

THE SHEPHERDS IN THE FIELDS. Lowly men at lowly work are selected as the first to hear the glad news of the advent (James 2. 5). God thus sets aside man's way of thinking and doing. It was night time, dark and chill, when the light of heaven shone on the shepherds--typical of the shining of the light of Jesus on the darkness of the world (John 1. 5).

THE ANGEL AND THE GLORY. A bright scene that was: a heavenly visitor with heavenly glory parallel to the heavenly (veiled) Visitor in the manger, with heavenly glory veiled in babe form. The shepherds were sore afraid of the Master's servants. When they saw the Master Himself they did not need to fear.

THE ANGEL'S MESSAGE. "I bring to you, to all people, good tidings of great joy." First to themselves personally, but not to them only, nor to a favoured class only, but to all people, as broad as John 3. 16, "God so loved the world." That good tidings is a Saviour born, a Christ come, a Lord arrived. A Saviour to save by sin-bearing on the Cross, a Messiah to bless by bringing God and man into harmony and peace, a Lord to reign over and protect His own.

THE HEAVENLY SONG. Heaven was astir that night; a multitude of the heavenly host gave expression to celestial joy in beautiful words of glorious meaning. In the highest heavens God's glory is being wrought out by the lowly birth of Jesus; on earth, dark and sin-stained, peace and goodwill to men come and manifested.

THE EARTHLY SIGHT AND WONDER. "Let us now go," said the shepherds, "even unto Bethlehem, and see this thing which is come to pass." Promptly, "now" and believingly, they went and were rewarded. There in the manger lay the Babe, and concerning Him they told the message they had received, causing all who heard to wonder; and they themselves full of praise giving glory to God, that they had heard wondrous things about Jesus, and seen Him for themselves. If it was so marvellous to see God's Son in a manger, how much more wonderful to see Him on a Cross between two thieves.

The Two Sons, Cain and Abel.

2nd February.

Read Genesis 4. 1-15.

Learn Heb. 11. 4.

THE TWO SONS, CAIN AND ABEL.

The elder brother's error – The younger brother's better choice – One accepted and one rejected – Unjust anger – Obstinate self-will – Hatred – Strife – Murder – Banished for life.

IN process of time two boys were born and grew up together side by side. One became a tiller of the ground and the other a shepherd. Cain and Abel had doubtless heard from their parents, Adam and Eve, the true way of the Fall, and also were instructed as to the way of approach to God through death, the penalty of sin.

CAIN'S OFFERING. It was the fruit of the ground which had been cursed for sin, and was a sample of his own work as a tiller of the ground. There was no acknowledgement of sin in Cain's fruit; there was no owning of the death penalty, consequently not only the offering was wrong but the heart of the offerer was presumptuous, unbelieving, rebellious. This is the way of Cain (Jude 11).

ABEL'S OFFERING. He brought the firstlings of his flock—the best and the first-born, the "fat" of his flock. Not only offering the necessary and correct thing, but offering in the heartiest spirit (Psalm 40. 8; John 4. 34).

THE ACCEPTED OFFERING and the accepted offerer. The slain Lamb on the altar plainly indicates the sinner's need and how it can be met in Christ's death, and it also shows God's just requirements and how they are met in Christ's death—God and man have met in perfect agreement. God manifested His appreciation probably in the fire from heaven consuming the sacrifice.

THE REJECTED OFFERER'S ANGER. How wickedly foolish was Cain's anger at Abel, who had done him no wrong. How gracious of God to reason with Cain at that time, and when he was in that angry mood (Luke 15. 28). Even then Cain was told that a sin-offering lay at the door. Had Cain obeyed God's voice, and offered the sin-offering, he would have been accepted as Abel was.

THE FIRST MARTYR. How startling! The first man to die was a martyr. The first death a murder; and that murder by a religious man, and because his own way and will were rejected by God. It was religious men who crucified the Lord Jesus because their ways and wills were reprov'd by Him.

THE CURSE OF THE MURDERER. A double curse was Cain's. Adam had an earth cursed, but Cain had that earth cursing him, and on that earth he was ever to be a fugitive and a vagabond—perpetual disgrace and reproach, and perpetual disquietude. An awful end to one who was so near to salvation on that day when he went with Abel to present his offering to God.

9th February.

Read Genesis 6. 5-22.

Learn Isaiah 52. 10.

NOAH AND COMING JUDGMENT.

Only fit for judgment—Grace bestowed and received – God's warning and God's way—Salvation planned and provided—Saved and sustained.

OVER 1500 years are supposed to have elapsed between our last lesson and the present. Genesis, chapter 4, covers that period, and is a list of men who lived long and died (excepting Enoch, whom God took.) The story before us is not of the "ascent of man," but the opposite.

WHAT GOD SAW.—"And God saw"—after all the Spirit's striving with and waiting on man (1 Peter 3. 20; 2 Peter 3. 9), that his way was only evil continually—contrast with what God saw, chapter 1. 21. As it was in the days of Noah (Luke 17. 26, 27), so will it be when the Son of

Noah and Coming Judgment.

Man comes. God could only say, "I will destroy"—sin must be judged—though God has "no pleasure in the death of him that dieth" (Ezek. 18. 23).

A MAN WHO FOUND GRACE.—A man, Noah, found grace in God's sight, and grace was conferred on him, so that he was found in that dark and evil day "walking with God," and with his family in the same line. With this man God could deal, revealing His will and purpose, and with him also God could establish His covenant (verse 18) of life and blessing. Jesus Christ is the Man now, Head of the new creation, and Mediator of the new covenant.

DIVINE WARNING AND COMMAND. "The end of all flesh is come"; "death has passed upon all," for all have sinned" (Rom. 5. 12). Yet "all" need not perish, for God has a way of escape and a means of salvation; therefore Noah is "commanded" to do. (See John 14. 31.)

GOD'S PROVISION FOR MAN'S SALVATION. The Divine conception, plan, purpose of the ark. Perfectly fitted to do its work in the best and only way; with its convenient entrance, its "nests" or rooms, its covering and lining of "pitch" (to cover or make atonement, Exod. 30. 12; Isa. 43. 3), and its window in the roof (to look up). Likewise in every detail are our safety and comfort in Christ provided for (1 Cor. 1. 30). See Bible Lesson, page 10.

ADAPTED FOR SMALL AND GREAT. All that came to the ark found an open door—a place for the smallest as well as for the greatest. Over the door of God's saving Ark is written: "Him that cometh unto Me, I will in no wise cast out" (John 6. 37). Typifies our Ark: "By Me, if any man enter in, he shall be saved" (John 10. 9).

SUSTENANCE AS WELL AS SAFETY. "Take thou unto thee of all food . . . for thee and for them" (verse 21). A very important part of salvation is the preservation of the life that is saved. This was Noah's work as much as the building of the ark—this was God's grace as much as the provision of the ark. Provision has been made for all that pertains to life in Christ, and that provision is in His Word (2 Peter 1. 3).

16th February.

Read Genesis 7. 1-10.

Learn Romans 8. 1.

NOAH SAFE IN THE ARK.

The loving call of mercy—The obedience of faith—Perfection of safety equal to judgment fixed—Common salvation—Divine care—Expectancy of hope.

IN our last we viewed the occasion and manner of God's way of saving a remnant of His fallen creation; we have now to see how this remnant was brought through the death-judgment scene into sunshine and rest beyond it.

THE DIVINE INVITATION. The obedience of Noah (Heb. 11. 7) resulted in a finished ark, ready to shelter all who came. "All things are now ready. Come!" (Luke 14. 17). The Lord said: "Come thou and all thy house. . . . **THEE** have I seen righteous." It is worthy of notice that righteousness is the ground of salvation, and all the saved are in relation to the Righteous One (Isa. 42. 6; Rom. 3. 26, &c.).

THE CHOICE. The invitation accepted: the command obeyed. It can be put either way, for the Gospel invitation is a Divine command (Matt. 11. 28; Acts 17. 30). We cannot neglect the invitation (Heb. 2. 3) without disobedience (Rom. 1. 5), and Noah obeyed (Heb. 11. 7): this was his part.

THE RESULT. Security enjoyed is judgment irrevocably fixed. "The Lord shut him in": this made all inside divinely secure, but it made all outside equally lost. The shutting of that door by God fixed the salvation of Noah and all with him; it also fixed the doom of all not with him (see Matt. 25. 10; Luke 13. 25; Luke 16. 26).

Noah Safe in the Ark.

THE SECURITY OF THE OBEDIENT. All in the ark were equally safe. It was not a matter of size, age, or character; inside were safety, comfort, and provision for all their needs—not one was lost (John 17. 12).

THE OBJECTS OF GOD'S CARE. "God remembered" (chap. 8. 1). It is blessed to be where we cannot be touched by judgment, and cannot be forgotten by God (Isa. 49. 15).

THE ATTITUDE OF THE INMATES. The inmates of the ark would be "looking" for the "end" of their salvation (1 Peter 2. 9) in their exit into the new earth—the old having been destroyed. We read of the repeated enquiries by raven and dove, until the word of God came to "go forth," and the whole company stepped on the purified earth beyond death and judgment—saved and free.

23rd February.

Read Luke 4. 1-13.

Learn 1 John 3. 8.

JESUS, VICTORIOUS SAVIOUR.

An unfavourable place—A vital time—The most powerful enemy possible—The tested can be trusted—Dependence tried—Humility tried—Fidelity tried—A glorious result.

IT is very interesting to consider our Lord Jesus as One who never was defeated, who ever was Victor, even in His weakest hour. This triumph He obtained because of His perfect trust in His God and His perfect submission to His Father's will. The special scene of the temptation of Jesus in the wilderness affords our present study.

THE PLACE WHERE JESUS WAS TEMPTED. "The wilderness." Contrast this with the place of Adam's temptation and fall. "With the wild beasts" (Mark 1. 13). The beasts were tame in the garden of Eden.

THE PERIOD OF THE TEMPTATION. "Forty days" at the very outset of His public ministry. God had just sweetly said: "This is My beloved Son," and directly we see Him in deep trial.

THE PERSONALITY OF THE TEMPTER. "THE Devil," the prince of evil himself, with all his skill and power. We are not told what shape or form Satan appeared in here; we remember it was a serpent form in Eden. He can appear as an angel of light (2 Cor. 11. 14), or as a roaring lion (1 Peter 5. 8), as best suits his purpose. In any case it was a notable meeting, fraught with great issues.

THE PURPOSE OF THE TEMPTATION. All trustworthy and to be trusted persons and things are better tried. After a thing is tested it can be trusted; the testing does not alter the one tested, but the trial manifests the quality. So in Abraham's case (Genesis 22. 12), and many other instances.

THE PLAN OF THE TEMPTATION. Three different ways were tried by Satan: *First*, the personal need of Jesus, not met by His position and condition, hungry; the temptation was to act in independence, and use His ability to supply Himself. This He met by Scripture: "Man lives not by bread only." God's Word is man's authority and ability to live. *Second*, the presumption of supposed trust. A beautiful promise of protection (Psalm 91. 12) is used as an incentive to put it to the test by making it necessary for God to act: "Thou shalt not tempt" (Deut. 6. 16) met that. *Third*, a world of glory for one little yielding. So much for so little, a great bargain, but that little act was due to God only, and could never be given to another.

THE PRODUCT OF THE TEMPTATION. God is glorified (John 17. 4), and a Man is found inviolate and invulnerable, tempted, and triumphant (Heb. 2. 18).

NOTES AND SUGGESTIONS.

Notes of Forthcoming Meetings, Special Work for and among Children, Requests for Prayer, Hints and Suggestions welcome. Send to Editor, 73½ Bothwell Street, Glasgow, not later than the 15th of each month.

FORTHCOMING.—Sunday School Teachers' Conference in Arthur's Hill Hall, top of Elswick Road, NEWCASTLE, Jan. 2, at 2.30. Dr. Bishop will open the subject, "The Linen Ephod and the Little Coat."... Annual Conference for Young Christians and others in Bonnington Road Hall, LEITH, Feb. 1, at 4. Messrs. C. J. Stephens, Walter Scott, Hy. Pickering, and others expected... At a meeting of Superintendents and Teachers of LONDON Sunday Schools, on Dec. 6, in Devonshire House, it was decided to have another Teachers' Conference in Kingsway Hall, end of March, when it is hoped Mr. Walter E. Willy, and Wm. Hoste, of Brighton, will give addresses.

AT HOME.—At FEATHERSTONE, near Pontefract, we have had splendid meetings with Walter E. Willy. "A great deal of interest."... F. A. Glover is seeking to reach the young hearts in BURNHAM district during Dec.... The new hall at NESS, Stornoway, continues to be a subject of interest to the many boys and girls who gather. Blessing is being granted... Hy. Pickering gave an interesting address on the "Gospel in a Nutshell" to the school children in CARLISLE, Dec. 8... Jas. Forbes, whose interest in the young folks is well known, has been helping in various parts around GLASGOW. Quite a number of Jewish boys and girls attend regularly at the Jewish Medical Mission, carried on by Dr. Kelly and helpers. They enjoyed the treat given by workers on Dec. 21.... Wm. Hamilton had six weeks' meetings in Cumberland Hall, PAISLEY. Amongst others, quite a number of the children of believers were led to the Lord.

ABROAD.—Alex. Mitchell, of Skien, NORWAY, has been on an 8 week's tour. One very interesting feature of the work, which has resulted in blessing, was the special meetings for young people during the day time, after school hours... D. M. Campbell intimated an address on "The Wordless Book" at STRUER, a town in Denmark, and over 200 children gathered in the hall lent for the occasion... James A. Anderson, of PONDOLAND, South Africa, reports three young Pondos as bearing evidences of true conversion to God... Two lads are bearing a bright testimony at SANTA FE, South America... Work among children at RHONDA, Spain, is giving great joy.... F. S. Arnot has reached CAPE TOWN on his way home from Africa.

CHEER FROM INDIA.—Miss Teaque, of Solapuram, Tinnevely, INDIA, writes: "During the year many of our older orphan boys have left us and obtained employment elsewhere. Some of the Tamil boys commenced teaching in the village schools. We have much cause to praise God for His work amongst these boys, and trust that they have gone forth to be lights indeed, amidst the dense darkness of heathenism. The faith of one of our little girls, who was brought to the light at the beginning of last year, has cheered us much. Signs around point that

'Coming, coming, yes they are—
Coming, coming from afar.'

'The cry has indeed gone forth, 'Enlarge the place of thy tents, stretch forth.' We hear it on every side, but we are few, oh, so few. 'Pray ye therefore.'"

BOYS AND GIRLS, the children's favourite Gospel paper, contains for January: The Prayer in the Storm, a striking story related by Donald Ross over 30 years ago; Lord Wolseley's Testimony, with photo; The Babe and the Precipice, new poetry; Saved or Lost, which?; Six things all new, a New Year's lesson. 8 pages, 8 pictures, 8 articles. Halfpenny; 6d. doz.; 3/6 per 100; 50 or more localised free.

PROFITABLE HINTS FOR 1908.

IN continuing **The Pathway** during its 29th year, we purpose retaining the well-known features which have made it a monthly welcome with **over 9000 teachers** in all parts of the world. It was purposed to insert the **brief record** of CHARLES STANLEY of the famed "C. S." tracts in this number, but the sudden and pathetic home-call of JOHN RYMER, with its clamant voice to increased zeal in the Lord's service, seems more opportune. The handfuls of **Help, Tales Worth Telling, Weighty Words, &c.**, will be continued as the year advances.

Rates for Twelve Months—Post Free each Month to any part of the world.

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Bible Class Subjects. The development of the senior and adult class induced us to issue *The Believer's Diary* and Christian Worker's Pocket Guide, with **Monthly Subjects** on Foundation Truths and daily portions bearing on same, with spaces for notes, &c. (Paper Cover, 1d.; Cloth, 2d.; Morocco, 6d.; Back-loop and Pencil, 1/). The subjects selected for 1908 are Grace, Atonement, Justification, Regeneration, Sanctification, Fruit-bearing, Prayer, &c. **Crisp Comments** on these appear a month ahead. A section a Sunday would be helpful, and develop thought, research, and mutual profit.

Gospel Lessons in Ancient Story is theme for *Gospel Scheme of Lessons for 1908*, forming a carefully-selected plan of **Weekly Subjects** for Bible Classes, Sunday Schools, Bible Bands, Home and Personal Study, with simple and evangelistic notes by William Inglis. The scheme is being most extensively adopted. 3d. doz.; 1/6 per 100, post free. Free sample for comparison to any teacher.

Subjects—Studies—Stories for Students, Speakers, and all is new *Pathway* Annual. Profitable pages, helpful papers. 52 Notes, 1/.

Boys and Girls Almanac and Scripture Searching Text Book is now issued in an enlarged and improved form to match the scheme. *The memory texts are given in full.* 40 prizes for young and old. ½d. each; 6d. doz.; 3/6 per 100, post free. Teachers should give each of their children a copy, and thus encourage Bible study and research.

Your Own Sunday School Paper for 1908. By taking 50 copies of *Boys and Girls*, the Favourite Illustrated Gospel Paper for Children, monthly for the year, you can have OWN TITLE and List of all Meetings added on top of front page for 21/ (or \$5.25) the lot; or 75 copies for 30/ (or \$7.50); 100 for 40/ (or \$10), complete, post paid.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



WILLIAM INGLIS, OF THE PUBLISHING OFFICE.

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WILLIAM INGLIS.

LITTLE did we think when we commenced the "brief records" of servants of Christ in *The Pathway* as a stimulus for the rising generation of young Christians, that in a few brief years one of the publishers—and that one by far the healthiest of the two—would be classed amongst those whose days of active service are over. Yet such is the case, for our beloved brother and partner, WILLIAM INGLIS, received a sudden home-call at the comparatively early age of 56, on Friday evening, January 17, 1908.

Born in Springburn, Glasgow, in the year 1851, his boyhood days being spent in Townhead, he very soon found his way to what proved to be his pleasure, his work, and his "hobby" throughout life, namely, THE PRINTING TRADE.

Commencing with the *Mercantile*, he transferred his services to Mr. M'Crone (where he set up the first official time tables for the Glasgow & South-Western Railway), then to Mr. C. L. Wright (afterwards Dunn & Wright, printers of the *Christian Herald*), both of whom were well-known printers in their day. In 1885 he was invited by the famous firm of lithographers, Messrs. Maclure, Macdonald & Co., to organize a letterpress department in connection with their business.

A simple incident, related by his confreres, shows that his Christian character was well known in the trade. A printing ink traveller on inviting him to the hotel, after business hours, for a smoke and a drink with a few friends, was met by the quick rejoinder: "Mr. —, the first time you have a prayer meeting I'll be delighted to come along."

His technical ability and thorough sympathy with Christian work led to the gradually placing in his hands, as printer, *The Witness, Herald of Salvation, Boys and Girls, and Believers' Pathway*. The satisfactory character of the work, and an intimate personal friendship, led to a development of THE PUBLISHING OFFICE, which has proved to be of mutual benefit and of untold good to numbers in all parts of the world.

Instituted in 1870 by the honoured Gospel pioneer, DONALD ROSS, when "the office" opened in Glasgow a shop was taken at 40 Sauchiehall Street, adjoining two theatres, with the thought of inserting warning and other bills in the windows. In conjunction with the late beloved F. A. BANKS, I took over the management in 1886. Joined by Mr. Inglis in 1893, the firm became PICKERING & INGLIS, and the premises in Buchanan Street being required for railway purposes, a removal was made to 73 Bothwell Street in 1894.

William Inglis, of the Publishing Office.

These fifteen years have been unbroken in word or deed as brothers in Christ and partners in business, the sad and sudden termination being lightened by one ray of comfort—"severed only till He come."

Some saintly influence must have made an impress upon the young heart of William Inglis, as he has pointed out to us the shop where as a juvenile he was sent a message for bread. Whilst the shop-girl was in the act of serving, the quick eye of youth discovered sixpence among the sawdust on the floor. Cautiously stooping down it was soon safe in the palm of his hand. A few yards from the shop the text, "Thou God seest me," flashed into his mind. Influence operated, and conscience began its work. Was it his? Was it the shop-girl's? Whose was it? A difficult question to settle, yet quickly settled. Returning to the shop he quietly laid down the coin where he had found it, and thus solved the problem according to the equity of youth. Converted at the age of nineteen when crossing the College Green, the site of the old College of Glasgow, on which is now built the large College Goods Station, he loved to point out to friends the spot where, as he said, he just stopped, put his heel into the ground, and with a whole-hearted surrender to the Saviour, exclaimed, "Christ for me!" often adding "If you could lift the stones at that spot you would still find the mark of my heel." As his ministry proved, he got such a clear vision of man's utter ruin and God's glorious remedy as affected his whole after-life.

Active service for the Master at once began, and he who was to be the printer of millions of Gospel messages started by purchasing tracts from his small earnings and distributing them in the Vennel, Briggate, and other slum districts; at that time not too safe for either life or limb. The preaching of C. Russell Hurditch, Harrison Ord, John Hambleton, John Vine, Shadrach Leadbetter, Harry Moorhouse, Samuel Blow, and like "men of renown" in tents, theatres, and halls seems to have been a real help to the young convert, as he constantly referred back to their words and ways as a guide or stimulus in matters of to-day. Like Paul in Acts 9 his baptism quickly followed his conversion, and "he assayed to join himself to the disciples" meeting in Gospel Hall, Hutcheson Street, in 1870. Since then he has companied with saints in Hope Hall, Marble Hall, Abingdon Hall, Eglington Hall, and latterly in Hebron Hall. His reminiscences of joys and sorrows during these thirty-seven years would have formed a romance of

William Inglis, of the Publishing Office.

Christian work highly interesting. The names of many who did run well, but something hath hindered; of those who have left the ways of "the simplicity that is in Christ"; of some who have plunged into deadly heresies; of others who are scattered to the uttermost parts of the earth; of a number who are "at home," and of a few who continue to "war a good warfare," only deepen the heart-query, "What is man that Thou art mindful of him?" (Psalm 8. 4), and emphasise the heart-calm, "Thou art the same, and Thy years shall not fail" (Heb. 1. 12).

The devotion to "first principles," loyalty to "God and the Word of His grace," and endeavour to emulate the "always abounding in the work of the Lord" (1 Cor. 15. 58), marked the course of our brother to the last. Laid down with a cold on December 18, rather than disappoint he rose from his bed and went to Blantyre to a Sunday School Soiree, after which he fainted. His strength gradually weakened, doctors were called in, sanitary authorities declared the trouble to be Enteric Fever on January 10. It was considered "a mild case" and "the worst past." Serious symptoms appeared on Friday morning, 17th, and the patient gradually got worse. He passed peacefully into the presence of the Lord at 9.53 p.m.

A service was held in Christian Institute on Monday, when 700 friends and fellow Christians from many different parts manifested their loving sympathy. Mr. J. R. Caldwell, editor of *The Witness*, took the leading part; Mr. W. M. Oatts spoke of a pleasant business friendship for over twenty years; Messrs. Jas. Robertson, J. P. Sinclair, Wm. Kyle, and others also took part. A few letters out of large numbers received were read. A solemn sense of our duty to "redeem the time" pervaded the meeting. Laid to rest beside the remains of his wife in Craigton Cemetery. Much sympathy goes out for his three daughters, one son, a sister (who rendered long and loving service), and other relatives, for whom I trust prayer will be made—"and for me." HYP.

*Extract from one out of a very large number of letters from
Christian and business friends in many parts.*

It was with a great shock of surprise that we heard of the sudden home-call of beloved WILLIAM INGLIS of the Publishing Office. Judging from our narrow standpoint the call has come all too soon, but it may be that the Master saw his work was done. "As for God, His way is perfect"; and all His ordering of events, though we may not see it now, ever proceed

William Inglis, of the Publishing Office.

along the lines of unerring wisdom and infinite love. How keenly we shall miss our departed brother! His lips fed many. When he was called to help in conference ministry we always counted, and never counted in vain, on "something thoughtful from Inglis." There was no thunder with his words—no sensational accompaniments; for "where the fire burns hottest there is no smoke." But we were made to feel that he had been in the secret place for his message, and we were sent away with searching and suggestive things to ponder in our hearts. Beautiful in his life, he shall be widely lamented in his death. The quiet, steady manifestation of the Christ-like spirit was a powerful testimony for God, and allured to that heavenly country whither our brother has gone. But though dead, speaking after the manner of men, he lives on. His manner of spirit, like spices on the breezes, lingers still. And I doubt not that many a desolate heart to whom he was made a channel of blessing shall look back o'er memory's waste in days to come, and call his name blessed. WM. SHAW.

CHRIST WITH US.

THIS truth not only applies to spiritual matters, but to all with which we come in contact in the body. If sickness overtake us, it is all for our blessing and profit—there is no other end for which God sends it to His children but to do them good. If we roll our burden on the Lord, and walk with God, and enter into what the blessed Jesus is ready to do for us; if we speak to Him, and not only speak to Him, but put confidence in Him; in the end we shall find that every trial, without a single exception, has been for blessing, and we shall thank Him for all His dealings with us. The Lord Jesus is with us in our family position. Then in our business or profession Jehovah Jesus is with us, provided we let Him come to be a Partner in our business, trade, or profession, and turn to Him for help. What is the result? Peace: our business becomes food for our soul.

Thus travelling on through life, happy if we have Jesus with us in life, not longing to get rid of life, but ready to serve Him; the Lord Jesus will be with us in the article of death. He passes with us through the valley of the shadow of death. "Thy rod and Thy staff they comfort me." Ah! to look forward to this death, not a forsaken one, but to have Jesus with us at our side, to be cheered by Him, so that arm in arm we walk with Him.

GEO. MULLER.

BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "Seventh-Day Adventism," &c.

QUESTION XXXVIII.—*What is meant by John 17. 17, "Sanctify them through Thy truth"?*

NOTE (1) that in the best texts the word for "thy" is absent; (2) that the preposition is "in," not "through"; (3) that consequently the passage reads, "Sanctify them in the truth" (see R.V.). Having thus arrived at the true reading of the Saviour's words, let us ask (1) what does "sanctify" mean? and (2) what does the phrase "in the truth" signify? (1) Take Young's Concordance [every Bible student should have one] and look up the word "sanctify." There you will see that (a) *sanctify* is the rendering of the Hebrew word *qadesh*, meaning "to separate" or "to set apart," and is used of persons (*e.g.*, priests, Lev. 8. 30), of places (*e.g.*, a house or field, Lev. 27. 14-19), of things (*e.g.*, garments, Lev. 8. 30; ox or sheep, Lev. 27. 26), and of the Lord of Hosts Himself (Isa. 8. 13—compare Num 20. 12); and that (b) *sanctify* is the rendering of the Greek word *hagiazō*, "to set apart," which is used in much the same way (see 1 Cor. 6. 11; Matt. 23. 17, 19; 1 Tim. 4. 4, 5).

Now, in our own tongue, "sanctify" (from Latin *sanctus*, holy; and *facere*, to make) means "to make holy," a word which comes to us from the Middle English, "hool," or as we spell it to-day, "whole," and know it also as "health," for as physical wholeness or freedom from the contamination of disease is health, so freedom from the contamination of sin and evil is holiness in the full sense of the word. Thus from three languages we find that "to sanctify" means to set apart for God, and that signifies not only a separation to, but a separation from. "If I regard iniquity in my heart, the Lord will not hear me," saith the Psalmist.

And writing to Timothy, Paul not only warns him against heretics and their heresies, but, adding the significant words, "Let every one that nameth the Name of Christ depart from iniquity," uses the illustration of a great house, great to explain the presence of golden and silver vessels, as well as of earthenware pots; but great, also, because prophetically it points to that gigantic edifice that was to grow up round the Christian Faith and to be known in after days as "Christendom." Some of the vessels were to be to honour—that is, "fit for the Master's use." And what makes a vessel so? Surely wholeness and freedom from contamination with dirt. Anyone would prefer to drink out of a clean cup however homely, rather than out of a dirty cup however costly. Hence, "if a man

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purge himself from these" — these what? heretics and heresies!—"he shall be a vessel unto honour, sanctified, and meet for the Master's use," and then, and not till then, is he "prepared unto every good work." Continuing the illustration, let me ask: How do you make a cup clean? By plunging it into water and so washing it thoroughly! This brings us to (2): the meaning of the phrase "in the truth," which our Lord goes on to define as "Thy Word."

How am I to be set apart, cleansed, purged, sanctified for God's use? By washing in His Word. It is not to be what some folks call "a lick and a promise," but thorough immersion, or, in other words, the application to the whole man of the Word of God in the power of the Holy Spirit, the Author of the Word. We too often go in for partial application, and the man who is strong in Church-truth is sometimes weak in such home-truth as "Owe no man anything," or "Servants obey your masters . . . not with eye-service!"

And Christ's petition is that God should do this. He was leaving His people in a world of sin and evil, and His heart's desire wells up in the words, "Sanctify them in the truth. Thy Word is truth." It is a great truth that "as He is, so are we in this world." He is separated from it. Never can it lay a contaminating touch on Him. And united to Him by a living, loving, lasting union, the same is true of us. He is "made of God unto us sanctification," and we are "complete in Him." Yet do not forget that there is the subjective aspect of the truth. Sanctification or holiness is not only a Result, it is also a Process. Therefore to the same people Paul wrote: "Are ye in Christ Jesus, who of God is made unto us . . . sanctification," and "having therefore these promises"—where? in the Word of God—"dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

OUR GOLDEN OPPORTUNITY.

WE are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime;
Oh, let all the soul within you
For the truth's sake go abroad,
Strike! let every nerve and sinew
Tell on ages, tell for God.

JUSTIFICATION.

PARDON is the utmost an earthly monarch or authority can extend to the transgressor. "It is God that justifieth" (Rom. 8. 33). With Him "forgiveness of sins" means they are remembered no more (Heb. 10. 17), that the pardoned sinner is judicially a holy person (Heb. 3. 1).

The Basis on which God justifies is grace. He finds no reason for doing so, save in His own heart. Guilty of transgression, condemned already through the rejection of His Son, concluded in unbelief, and under the power of the God of this world, hateful and hating, man in nature is an object of wrath; but because God so loves He proclaims His willingness to pardon and justify freely by His grace (Rom. 3. 24). The free unmerited favour of God is the only plea which faith can offer.

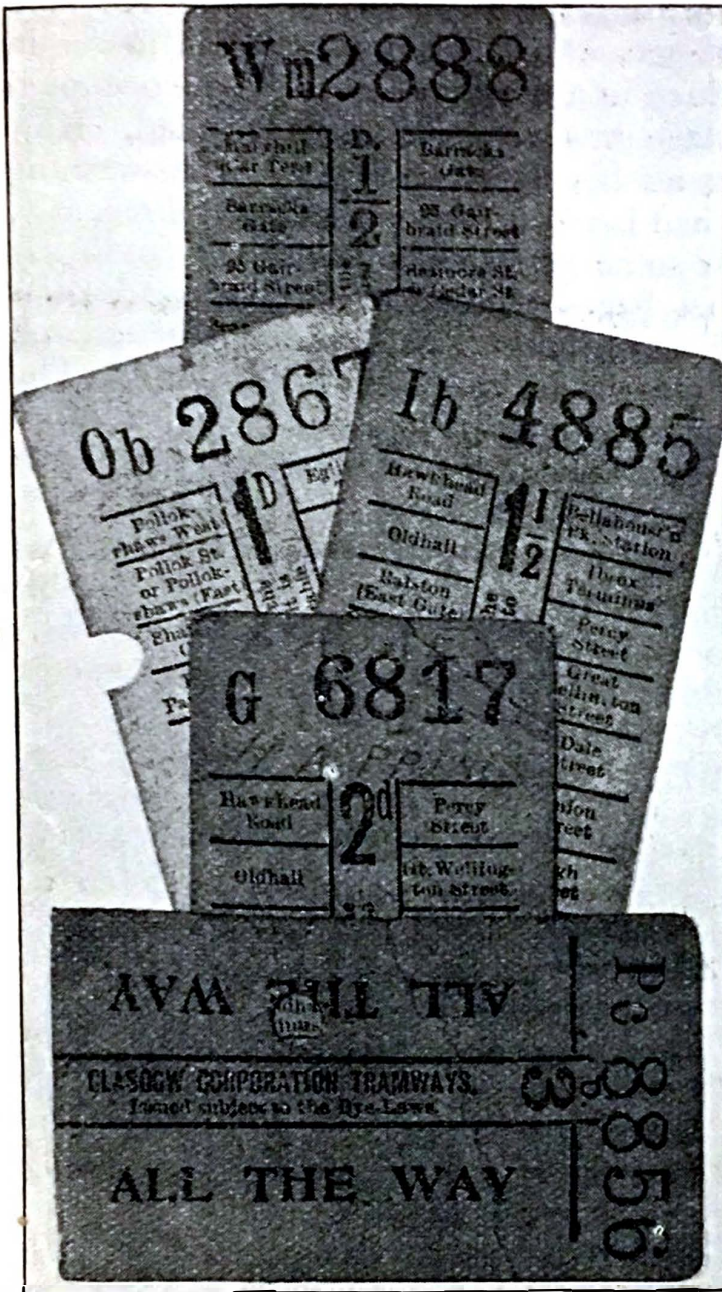
Through Redemption. The holiness of God forbids the passing over of sin, for which death only can atone; but what holiness demands His love provides. He gives up His Son, who takes the place of guilty man, and dies in his stead. "He who knew no sin was made sin for us" (2 Cor. 5. 21). The innocent passes into the place of the guilty, and bears the judgment due on account of sin. Thus on righteous ground God can be just, and justify all who believe. The cross and atoning death are the means whereby we are justified (Rom. 5. 9), and who is he that condemneth.

The Knowledge and assurance of justification is by faith, and if by faith, there can be no question of worth or merit on the part of the justified. The meeting-place between a holy God and ungodly man is Christ, and through Him all who believe are justified (Acts 13. 39). Acknowledgment of sin and acceptance of the Substitute are alike the result of childlike belief in the divine revelation of the Gospel. Faith justifies God, and receives the righteousness grace provides (Luke 18. 14).

The Manifestation that the sinner is justified is that he is just, for God never imputes what He does not impart. Made righteous in Christ, God demands and the world requires the believer in Christ to show his faith by his works. Abraham was justified before God by faith, but the evidence of this to the world was his works. Faith and works can never be separated, the latter is the result of the former, and where real dependence on and submission to God exists, there will be a corresponding outward manifestation in word, walk, and life, and that individual will be justified by works (James 2. 21).

J. H.

A TALK ABOUT TRAM-TICKETS.



THESE tram-tickets give an instance of how easily every-day objects may serve to teach eternal verities. The lesson is based on Luke 10. 25-37, the Good Samaritan typifying the Lord Jesus who came **all the way** from the Father's bosom to the Cross, and now upon the throne saves the believer **all the way** of his pilgrim life (Heb. 7. 25).

Car tickets are easily obtainable, and being of different colours their price and carrying value are quickly distinguished. An imitation ticket bearing the principal wording can easily be made on a large piece of coloured card-

board or drawn on the blackboard. Taking the tickets, lowest value first, use them to illustrate the passing pursuits and pleasures of life as follows—**F**un (childhood), **F**riends (youth), **F**avour, and **F**ame (the ambitions of manhood); show that all these come short, that the way is downward, and the thieves (the world, the flesh, the devil) are sure to overcome those who have no other provision. Then, producing your last card, emphasise the **all the way** character of salvation. The compassion, the cure, and the conveyance for the wounded man all showing forth the power and grace of the Saviour (Rom. 5. 8-10), who lays hold on the sinner, saves, and befriends him **F**orever. J. H.

TALES WORTH TELLING.

The Carpet Bag and its Contents.—George Keymet, a man eighty years of age, who was formerly a gold miner in Australia, was found dead in a little cottage which he occupied at Ipswich. The cottage was very scantily furnished. Keymet lived alone, doing all his own cooking and even washing his own clothes. He had been ill for some time, and recently, when he was visited by some acquaintances, all he could say was, “Bag, bag—carpet bag.” After his death a search was made, and a carpet bag containing gold, notes, and a bank deposit note, to the total value of £1400 was found. The carpet bag and its contents were the sole solace of his miserable heart. Thank God, there is something “better than gold” (1 Peter 1. 7; John 5. 24).

Who is your Master?—A certain person, who was remarkable for the cheerfulness as well as the fervour of his piety, was once in company, when a gentleman occasionally embellished his discourses with the names of devil, deuce, etc., and at last also took the name of God in vain. “Stop, sir,” said the Christian, “I said nothing while you only used freedom with the names of your own master, but I insist you shall take no freedom with the Name of mine.” Is your Master Christ (Matt. 23, 8) or the Devil (John 8. 44)?

The Glad Surprise.—A lad who had been blind from infancy was cured. The oculist operated upon the lad, and then put a very heavy bandage over the eyes, and after a few weeks had gone by the bandage was removed, and the mother said to her child, “Willie, can you see?” He said, “Oh, mamma, is this heaven?” “Eye hath not seen” (1 Cor. 2. 9).

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The present Course of Studies is entitled, “GOSPEL LESSONS IN ANCIENT STORY,” and deals with type and shadow in Genesis and Exodus for the regular Lessons. For the “open” Sundays Twelve New Testament Studies on “THE PERSON AND WORK OF CHRIST” have been selected.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

From the commencement of these “Subjects” twelve years ago, the Notes have been a true labour of love to the compiler, WILLIAM INGLIS. Though somewhat suddenly called home, as indicated in memoir, we are pleased to state that he has left a clear plan for three years, with notes, almost complete to the end; so that teachers who have derived help from his mature judgment can count upon such help for some time to come, and thus “he being dead yet speaketh.”

God's Covenant with Noah.

1st March.

Read Genesis 9. 8-17.

Learn Isaiah 55. 3-

GOD'S COVENANT WITH NOAH.

Renewed rest, final and complete—Blessed because of the altar—A good covenant and a “better”—A true token and perpetual reminder.

ON coming forth from the ark, saved from the watery flood, Noah's first act was one of worship; an altar was built by him, and burnt-offerings sacrificed thereon. The scene is one full of suggestive figures.

SATISFACTION BY SACRIFICE. “The Lord smelled a savour of rest” (margin). The rest of Eden had been broken by man's sin; and now the altar with its sacrifice was to God a pledge and foretelling of the complete “rest” that the finished work of His beloved Son would bring to the sin-cursed world (Heb. 4. 9; 2 Thess. 1. 7; Rom. 8. 22).

BLESSING ON THE BASIS THEREOF. In view of that sacrifice, God can spare the guilty and continue the blessings of the creation. How true that Je-us is the Saviour of all men (1 Tim. 4. 10), in the sense that all blessings, even temporal, come through grace in redemption.

THE COVENANT: ITS CHARACTER. It was *gracious*, out of God's “I will”; it was *extensive*, covering all time and all things; it was *immutable*, for God “established” it; it will not be forgotten, for God said, “I will remember it”; it is to perpetuity—“your seed after you.” In all these attributes, the “Better Covenant” made with Christ (Heb. 8. 6) excels that made with Noah.

THE PLEDGE OF PROMISE. A token is a visible evidence of pledged truth. At the Passover the blood on the lintel was a token (Exod. 12. 13) of the trust of the inmate of the house. At Jericho (Joshua 2. 12), the scarlet line was the token of Rahab's dependence on the word of the spies. The bow in the cloud is God's true token of His spoken Word and His acceptance of the Sacrifice. God hath exalted this same Jesus—assurance of salvation to all who put their trust in Him.

GOD'S CONTINUAL REMINDER. “I will look upon it, that I may remember.” Strange words, as if He can forget, but suggestive of the fact that God delights in the bright, perfect bow of His mercy which He sees in the dark cloud of the Cross. God sees; man sees—we remember.

8th March.

Read Genesis 11. 1-9.

Learn Prov. 11. 21.

THE TOWER OF BABEL.

A conference and a confederacy—Seeking a centre and a universal name—All of man, none of God—Inspected, judged, and confuted.

WITHIN a comparatively short period (about one hundred years, it is supposed) we find another record of God's interference with man in his departure from and his forgetfulness of God. We have now to do with the intentions and imaginations of men, and the steps taken by God to frustrate their plans.

THE CONFEDERACY. They said “one to another”—man is constantly speaking to and influencing his neighbour (see margin), sometimes for good, often for evil. In this case it was a godless idea—man gathering round his own gigantic and lofty ambitions, to be held together for and by their own supposed well-being, and without God.

THE PURPOSE. “Let us build a city and a tower,” and “make us a name.” On the earth building, as if men were not passing strangers going on to eternity (Psa. 49. 11); purposing to exalt themselves to the heavens (Prov. 30. 13; Isa. 2. 11), and seeking a name other than that which belongs to them, poor, frail, sinful man. Jesus made Himself of no reputation, and has got the highest Name (Phil. 2. 9).

The Tower of Babel.

THE MATERIALS TO BE USED. Bricks of their own making: it was all to be their own work—hard work, which the end in view seemed to justify. How much man by nature will do rather than trust God (Isa. 46. 1).

DIVINE CONDEMNATION. “The Lord came down to see”—not that He needed information, but stooped to note the work from the level on which it was done (John 5. 22). All men’s buildings are being, and to be tried (1 Cor. 3. 10); from foundation upwards—if the foundation is wrong or wanting, the whole is condemned; if the material is wrong, it is destroyed.

THE DIVINE INTERDICT. How easily effected. God set them all talking differently! How often men’s unities end in Babel confusion (Acts 19. 32) of talk. Contrast with Acts 2. 11, where God’s unity is shown in testimony conveyed in various languages, and without confusion. See also Revelation 5. 9, and observe people of many tongues in perfect harmony swelling one glorious song.

15th March.

Read Genesis 12. 1-9.

Learn Hebrews 11. 8.

THE CALL OF ABRAHAM.

God of glory, God of grace—Conversion—Call to separation—Obedience of faith—Hindered by natural ties—A second call—Seven precious promises—The altar of worship—A testimony for God.

THERE is probably an interval of over 300 years between the date of our last lesson and the present. Abraham was born two years after the death of Noah, who died at the age of 950 years. He was the third head of the human race, following Adam and Noah; he was tenth in the list of patriarchs from Noah, and Noah was tenth from Adam. Abraham lived amongst idolaters in Ur of the Chaldees, and “served other gods” (Josh. 24. 2); truly he was “a Syrian ready to perish” (Deut. 26. 5).

GOD’S REVELATION. “The God of Glory” appeared to Abraham when he was in that idolater’s place and condition; this shows Him God of grace (1 Peter 5. 10), reaching down to make Himself known to a poor, ignorant idolater. This is conversion truly, “The light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4. 6) so acts as to “turn from idols” (1 Thess. 1. 9) to the living and true God (Hosea 14. 8).

SALVATION AND SEPARATION. The revelation of God Himself and the knowledge of Him must be first; it is *to* Him, and consequently *from* all else. Thus, after getting to know God, and in getting to know Him the word comes which calls for “obedience of faith” (Rom. 1. 5). “Get thee out of thy country, from thy kindred, from thy father’s house”—here are three circles: country, kindred, family—the dear, the dearer, and the dearest.” But the command had a promise: “A land I will show thee” (Heb. 11. 8).

HINDRANCES TO OBEDIENCE. Abraham’s father, Terah, seemingly took hold of the matter, and “took Abraham” (Gen. 11. 31, 32) to Haran, about 500 miles towards the land promised, and “dwelt” there. The company remained till Terah’s death, it is supposed five years, and then we get the call repeated in chapter 12 (Revised Version) and obeyed. Some one has said a good many Christians are “Haran Christians.”

SEVEN GREAT PROMISES. To encourage faith, to enable the pilgrim to endure, “great and precious promises” are given (2 Peter 1. 4; Heb. 12. 2). To Abraham God promised: (1) “I will make of thee a great nation.” This compensates for the loss of country and kindred (see Gal. 3. 29). (2) “And bless thee.” (3) “And make thy name great.” (4) “And thou shalt be a blessing.” (5) “I will bless them that bless

The Call of Abraham.

thee." (6) "And curse them that curse thee." (7) "And in thee shall all families of the earth be blessed." All these promises have been in measure, and will yet in wondrous fulness be made good to the man of faith.

THE PILGRIM BAND. With Abraham as head, the company travelled the 300 miles that lay between Haran and Canaan, "and into the land they came." A beautiful sight—a band of people following an unseen God, trusting on the spoken Word, reaching unto the promised blessings.

FAITH'S TRIAL AND STRENGTHENING. "The Canaanite was in the land" a worse people than the people they had left, but again "God appeared," and so confirms His Word and upholds Abraham's faith.

THE ALTAR AND TENT. Tokens of his belief; his worship; an appropriation of the promises; his tent; a witness of his weakness; a testimony to the heathen nations all around.

22nd March.

Read Genesis 13. 1-17.

Learn Luke 10. 42.

LOT'S CHOICE.

Dealing with God at second hand—Riches a danger—Family strife—Brotherly love—The unselfish man—The selfish man—A choice unwise—Trouble and disaster.

IN our last lesson we saw Abraham and his company arrived in Canaan, and journeying South; from there, because of a famine in the land, they went into Egypt, where Abraham had some very unhappy experiences. Lot, Abraham's nephew, who had come from Haran with his uncle, was with him there, and our present lesson opens with the return out of Egypt of the pilgrim band greatly enriched in cattle, silver, and gold.

LOT'S FAILURE. The actions of Lot seem altogether relative to Abraham; he had no personal dealings with God; all that Lot did was dependent on what Abraham did. This is a great danger—the danger of imitating others and following others in the things of God, and not being really "born of God." Imitators are tares, not wheat (Matt. 13. 25).

RICHES BRING TROUBLE. So many cattle required much pasturage and plenty water. Abraham's herdmen and Lot's herdmen began to fight for supplies. It is significantly added, "the Canaanite and the Perizzite dwelled then in the land." The trouble, doubtless, would soon have involved the masters as well as the men; probably already Lot had shown signs of taking the part of his servants.

FAITH AND PATIENCE. The true nobility of Abraham's character here shines out. He had been promised the land; Lot had not. He was the elder, and the richer, and the stronger (see Gen. 18). On these grounds he might have claimed the choice; but Abraham nobly said: "We be brethren, let there be no strife; take your choice, what you leave will do me!" Surely Abraham had been in the school of the meek and lowly (Matt. 11. 29).

SELF'S UNWISE CHOICE. Choosing times are critical times, and the eyes of the chooser need to be anointed to see beyond the present and below the surface. Selfishness guided Lot in his choice, and he chose what he thought was the most desirable (Genesis 13. 6). The advantages all appeared large in Lot's eyes—the temptations, the evil companions were unseen or ignored.

THE FATAL RESULT. Toward Sodom, then in it, where his righteous soul was vexed from day to day with the unlawful deeds of the men of Sodom (2 Peter 2. 8). Here he became a captive with Sodom's King, and was rescued by Abraham (chap. 14. 12).

Lot's Choice.

SAD END OF LOT'S HISTORY. Though saved from destruction with Sodom sinners, Lot lost much—his testimony, his property, his wife, sons and daughters were lost; and the scene closes with Lot in a cave, a saved man, a brand plucked from the burning. The lesson is plainly a warning to all to choose the better part which will never be taken away (Luke 10. 42).

23rd March.

Read John 4. 1-14.

Learn Rev. 22. 17.

JESUS, THE LIVING WATER.

A necessity of life—No price, yet priceless—Springing up and overflowing—From the smitten rock—Abundant and satisfying—For “whosoever.”

WATER, one of the chief necessities of life, is a familiar simile in the Scriptures, and is used to instruct as to man's need, awakened desire, and that desire satisfied. Without water is barrenness, distress, drought, and death; with it there is life, fruit, satisfaction, beauty. At Sychar's well the Lord Jesus teaches a darkened Samaritan woman, by way of that emblem, the truth concerning Himself.

WATER: THE GREAT NECESSITY. The woman of Samaria had an empty water-pot—a picture of her empty heart and the empty heart of every poor sinner; true, she had had water of a kind in it, but it was perishable in quality and very limited in quantity, therefore it did not satisfy or endure. “Shall thirst again” (verse 13) is inscribed over every earthly well, however ancient it may be and honoured by use-and-wont.

FREE FOR ALL. “The gift” (verse 10), without money, without price (Isaiah 55. 1), not valueless, but beyond price, and exceeding costly. If Jesus had not died no living water of Holy Spirit life, joy, and power (John 7. 39) had ever been received by poor, thirsty man. “The gift of God is eternal life, through Jesus Christ our Lord” (Rom. 6. 23).

THE NATURE OF THE LIVING WATER. “Living, springing up,” different from cistern water, as out of a spring, having its source in the hills, and not only filling, but flowing out (John 7. 38), and refreshing and fructifying all the barren surroundings. (Ezek. 47: 12; Psalm 1. 3).

THE UNFAILING SOURCE. “God” is the source Himself—it is the gift of God—Jesus is the manifestation of God's giving love, and says: “I shall give,” and “Come unto Me, and drink” (John 7. 37). The smitten rock (Exodus 17. 6) affords a supply for thirsty souls in a thirsty land; the waters “gushed out” and ran “like rivers” in dry places (Psalm 105. 41). This rock is Christ (1 Cor. 10. 4), and the flowing waters the blessings conveyed by the Holy Spirit's power to coming thirsty ones.

THE ABUNDANT SUPPLY. “Rivers” convey the idea of a full and steady flow from a copious source, and that is the simile used by the Lord Himself, of the supply of the Holy Spirit to, and His outflow from, believing ones in touch with His own fulness.

THE SATISFYING SAVIOUR. The drinker of this water “shall never thirst,” neither in Time nor in Eternity. “Abundantly satisfied, drinking of the river of Thy pleasures” (Psalm 36. 8.) Compare Luke 16. 24.

THE INVITATION TO DRINK. “Ho, every one that thirsteth, come” (Isaiah 55. 1); “Come unto Me and drink” (John 7. 37); “Let him that is athirst come, and whosoever will let him take the water of life freely” (Rev. 22. 17). The last call of the Book is, “Come!”

NOTES AND SUGGESTIONS.

Notes of Forthcoming Meetings, Special Work for and among Children, Requests for Prayer, Hints and Suggestions welcome. Send to Editor, 73 Bothwell Street, Glasgow, not later than the 15th of each month.

INTIMATIONS.—Half-yearly United Sunday School Teachers' Conference in Kingsway Hall, LONDON, W.C., April 4, at 3.30. Speaker: W. Hoste, Brighton. At 5.45 Walter E. Willy will take up the subject, "The Positive and Negative Sides of Sunday School Work."

CONFERENCE REPORTS.—Sunday School Teachers' Conference in Arthur's Hill Hall, NEWCASTLE, Jan. 2, was the largest yet held. Dr. Bishop introduced the subject, "Hannah as a Model." An encouraging time...**ABERDEEN**, Jan. 1—A well-attended Conference of Sunday School workers took place between the New-Year Conference meetings. Subject: "Importance and Successful Conduct of a Sunday School," introduced by J. C. M. Dawson, followed by Alex. Marshall, J. W. Wilson, F. Logg, and W. M'Kenzie.

HOME NOTES.—Alex. Marshall and W. D. Dunning are having large services with young people at TAUNTON. Some interest...Wm. Martin has been spending a few week-ends at BURNFOOTHILL. Has had large children's meetings...Annual tea meetings at ABERDEEN were profitable seasons...J. M. Nicholson, who still labours on midst sickness and bereavement, is having some encouragement. New hall at NESS has been crowded out; Sunday School is so large that it has to be addressed *en masse*...There has been a decided increase in numbers, and not a little blessing, amongst the children at ACOCKS GREEN, Birmingham...A brother in BLACKBURN had cottage meetings in his own house for children. These were crowded out, and an old tinner's shop was taken and fitted as a hall. Over a score of rough boys and girls have confessed Christ...James Forbes has paid visits to BARRMILL, KIRKINTILLOCH, GREENOCK, and other places...John Bendelow, Aberdeen, for about forty years a Sunday-school teacher, was seized with apoplexy while on his way to an open-air meeting, and taken Home on Jan. 12.

FOREIGN NOTES.—J. Harris, RONDA, is experiencing some interest amongst the children. Meetings are held in three parts of the town, and are still cramped for room. The schoolmaster is offering a school, holding about 200 persons, for Sunday services. He gives evidences of conversion...From CHEFOO an encouraging letter has been received, telling of special meetings in boy's school, and conversion of a number.

WHILE THE NEARER WATERS ROLL: a Fife Fishing-fleet Story, by J. H., with two cuts; The Drummer Boy: original poetry about Charlie Coulson, by A. C.; How God Saved an Editor, by L. L., with two photos; The Gospel from a Goat: original lesson and sketch, by T.R.C.; Searchings, Awards, Brief Bits, &c., fill up *Boys and Girls* for February. Monthly. 8 pages. One Halfpenny.

SUBJECTS—STUDIES—STORIES for Students, Speakers, and All. *Pathway Annual* for 1907. 196 Pages of Original Hints for Active Students and Aggressive Workers. Containing Scripture Studies, Tales Worth Telling, Handfuls of Help, Progressive Pictures, Bible Class Topics, &c. Cloth boards, artistic design, 1/, post free.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S.S. Teachers, 29th year. Edited by H.V. PICKERING. Contains Photographs and Brief Records of well-known Christians, Papers for Edification, Original Outlines, Sunday-school Lesson Notes, Notes and Queries, Tales Worth Telling, and Gems of Bible Truth. Rate for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more, 6d. each, post free to any part of the world. Annual Volumes for 1906, 1905, 1904, 1903, 1902, 1901, 1/ each, post free.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



CHARLES STANLEY, AUTHOR OF THE "C. S." TRACTS.

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CHARLES STANLEY, OF ROTHERHAM.

MANY have reason to praise God for blessing and help received through the perusal of tracts with the well-known initials appended, "C. S." being the initials for CHARLES STANLEY, of Rotherham.

"C. S." was born in a Yorkshire village, and was left an orphan at the age of four. At seven he had to earn his living in the summer by working in the fields, and in the winter months he attended the village school. When a merry little fellow of eight summers a gentleman who knew him said, "You will either be a curse or a blessing to mankind." This prediction was a true one, and by the mercy of God "C. S." became a channel of blessing to hundreds and thousands of his fellow-creatures. His conversion took place when he was a boy of fourteen, and shortly afterwards he began to "tell to all around what a dear Saviour he had found."

At the age of twenty-three we find him starting on his own account in the hardware business in Sheffield. For many years he traversed England as a commercial traveller, *and* at the same time did "the *work* of an evangelist." From help he obtained through a "Captain W—— the Bible became a new book to him. It was his daily study, and "he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Though only possessed of a small capital when he commenced business, he managed to devote a good deal of time to preaching the gospel and teaching believers in various parts of the kingdom. Speaking of those early days, forty years after, he says: "Seldom in those days did the Lord open my lips without some soul being converted. Not that this appeared at the time, but I have met them everywhere, ten, twenty, or thirty years after." Instances are given of the Lord's thoughtful and tender care when in business straits, proving the truth of the promise, "Them that honour Me I will honour" (1 Samuel 2. 30). God marvellously blessed his labours in the salvation of the perishing, and in the edification and comfort of Christians.

"C. S." believed in the Lord's special and direct guidance of His servants. Again and again he was deeply impressed with the conviction that he ought to go to places to preach the gospel where he had never been; and on many such occasions he found a people anxious to listen. Here is an instance. "Three of us felt led to go to Leamington. We had a little notice printed, about the size of a small envelope, asking the

The Author of the "C. S." Tracts.

Christians of Leamington to come together in the Music Hall at three o'clock for prayer for the Lord's blessing on the Word to be preached in the hall that night. About two hundred come together, and oh! what a cry of united expecting prayer went up to the Throne of Grace. At seven the large hall was filled. That night God answered prayer. It was the birth-night of many precious souls. It was said some hundreds found deliverance and blessing that night." By the way-side and river-side, in railway carriages and steamboats, at balls and races, in halls and chapels, in kitchens and drawing-rooms, theatres and concert halls, Charles Stanley nobly witnessed for his Lord and Master. "He being dead yet speaketh" by hundreds converted through his preaching, and through the scores of tracts and booklets he has written.

What Christian worker has not heard of the "C. S." tracts? He tells how he began this most blessed service for the Lord. "I had been preaching the Word at T——, and brother W—— said to me, 'Why don't you print some of those incidents of the Lord's work in the railway carriages? I am sure the Lord would use them.' I said I had never thought of it. He urged me to do so. How little did I think at that moment that the Lord would use them in so many languages all over the world."

The objects he had in view in writing the tracts are stated. "To look to God to give me to write just what He pleased, and to enable me to write it plainly without any adornment. To never allow me to write with a party feeling, but to write for the whole Church of God, or gospel to every sinner. In every incident related to give the exact words as near as I could possibly recollect."

Speaking of his well-known address on "Mephibosheth," he remarks: "I believe the Lord rarely ever led me to preach from Mephibosheth without souls being converted. He has been pleased to use that tract very often when repeated to the sick and the dying, and also through others preaching it. Mr. M—— told me he had preached it in almost every city and town in America, and, he thought, never without souls being brought to God. It would fill a volume to tell of the great number of cases that the Lord has been pleased to bring before my own notice." Striking cases of conversion are recorded of persons saved in this and other lands through the "C. S." tracts.

His counsel to Christian workers is most seasonable and

The Author of the "C. S." Tracts.

helpful, and is worthy of prayerful and careful consideration. Invaluable is the following testimony: "I have always found blessing and results in proportion to communion with Christ in His love to the whole Church, whether in writing or preaching; and no Christian can prosper in his own soul unless he is seeking the welfare of others."

Speaking of "the righteousness of God," he says: "Nothing short of the revelation of the righteousness of God in justifying the sinner can sustain the soul, either in passing through the storms of temptation of the world, the flesh, and the devil, or in faithfully preaching the gospel to others. I would strongly press the prayerful study of the Epistle to the Romans on all young preachers of the gospel as to the basis and revelation of the righteousness of God." Yet more: "Another thing I would impress, unfeigned dependence on the Holy Spirit, whether as to a holy life or preaching the gospel."

Speaking of divisions among God's people, he remarks: "It is the state of the soul that is the root cause of division. False representations, bitterness and evil speaking, spiritual pride, vain conceit, worldliness, and want of uprightness."

Charles Stanley was called from his earthly home in Rotherham, to the Heavenly Home, in 1888. He has left behind him a legacy in the form of the "C. S." tracts, which will cause his name to be honoured, and to shine brighter and brighter unto the Perfect Day.

A. M.

BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "Seventh-Day Adventism," &c.

QUESTION XXXIX.—*What is meant by "no prophecy of Scripture is of any private interpretation" (2 Peter I. 20)?*

THE idea in my correspondent's mind is that this passage appears to forbid all private study of prophecy, and that it seems to support the Roman Catholic in his claim that the Bible is not for the private reader. He must be content with what the "Church" tells him as to its contents and their meaning.

Let us see then what the passage does mean. "Is" translates not the common word for "is," but one that points not only to a thing as existing, but to the origin of that existence. Being thus a comprehensive word, it is used for emphasis to which we can only give expression by saying, let it be in capitals—I-S. "Interpretation" (which comes from the Latin

Private Interpretation of Scripture.

“interpres,” an agent, factor, go-between ; from *inter*, between ; and Sanskrit *prath*, to spread abroad : hence an interpretation is that which goes between the expression of the author’s mind and the impression on the reader’s mind. That is to say, he expresses himself in words that are dark, and so makes no impression on my mind ; they convey no sense to me. An interpreter comes, and by his interpretation enables me to perceive a meaning in that which was previously dark to my mind) translates a word that means in common language *loosening* or *untying* as of a *hard knot*, which you will observe is not quite the sense of “interpretation.” “Private” is the rendering of a word that Peter uses several times with the meaning always of “his own.” Now let us read the passage, “No prophecy of Scripture is of its own untying.” In other words, the explanation of a prophecy does not originate in itself. The key must be looked for elsewhere. See the reason which Peter adds : “FOR the prophecy came not of old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost.” Just previously he had written that the prophetic word was as a lamp shining in a squalid place “until the day dawn, and the day-star arise in your hearts.” Peter’s comrade and fellow-apostle, John, puts it in a beautifully terse way : “The testimony of Jesus is the spirit of prophecy” (Rev. 19. 10). This does not mean that the witness borne by Jesus is the inspiring genius of prophecy ; but that the witness borne to Jesus as to His Person, His Work, and the Place given to Him by God in the great economies of nature and of grace, is the very essence of prophecy (Read John 5. 39).

Every prophecy of Scripture is but a finger pointed to the great unseen Dominator of the universe, and that finger is pointed not by human volition, but by the effectual working of the Holy Spirit of God. *Solvitur ambulando* is a Latin proverb worth remembering. The question is not to be solved by standing still. In other words : Proceed, and the clouds will vanish. So one comes to a finger-post. The night is dark. The lettering is obscure and half effaced by the fingers of Time ; yet one may distinguish faintly, “To London.” The longer one stares the more indistinct does it become. But knowing that it should point to London one follows its direction, and finds oneself where one would be.

The elucidation did not originate in the finger-post. It originated in the knowledge that it was intended to direct travellers Londonwards. Hence the knowledge of what it

Private Interpretation of Scripture.

meant arose from the knowledge of the mind of its maker. What does this prophetic word mean? Untie this hard knot of Scripture. I do so by asking—Whose mind does it express? You reply—The Holy Spirit's. I turn to John 16. 13, 14, where the Lord Jesus tells what the office of the Blessed Spirit is, and where I learn that the proper place of Jesus in the plan and purpose of God is the inspiration of all true prophecy. The moment I grasp this great principle, the lamp of the prophetic word ceases to shine in a squalid place, for the day has dawned and the day-star has arisen. So the unloosening of the hard knots of prophecy lies no longer in themselves, but in fingers guided by the Holy Spirit, and conveying truth about Jesus to hearts where Christ is crowned as Lord!

TALES WORTH TELLING.

FOR THE HELP OF TEACHERS, PREACHERS, AND SUNDAY-SCHOOL WORKERS.

Who Do You Like Best?—The Scotch lassie who answered this peculiar question by one word, "Myself," was but re-echoing the sentiments of most nationalities and most hearts by nature (2 Tim. 3. 2).

Spurgeon and the Irishman.—In one of his sermons Mr. C. H. Spurgeon told the following tale worth telling: "One Sabbath evening, having returned home from the Tabernacle, there came a ring at my front-door bell. I opened the door myself, and there stood a big, burly Irishman. 'Good evening, yer riverence,' he began. I said, 'Don't call me "reverence"; but what is it you want at this time of night?' I took the man into my study, and there Pat told me that he had been listening to my sermon that evening at the Tabernacle; but, being a Catholic, he could not understand what I meant by a full and free salvation. I tried hard to show him the way of salvation, but nohow could he understand, until I used this illustration. 'Pat,' I said, 'suppose you had committed a crime, and were sentenced to a long term of imprisonment; and I were to go to the Queen and get her to set you free, and I went to prison and suffered in your stead.' 'Sure,' said Pat, 'that would be very kind of you.' 'Yes,' I said, 'and in the same way Jesus suffered for your sins on the cross' (1 Cor. 15. 3, 4). I prayed with the man, and after much soul struggle he admitted his condition as a sinner, and accepted the Lord Jesus as his Saviour. I saw him many times afterwards, and He was still resting on the finished work of Christ" (John 19. 31).

HYP.

THE BUILDER AND THE BUILDING.

Jottings from an Address by J. GELSON-GREGSON at Newcastle Conference.

REVELATION 3. 17.—Self-conscious opinion of the Church concerning itself. That which applies to the Church of Laodicea applies to the members of that Church.

Matthew 16. 18; 21. 23.—Christ is the builder, and if Christ is the builder it must be rock truth on which He builds. The foundation truth of a divine structure must be of the same character as the stone—a living stone. You cannot put dead material upon a living stone; you cannot put dead sinners upon a living truth. You can only put life upon life. The spiritual building which Christ builds, He puts a living stone upon a living foundation. When God created man in His own likeness He had fellowship with him. Satan came in and marred that image. God deals with the man; we deal with the surroundings; better houses, clothes, &c. We are servants of a Divine Master. We have got the materials which He is going to use to construct a spiritual edifice.

1 Corinthians 1. 12-15.—Here we have got the building marred—the hand of Satan on the divine edifice which Christ was building. We may differ in opinion, but we can never differ in facts. We shall say the same thing concerning it when the Spirit of God unites us in the living body of Christ.

1 Corinthians 12. 12-14.—“One body”; no man ever had two heads—one body, one head; hence “Christ is the Head of the body.” We are not the body; we are members of the body under the control of the Head. The size has nothing whatever to do with membership. It is union with a living body. When Christ is constructing, the instrument whereby He constructs is the Holy Spirit of God. One Spirit into one body, and that body is Christ. The members work together for the body; what sympathy between the members of the body! There would be perfect sympathy if we (the members) were all obedient to the Head. We want to be empty vessels. “I will build,” said Christ, “I will give living water.” It will prevent our making an unnecessary parade of what we are doing. There will be nothing hard, nothing difficult. There never can be failure, for God never fails. You have to be in harmony with the Builder. We are one—a recognised body with a Divine Master in the Church of the living God. We also desire to learn the divine relationship in which we stand to that living body.

IDLENESS and slothfulness are greatly condemned in Scripture, yet resting and waiting upon God are greatly commended.

REGENERATION.

“**B**EHOLD, I make all things new” (Rev. 21. 5) is the Word of God, and fitly describes the divine purpose, of which the new birth of the believer is but the first-fruits.

The need of regeneration is made light of by many, but unfortunately for them, the theory of the universal fatherhood of God, to which they cling, ignores sin and its results. Here human experience and the Scriptures agree. Condemnation (John 3. 18) and death (James 1. 15) are the results of sin. The unbeliever is dead in trespasses and in sins (Ephes. 2. 1). He is of his father the devil (John 8. 44), unalterably so, for “that which is born of the flesh is flesh,” the Lord’s answer to Nicodemus proving that whatever man’s attainment may be, “he must be born again” (John 3. 3).

The nature of the new birth we learn is “of water and of the Spirit” (John 3. 5), and the complaint of the Master is entirely without meaning if the water referred to is baptism. The water and the blood are characteristic of John’s writings (1 John 5. 6), and emphasise the fact that regeneration was by the cross, through the Spirit and the Word. Begotten by the will of God, by the incorruptible seed of the Word (1 Pet. 1. 23), through the quickening power of the Holy Spirit, the believer “is passed from death unto life” (John 5. 24), and made “a new creature” in Christ Jesus (2 Cor. 5. 17).

Our position is now that of children. The Spirit who possesses us is the Spirit of His Son. The Eternal Life which was with the Father has linked us up to Him, and the stammering cry of the faintest believer is the “Abba, Father” of eternal relationship. The imparting of the new life of God does not, however, do away with the old sinful nature inherited at birth, but the power to overcome this is the “renewing of the Holy Ghost” (Titus 3. 5), strengthening and transforming, and the supply of the Spirit of Christ Jesus (Phil. 1. 19).

The end is our ultimate transformation into the likeness of His Son. Created unto good works, begotten unto a living hope, with our citizenship in heaven, our inheritance reserved for us (1 Peter 1. 4), we wait for the day of manifestation. The Spirit which is in us shall quicken our mortal bodies. The eternal life shall yet possess an incorruptible body. The work of regeneration shall not be completed until this body of humiliation shall be fashioned like the body of His glory (Phil. 3. 21). When fully conformed to His likeness, He, the first-born among many brethren (Rom. 8. 29), shall say: “Behold, I and the children.”

J. H.

THE STRIPLING AND THE STRONG MAN.



WARS and rumours of wars will fill the air until the return of the Prince of Peace. Hence the story of **DAVID AND GOLIATH** (1 Sam. 17. 1-58) is old yet ever new. Any painter or ticket writer would enlarge the three pictures on cardboard at a moderate rate. Then show one by one.

CARD I. illustrates **A GREAT BATTLE** which took place, more than twenty miles from Jerusalem, about three thousand years ago. Put out the two sides (verse 3), then and now; the two champions then (David and Goliath) and now (Jesus and Satan); the two companies then (Israelites and Philistines) and now (saved and unsaved). Apply pointedly.

CARD II. tells of a bright scene, **A BRILLIANT VICTORY**. Preceded by weakness (verse 24) of man, when God comes in it ends in triumph (verse 52). To day we own our sin and accept the Saviour as mighty to save. The sooner a sinner says, "I abhor myself," the sooner will he be led to say, "I will trust, and not be afraid" (Isa. 12. 2), and the sooner he will rejoice in "victory through our Lord Jesus Christ."

CARD III. gives a dark scene, **A TERRIBLE DEFEAT**. It began with a big, boasting champion, clad in armour, a picture of the might of man. It ends with two significant words, "dead" and "fled." The champion "dead," the boasters "fled" (verse 51). So a day is coming when all on the Lord's side shall share in His eternal triumph, and all on Satan's side shall share in his eternal doom. Illustrate by some of the decisive battles of the world, Hastings, Armada, Blenheim, Saratoga, Waterloo, &c., pointing to that which should decide for eternity. Exhort to the choice of "Christ for me" now in "the accepted time" (2 Cor. 6. 2, 3). HYP.

HANDFULS OF HELP.

The Children's Corner.

"OH HOW HE LOVES."

1. He loves with an everlasting love, - - Jer. 31. 3
2. He loves children, for He blessed them,
Mark 10. 14; Matt. 19. 14; Luke 18. 15, 16
3. He loves the sick, for He healed them, Matt. 20. 30-34
4. He loves the sorrowing, for He comforteth
them, - - - Luke 7. 13-15; John 11. 23, 34-36
5. He loves the weary, for He gives them rest, Psa. 23. 2
6. He loves sinners, for He died for them,
Rom. 5. 8; Luke 23. 33; John 10. 15; 15. 13
7. He loves those that love Him (Prov. 8. 17),
and He is preparing a place for them that
they may be with Him for ever, John 14. 1-3; 17. 24
8. We love Him, because He first loved us, - 1 John 4. 19

He Whom God Hath Sent.

(John 3. 34; Isaiah 41. 28; 42. 1-7.)

I. HIS MISSION.

1. To bring salvation,
Isa. 49. 6; Luke 2. 10-14; John 3. 16, 17; Isa. 1. 61-3
2. To deliver from the power of the grave,
Isa. 25. 6-8; Hos. 13. 14; John 6. 40
3. To restore all things to Himself,
1 Cor. 15. 24-28; Phil. 3. 21; Isa. 45. 23

II. HIS TESTIMONY.

1. I came to do the will of Him that sent Me, John 6. 38, 39
(a) I lay down My life, - - - - John 10. 15, 18
(b) And take it again, - - - - John 10. 17; Mark 9. 31
2. I go away (John 14. 3) unto My Father
(John 16. 16; 20. 17); but I will see you
again (John 16. 22; Acts 1. 11), that ye
may be with Me, - - - - - John 14. 3

III. AS THE RESULT OF HIS MISSION.

- That blessed hope, - - - - - Titus 2. 13
- (a) Yet a little while (John 16. 19), He
will come (Heb. 10. 37); and they
that look for Him (Heb. 9. 28)
 - (b) Shall be caught up to meet Him, - 1 Thes. 4. 17
 - (c) Shall see Him as He is, - - - - 1 John 3. 2
 - (d) Shall behold His glory, - - - - John 17. 24
 - (e) Shall be with Him for ever, - - - 1 Thes. 4. 17

NEW GLORY SONG.

By DR. A. T. PIERSON.

[Same tune as the other, though much more commendable words.—ED.]

JESUS, what love and compassion were thine,
When Thou did'st heavenly glory resign,
Bearing the Cross for the guilt that was mine,
Purchasing pardon and sonship for me!

Crucified, glorified Saviour and King,
How shall we sing praises to Thee?
Since by Thy blood Thou hast brought us to God,
We will give glory, all glory to Thee.

Once I was helpless and dead in my sin,
But Thou did'st in me a new life begin,
Breathing Thine own Holy Spirit within,
Hallowing God's holy temple in me.

When all temptations and trials are past,
And in Thy likeness I stand at the last,
Down at Thy feet, Lord, my crown I will cast,
All is of grace—there's no glory to me!


SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The present Course of Studies is entitled, "GOSPEL LESSONS IN ANCIENT STORY," and deals with type and shadow in Genesis and Exodus *for the regular Lessons*. For the "*open*" *Sundays* Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

 A worker writes from Chepstow: "The Bible Class Notes in *The Pathway* are sound, and worth many times the cost of the little paper."

5th April.

Read Genesis 14. 12-24.

Learn Hebrews 5. 1.

MELCHISEDEK AND ABRAHAM.

A kingly priest—Righteousness and peace—Strength, joy, and blessing from God—Glory to God—Subjection and worship—Souls *versus* goods—Temptation overcome—Differences of responsibility.

ONE issue from the evil choice of Lot, referred to in a previous lesson, was his capture by Chederlaomer and the kings associated with him. Abraham heard of the trouble Lot had fallen into, and, arming his trained servants, he magnanimously and bravely pursued the captors, overtook them, and, relieving Lot, restored to him all his belongings.

AN INTERESTING VISITOR. Melchisedek, king of Salem, priest of the Most High God, appears to the victorious patriarch on his return from the conflict. This person is only mentioned three times in the Bible—here in Genesis, in Psalm 110. 4, and in Hebrews 7. 1-4. In

Melchisedek and Abraham.

Hebrews 7. 2 he is called, first, king of righteousness, and after that king of peace; this is the proper order—first righteousness, then peace (Isa. 32. 17). “The kingdom of God is righteousness and peace and joy in the Holy Ghost” (Rom. 14. 17).

PREVENTING GRACE. We read that the king of Sodom had gone out to meet Abraham, and Melchisedek appeared to him before that person reached him. Bringing forth bread and wine, the kingly priest strengthened and cheered the patriarch, blessing him and praising God, Possessor of heaven and earth, for victory granted to Abraham. It is a beautiful scene, reminding us vividly of our Lord Jesus, the fulness of the Melchisedek type, the strength and the joy of His people, and the Mediator between God and man (1 Tim. 2. 5), blessing men and glorifying God.

ABRAHAM YIELDS SUBMISSION. “He gave him tithes of all”—the apostle says: “Consider how great this man was” (Heb. 7. 4) when the greatest then on earth owned him superior. So of that order is Jesus, Son of God, without beginning of days or end of years. To Him at Bethlehem, even in the manger, men presented homage and gifts (Matt. 2. 11), and He shall yet be the centre of all honour and worship (Phil. 2. 9-11).

THE KING OF SODOM'S REQUEST. “Give me the souls (margin) and take the goods”; this is an appeal to the lust of covetousness, and seems to indicate that Satan's great aim is to possess dominion over the souls of men rather than their property. The true value is in the soul (Matt. 16. 26; Psalm 49. 9).

ABRAHAM'S VICTORY OVER TEMPTATION. A greater victory than that over the five kings—moral victories are always nobler than physical victories. A man blessed of the Most High God need not, cannot be indebted to God's enemies for anything. Abraham's Lord took up the same attitude long after in the wilderness of temptation (Luke 4), and also triumphed.

CONSIDERATION OF OTHERS. It is worth noting that Abraham did not insist that his decision and way of doing should be that of all others; the men that were with him could not be expected to rise to his level—they had not his experience and his privileges.

12th April.

Read Genesis 15. 1-18.

Learn Romans 5. 1.

ABRAHAM JUSTIFIED BY FAITH.

God a defence and reward—A reminder—The promise enlarged and confirmed—An earthly and a heavenly object lesson—Righteous without works—Faith's reward.

STEP by step the Lord leads Abraham into the knowledge of His will and purposes of His grace. After the noble rescue of Lot, the submission to the Melchisedek representative of the Most High God, and the dignified refusal to have any of Sodom's goods, the patriarch is favoured with a fresh revelation of his God, in which the way of justification by faith is simply set forth: this is the theme of the present lesson.

GOD IS A SHIELD AND REWARD. Here is the first Bible “fear not,” and the reason for fearlessness in God's own Person. To Abraham He said: “I am thy shield, and thy exceeding great reward”—protection and recompense both in One. Perfect the protection when God is shield (Psalm 84. 9, 11); exceeding great the reward when God Himself is the recompense (Psalm 16. 5).

Abraham Justified by Faith.

THE ASKINGS OF FAITH. God had laid Himself open for Abraham's reply and query; it was a reasonable thing to say: "My reward be Thou. I will make a first draft on my riches; remember, I have no child, no heir." The promises of Genesis 12. 2 and 13. 16 were yet unfulfilled, and there was no sign of the seed promised. Abraham embraced this opportunity to remind his God that he expected and waited for that (Ezek. 36. 37).

AN OBJECT LESSON AND PREDICTION. What God desired to tell Abraham could not be expressed in figures; previously God had said (Gen. 13. 16) "Thy seed shall be as the dust of the earth," countless. Now He takes him out of his tent and points to the stars of the sky, saying: "So shall thy seed be," without number, and glorious in the beauty of God (Deut. 10. 22; Rev. 7. 9; Gal. 3. 7).

THE RESPONSE OF FAITH. Abraham believed God (Rom. 4. 3); what else could he do? When God speaks, and we know that it is God who speaks, surely it is dreadful sin to make God a liar (1 John 5. 10), which we do if we believe not. It is not so much *what* you believe as *whom* you believe (2 Tim. 1. 12). God's Word is sure ground of faith—God Himself the object (Acts 27. 25).

JUSTIFICATION BY FAITH. "God counted it (Abraham's believing) to him for righteousness." No works that Abraham ever did could be so used of God; faith in God is the antithesis of the unbelief of the fall, and enables God to be just and Justifier of the ungodly (Rom. 3. 26, 4, 5; Acts 13, 39, &c.). Romans 4. 18-25 is a splendid commentary on this portion of Scripture, and shows Abraham ignoring nature and rising above reason, "strong in faith, glorifying God."

19th April.

Read Genesis 17. 1-16.

Learn Gal. 3. 8.

COVENANT WITH ABRAHAM.

Helping God a failure—The Almighty revealed—A straight walk—A changed name—Great promises—Faith and obedience—Higher privileges and greater benefits.

IN our last we saw Abraham as a believer justified by God on the ground of faith; now we are to be occupied with a fuller revelation of the terms on which God meant to deal with the patriarch and his posterity, before described as a numberless host, as the dust of the earth, as the stars of the heavens.

AN INTERVAL OF TRIAL AND FAILURE. Chapter 16 of Genesis is occupied with thirteen years' interval between our last lesson and this; in it we have described an attempt to hasten the fulfilment of God's promise in a human and fleshly way—it was, as all such attempts are, a miserable failure (see Gal. 4. 23, 30).

GOD THE ALL-SUFFICIENT. El-Shaddai, able to accomplish with infinite ease all his own purposes; this further revelation to Abraham was needed to cure him of his crooked way of reaching for the promise (Psalm 46. 10). In the same line of teaching are the words, "Walk before Me, and be thou perfect." This is the straight line laid down for believers: "In the sight of God" (2 Cor. 4. 2, &c.).

A NEW NAME.—Abram is changed to Abraham—the "ha" is part of God's own name, Jehovah, and represents the quickening energy of God imparted to the dead body of Abram. A little addition is made to Sarai's name (verse 15), for she also had to have her dead condition quickened by Divine power. See other changed names: Jacob, Genesis 32. 28; Simon, Matthew 16, 18; Saul, Acts, 13. 9; and Revelation 3. 12.

Covenant with Abraham.

GOD'S PART IN THE COVENANT. The Covenant had its origin in God's heart—it could not be otherwise; in it God makes Himself debtor to His own free grace. Note the abundance and the magnitude of the promises of God: A Father of many nations (Romans 4. 16. 17); exceeding fruitful (Heb. 11. 12); a Father of kings (Matt. 1. 6-11); a land for all, everlasting possession (Isa. 60. 21); and a God to be his and his children's for ever. These are God's portion of the Covenant; in part they have been fulfilled, yet in their fulness shall the whole be made good to Abraham and his seed.

ABRAHAM'S PART OF THE COVENANT. To accept and wear the new name. To many it would seem a very strange thing this change of name—"father of a multitude," while as yet he had no son—but faith is substance of things not seen (Heb. 11). Again, the obedience of circumcision was Abraham's part; the spiritual counterpart we get in Colossians 2. 11 in the death of Christ putting away of the body the sins of the flesh, followed by the burial and resurrection of Christ and the believer in Him, of which baptism is the symbol.

A BETTER COVENANT. Great and blessed as were the benefits conferred under this Covenant with Abraham, there were exceedingly greater benefits under the new Covenant (Heb. 8).

26th April.

Read John 6. 24-35.

Learn John 6. 51.

JESUS THE BREAD OF LIFE.

Bread worth seeking—Work worth doing—Food temporal and eternal—Moses *versus* Christ—A dim desire—A simple simile, but a great truth.

THE Lord Jesus had just miraculously fed a multitude with bread, and they sought Him eagerly, probably expecting a repetition of the wonder, or some other new miracle. Our lesson is a review of the teaching of our Lord in connection with the evident desire for earthly and perishing bread rather than the heavenly and eternal.

SOMETHING WORTH SEEKING AFTER, The crowd had followed Jesus across the lake, and were at great pains to find Him, all because of earthly bread which "perished" so quickly; they had no desire for heavenly food (Isaiah 55. 2) for the soul's life. While it is a "gift" freely given to all, it is worth taking pains to "receive" it.

THE LABOUR OF BELIEVING. The people asked about this "work of God," saying, "What shall we do?" "Believe"—this is the "work," and hard work it is, too, to the carnal mind; contradictory it may seem, but it is hard work to many to stop working. Faith is just that; stop doing, and trust; "receive"—Christ "gives."

JESUS CONTRASTED WITH MOSES. For forty years the manna was supplied to the Israelites in the wilderness; it was not Moses who maintained that supply, but God; and now, said Jesus, "My Father giveth you the true Bread." Not to keep alive for forty years, but for eternity.

AN AWAKENED DESIRE. The people said, "Evermore give us this bread," dimly perceiving something of Jesus' meaning, just as the woman at the well said to Him, "Sir, give me this water" (John 4. 15).

A PLAIN DECLARATION. "I am the Bread of Life." All that bread is to the body, and much more, Jesus is to the soul—life-giving, sustaining, strengthening, renewing. As bread comes to us through death and resurrection (John 12. 24), and is bread only after crushing, milling, baking, and breaking, so Jesus, who has suffered and died and risen again, is the True Bread, of which should a man eat he shall never die (John 6. 50).

NOTES AND SUGGESTIONS.

FORTHCOMING.—Next Quarterly Meeting of Teachers in LIVERPOOL in Iron Room, Churnet Street, Tuesday, March 3, at 7.45...Sunday-school Teachers' Half-yearly Conference in Kingsway Hall, LONDON, April 4, at 3.30 and 5.45. Speakers: W. Hoste, Brighton, and Walter E. Willy, Ealing. Subject: "Positive and Negative Sides of Work."

CONFERENCE REPORTS.—Annual Conference for Young Christians in Bonnington Road Hall, LEITH, Feb. 1. Large attendance. Walter Scott, John Gray, C. J. Stephens, and Hy. Pickering gave helpful ministry on the Person and Work of Christ...Saturday Afternoon Village Workers met at KENILWORTH, CHINGFORD, Jan. 25, when a helpful address was given by Mr. Holmes, Peckham...Albany Hall, GLASGOW, was packed at the Missionary Conference to commend to the Lord John Clarke, returning to Central Africa. Helpful ministry was given by Alex. Stewart, F. S. Arnot, Dr. Fisher, J. Clarke, Jas. Robertson.

HOME NOTES.—F. A. Glover had the joy of seeing a number of young people saved at SUTTON COLDFIELD...T. Baird had encouraging times among young and old at MALVERN and CREDITON...A Tract Band has been formed in ARDROSSAN, the young men there going out into the surrounding districts...W. E. Willy was three weeks at LEAMINGTON, with some encouragement...James Stephens has been visiting the country districts round ST. MARGARET'S HOPE and KIRKWALL, Orkney...J. M. Hamilton is having large meetings in STRANRAER. Some young people have been reached...Preparations are being made in many parts for aggressive carriage and tent work. Prayer much needed.

BLESSING IN INDIA.—E. H. Noel, KUMBANADU, November 26: "Spent three weeks visiting the people on RANI-HILLS. At each of the seven places visited had the joy of witnessing heathen pass over the line, many of them into a lively knowledge of the Lord Jesus as Saviour. There must have been 300, including children, who confessed."

AFRICA.—Miss Hartley, OKAPANGO: "Sunday School has grown considerably of late. A young girl in my class professed faith in Christ last week."...James Hawkins, LUANZA: "We have had four earthquake shocks during five months. They have alarmed these hardened souls not a little. We have had two chiefs confess Christ lately"...CAPETOWN.—Sunday Schools at Constantia and Observatory Road are prospering; children coming out in large numbers...John Clarke has translated "Peep of Day" into Chiluba; had 5000 printed in Glasgow, and takes out copies with him.

FAR AND NEAR.—PETERSBURG, U.S.A: Christians in Gospel Hall gave a supper to the newsboys on New Year's night. After a substantial meal the boys were addressed by W. J. Maplesden and M. Dumbles...A number of young men (among them the son of a well-known brother in Belfast) have recently been converted at EDMONTON, Alberta...R. Hogg, SANTA-FE: "Three of the older boys in our Sunday School have come out clearly on the side of the Lord Jesus. We have now five boys and two girls in the school who are saved."

ON WHICH SIDE OF THE SAVIOUR WAS THE PENITENT THIEF?—A scholar's clever answer to this question is first paper in *Boys and Girls* for this month. It also contains Faithful Mary: Conversion of a Paisley Girl; The Stolen Jewels and their Lesson, by Jas. Forbes; The Favoured Three, by T. R. Dale; and other interesting items. Eight pages. Eight Pictures. One Halfpenny,

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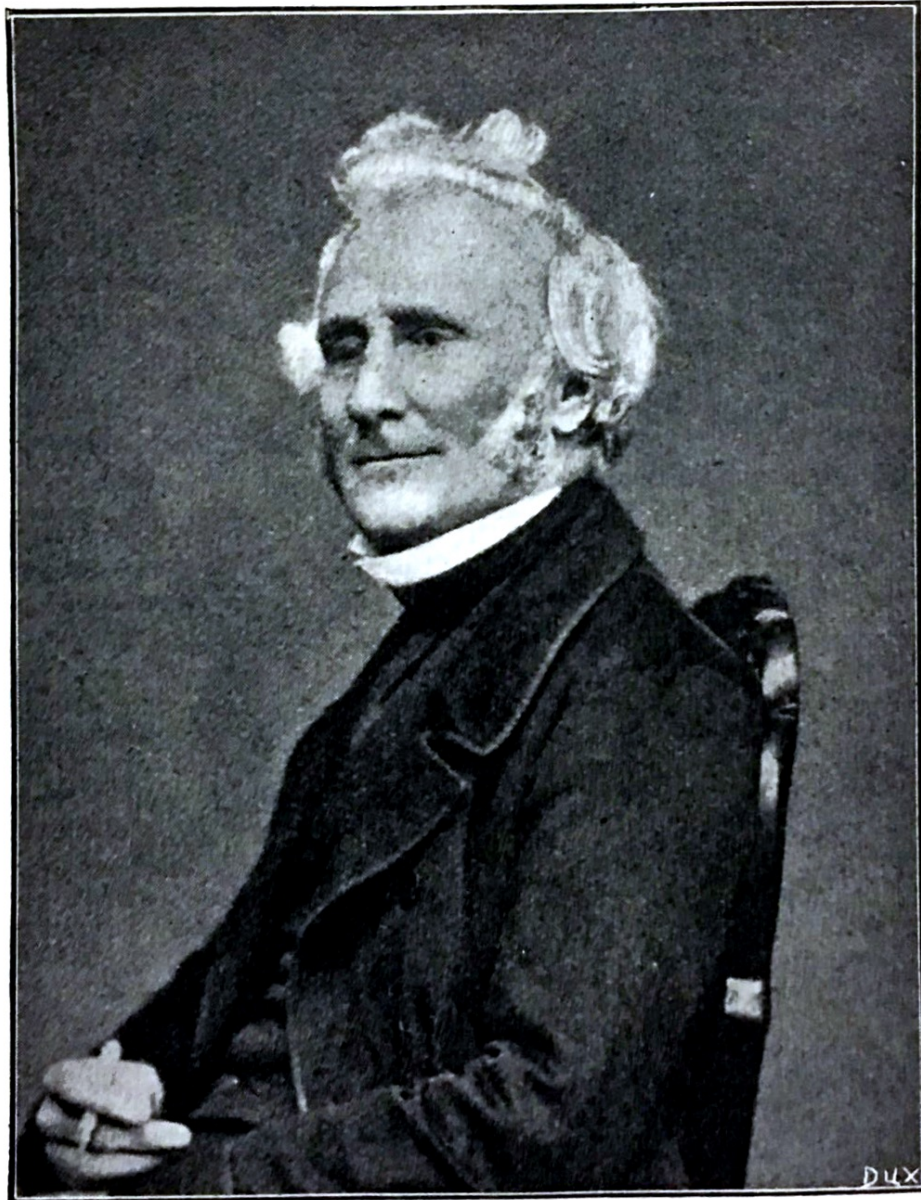
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A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



J. G. BELLETT, AUTHOR OF "THE MORAL GLORY OF THE LORD JESUS," ETC.

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J. G. BELLETT.

THE name of John Gifford Bellett will always be revered, and his memory ever cherished by those knowing the unction of his ministry from the products of his pen.

Born in Dublin in the year 1795, he was of an Anglo-Irish family connected with the Irish Established Church, which lost its status in 1869. He was educated at the Grammar School, Exeter, where he had as a schoolfellow William Follett, who afterwards as an eloquent advocate distinguished himself at the English Bar; and from there Bellett proceeded to Trinity College, Dublin, now making the acquaintance—ripening into life-long friendship—of John Nelson Darby. Both were strong in classical scholarship, both read for the Bar—Bellett in London, and Darby in Dublin. Each was “called” in Dublin, and practised but for a short time, Darby relinquishing that profession when he “took Orders,” whilst Bellett, who had become a decided Christian during his teens, devoted himself as a layman not only to increased spiritual self-culture, but to participation in whatever religious service in those days presented itself to him as a “layman.” By the year 1827 each of these two earnest souls was attending the meetings for the study of prophecy at Powerscourt House, in Co. Wicklow, and becoming detached from the conventional religion of Protestants around them as they advanced in knowledge of spiritual truth. In 1828 we find Bellett “breaking bread” with some friends like-minded—Francis Hutchinson and Edward Cronin, besides J. N. Darby and, it would seem, Anthony Norris Groves, who had brought with him from England similar, yet independent, convictions. To the end of 1829 their meeting-place was a private house in Fitzwilliam Square, Dublin, but in the year following a public meeting-room was engaged in Aungier Street of that city. John Vesey Parnell (afterwards Lord Congleton) is now found in their company. As between the various names mentioned, the actual priority in giving effect to their common belief is of small importance.

When others were called away for active promulgation of their views elsewhere, Bellett remained in Ireland, and Dublin in particular, where his residence was fixed for some fifteen years longer.

In 1846-1848 we find him residing at Bath, and he was not again settled at Dublin until about the year 1854, but thenceforth retained his home there to the time of his passing away in 1864. In 1859 he interested himself in the Revival which

Author of "The Moral Glory of the Lord Jesus," &c.

took place in the North of Ireland. During all these years he exhibited a notable example of lovable Christian tenderness, oftentimes assuaging the bitterness of conflict in ecclesiastical matters by his counsel and attitude.

Bellett's public ministry, as described by one who had the privilege of enjoying it during his residence at Bath, was that of one who "talked poetry"; so sweet and chaste were the sentiment and expression. The late R. Govett, of Norwich, a very good judge, who had read all the published writings of the leaders of the movement, gave as his opinion that Bellett was the most spiritual. His best known books are those on the "Patriarchs," the "Evangelists," the "Son of God," and the "Moral Glory of the Lord Jesus."

His name is dear to those who now experience exercise over the continuance of strained relations between brethren confessing common truth. J. G. Bellett's influence was all exerted in the direction of minimising alienation. Happy is the memory of any with such a reputation as his, of whom it can be said that, so far as is known, nothing said or left behind has been productive of or has aided dissension, but that all has tended towards removal of man-made barriers and the restoration of fellowship of heart in the fear of the Lord. E. E. W.

LAST WORDS OF J. G. BELLETT.

"Thou hast given him his heart's desire; . . . Thou hast made him exceeding glad with Thy countenance" (Psalm 21. 2, 6).

CLASPING his thin hands together, while tears flowed down his face, he said: "My precious Lord Jesus, Thou knowest how fully I can say with Paul, 'To depart and to be with Thee, which is far better.' Oh, how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glories of heaven—I bid them stop. I am not wanting crowns; I have HIMSELF—Himself! I am going to be with HIMSELF! Ah, with the Man of Sychar; with Him who stayed to call Zaccheus: with the Man of John 8; with the Man who hung upon the Cross; with the Man who died! Oh, to be with Him before the glories, the crowns, or the kingdoms appear! It is wonderful! wonderful! With the Man of Sychar alone, the Man of the gate of the city of Nain; and I am going to be with Him for ever! Exchange this sad, sad scene, which cast Him out, for His presence! Oh, the Man of Sychar!"

BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "Seventh-Day Adventism," &c.

QUESTION XL.—*What is the "mote" and "beam" in Matthew 7. 3-5?*

THE "mote" means a little fault, and the "beam" a great one. This is an oriental use of the words, for in Arabic we find this proverb: "How seest thou the splinter in thy brother's eye, and seest not the cross-beam in thine eye?"

It is well to remember that both "mote" and "beam" refer to the same substance. The mote, in Greek, means a splinter or chip from the beam. Hence the point of the question.

Here is your brother with a small splinter or tiny chip in his eye. It is causing him great pain; and it requires clear vision to perceive it, and a steady hand to remove it. And you propose to do so—you who have in your own eye the very beam, log, or joist, from which came the splinter! Before you attempt such a thing remove the beam, so that you may see clearly, and put it away, lest another splinter may reach your brother's eye and undo the very good you propose doing him

How often is it, that the fault that is causing our brother pain, and the fault we propose to correct, if not to eradicate, is not only small compared with the fault in us, but has arisen from that very fault.

It is very painful that my brother should be overcome with drink, but am I the one to condemn and correct that fault, if through my moderate drinking I have started him on the downward road. Alcohol may not be "blood to a tiger" in my case, so I am able to enjoy my glass and praise it for its tonic and invigorating qualities; and pressing it on my brother, by force of example and by actual recommendation, may rouse the lurking demon in him. "Well, well, it is very sad that my brother cannot take it in moderation as I do!" is the salve I apply to my uneasy conscience; made uneasy by the remembrance of the numerous occasions on which I have laughed at his scruples, and half insinuated that his was the coward's part. Nay, perhaps I covertly sneered at his muttered explanation that he had promised his mother never to taste. "Thou hypocrite!" it is the "beam" in thine eye that prevents thee undoing the evil thou hast done, and removing the "splinter" from thy poor brother's eye, that is causing him agony, and, perhaps, costing him sight.

This may be applied to other things, of course. The quiet game of cards, played only "for love," and only played in the

What is the "mote" and what is the "beam"?

privacy of the home, amongst friends, may lead in unexpected ways to gambling by those of whom such a thing might be least expected.

I know a prominent Christian, a stockbroker, who executed the speculative orders of a fellow-believer wearied of the slow way of obtaining money by the careful conduct of a small business. The first flush of success was followed by failure, bankruptcy, and utter misery. None quicker to condemn the utter folly of his conduct than his stockbroker. Yet, methinks, knowing the details, that the "beam" was in his eye, from whence came the "splinter" that so tortured his poor, ignorant, foolish, brother.

Ah! be not quick with Cain's retort. I am my brother's keeper. And his keeping, even at the cost of mine own advantage, is what God expects of me.

MY GRACE IS SUFFICIENT FOR THEE.

WHAT I NEED.

GRACE when the sun is shining, Lord ;
Grace when the sky is black ;
Grace when I get the unkind word,
Grace on the too smooth track.
Grace when I'm elbowed into a nook,
Grace when I get my turn ;
Grace when I read thy Holy Book,
Grace to make my candle burn ;
Grace when the duties all go wrong,
Grace when they all seem right.
Grace when it's gladness, praise and song,
Grace when it's hard to fight ;
Grace when my coat is fresh and new,
Grace when it's worn and old.
Grace when my purse is empty, too,
Grace when it's full of gold ;
Grace when the saved ones seem to wave,
And bring disgrace on thee ;
Grace when the grace I ask and crave
Seems denied me, Lord, by Thee.
Grace when the midnight hours I tell,
Grace when the morn is nigh ;
Grace when I'm healthy, strong and well,
Grace when I come to die.

HANDFULS OF HELP.

Be Not Slothful (Heb. 6. 12).

1. Work out your own salvation with fear and trembling, - - - - - Phil. 2. 12
2. Fight the good fight of faith, - - - - - 1 Tim. 6. 12
3. Grow in grace, - - - - - 2 Pet. 3. 18
4. Be instant in season, out of season, - - - - - 2 Tim. 4. 2
5. Study to show thyself approved, - - - - - 2 Tim. 2. 15
6. Earnestly contend for the faith, - - - - - Jude 3
7. Not slothful . . . fervent in spirit, serving the Lord, Rom. 12. 11

Suffering :

AN ACCOMPANIMENT OF JOINT-HEIRSHIP WITH CHRIST.
(Rom. 8. 17.)

1. It is given us to suffer (Matt. 10. 16-38; John 15 18 21; 16. 33); hereunto were called, - - - - - 1 Pet. 2. 21
2. Christ was made perfect through suffering, - Heb. 2. 10, 11
3. He suffered, being tempted,
Heb. 2. 18; Luke 4. 2-14; Heb. 4. 15
4. He learned obedience by the things that He suffered, - - - - - Heb. 5. 8
5. He became obedient unto death, John 14. 31; Phil. 2. 8
6. Rejoice, inasmuch as ye are made partakers of Christ's sufferings, - - - - - 1 Pet. 4. 13
7. If ye suffer, the Spirit of Glory resteth upon you, - - - - - 1 Pet. 4. 14; Rom. 8. 17
8. If we suffer, we shall also reign with Him, - 2 Tim. 2. 12

The Shadow and the Substance.

"Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me" (Heb. 10. 5).

SHADOW.

1. Burnt offering, - - - - - Lev. 1. 1-10
2. Meat offering, - - - - - Lev. 2. 1-3
3. Peace offering, - - - - - Lev. 3. 1-5
4. Sin offering, - - - - - Lev. 4. 3-12

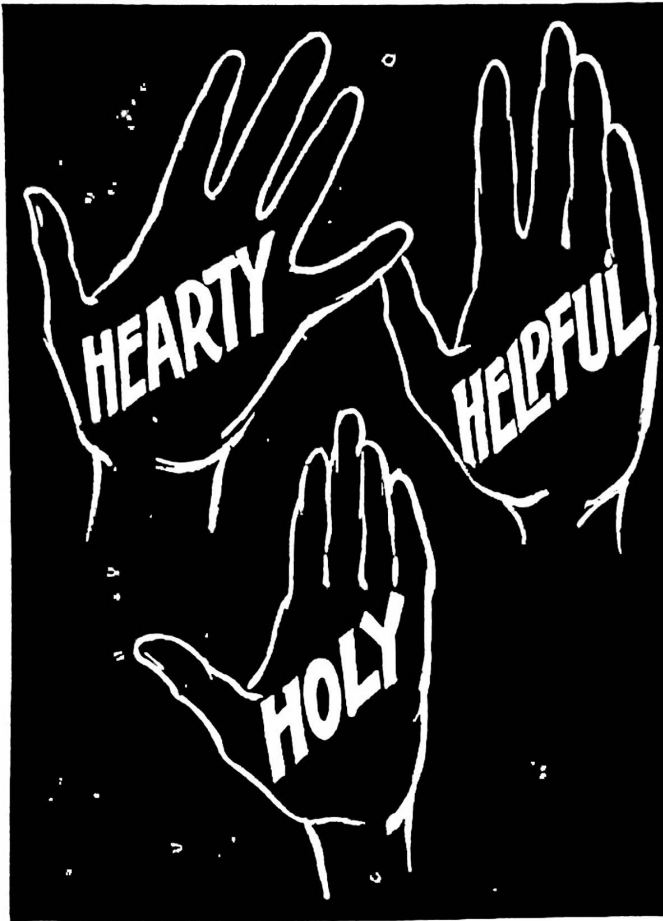
SUBSTANCE.

1. Became obedient unto death, - - - - - Phil. 2. 8
2. God . . . manifest in the flesh, - 1 Tim 3. 16; Matt. 1. 23
3. The enmity slain, - - - - - Eph. 2. 14-16; Rom. 5. 1
4. Manifested to take away our sin,
1 John 3. 5; 2 Cor. 5. 21; Rom. 5. 6

"Who His own self bare our sins in His own body on the tree" (1 Pet. 2. 24).

E. A. H.

HINTS ABOUT HANDS.



HAVE you a lesson for Sundays that can easily be carried from place to place and yet be simple and effective? Here is just what you require. Procure a sheet of *black paper* from stationer or bookbinder in case there is not a *black-board* in the hall. This and a piece of chalk is all you require. Intimate that you are going to give *hints* about something possessed by all, beginning with H. Get a boy to stretch his open hand on the board, outline with chalk and you have

HAND I. Ask for a word beginning with H to describe a kind of hand. **Hearty**. Then ask some boy to read Ecclesiastes 9. 10: "Whatsoever thy *hand* findeth to do, do it with thy might"; and some girl to read Colossians 3. 23: "Whatsoever ye do, do it *heartily*." Is it decision for Christ? Is it service for Christ? Is it love one to another? Then do it as Micah 7. 3, "with both hands earnestly." Next draw

HAND II., and ask for another H. You will likely get **Helpful**. Read Galatians 6. 2: "Bear ye one anothers burdens." Being saved, seek to save and help others. Emphasise *life* first, then *service* next. Now draw

HAND III. Another word for H will kindle interest and elicit **Holy** or clean hands. Get a girl to read Psalm 24. 4, to show that all who come into "His holy place must have *clean hands* and a pure heart." Ask *why* they need to be clean. Answer, Romans 3. 23. *How* to be cleansed. Answer, 1 John 1. 7. *What* will be result? Answer, Revelation 21. 27; 7. 14. Pointed queries here. Are you saved or unsaved?

Now read backwards. Those who are *holy* should live to be *helpful*, and render *hearty* service to their Lord. E. A.

SANCTIFICATION

IS an act complete in itself as much as Justification, and primarily refers to condition, not character. It is the separation of the Christian from the world and the setting of him apart for the service and communion of Jehovah. (Heb. 12. 14). We see in Genesis 2. 3 and Exodus 13. 2 first the Sabbath, then the Son sanctified. We now learn that "The Lord hath set apart him that is godly for Himself" (Psalm 4. 3).

By the will of God. It is by the eternal purpose of Jehovah that the sinner is born again and called a saint. His sovereign grace singles out the individual for His purposes of glory (2 Thess. 2. 13; Eph. 1. 5). He loved us, and chose us to salvation through sanctification. "To show forth the praises of Him who hath called you out of darkness" (1 Peter 2. 9). His will for us is our sanctification, and in the offering of the body of Jesus Christ that will has been carried out (Hebrews 10. 10).

By the Work of Christ. The basis of all true holiness is redemption. Under the Mosaic law whatsoever touched the altar was holy. Contact with the sacrifice meant sanctification. It is only as we by faith touch the sacrifice of Calvary that we are sanctified (Heb. 2. 11). "Sanctified in Christ Jesus" (1 Cor. 1. 2). Our fitness for the presence of God is the blood shed outside the camp (Heb. 13. 12). The sacrifice there accomplished has perfected for ever (Hebrews 10. 14; 1 Cor. 1. 30).

By the Spirit of God. As in the cleansing of the leper the oil followed the blood, so in our sanctification the Holy Spirit is the agent. He takes possession of the redeemed on behalf of the Redeemer; quickens, creates anew, and conforms to the likeness of Christ (John 6. 63; Eph. 2. 1; 2 Cor. 5. 17). The eternal life, the new creation of God which we have through the Spirit separates from the world, makes meet to become partakers of the inheritance, and enables with holy boldness to draw near to God (1 Cor. 6. 11).

By the Word of God. The Lord prayed for His disciples—"Sanctify them through Thy truth" (John 17. 17). Practical holiness is attained only by obedience to the Word of God. Our sanctification is complete in Christ, but the washing of water by the Word is necessary for our cleansing and for the perfection of our holiness (Eph. 5. 26; 2 Cor. 7. 2). The power is the Spirit, but He uses the Word. Here knowledge of the Word, faith in its promises, and humble obedience to its precepts are essential to sanctification. J. H.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on opposite page, being devoted to each Sunday.

Subject: REGENERATION.


April	5	The Need. - -	Read	John 3. 1-16. -	Memorize	2 Cor. 5. 17.
	12	The Nature. - -		1 Peter 1. 18-25. -		Eph. 2. 10.
	19	Our Position. - -		1 John 3. 1-10. -		Rom. 8. 17.
	26	The End. - -		Rom. 8. 17-30. -		Col. 3. 2.

For Notes on Regeneration see *Pathway* for March.

Subject: SANCTIFICATION.

May	3	What it is. - -	Read	Exod. 13. 1-16. -	Memorize	2 Thess. 2. 13.
	10	Will of God. - -		Heb. 10. 1-10. -		1 Cor. 1. 2.
	17	Work of Christ. - -		Heb. 2. 1-13. -		1 Cor. 3. 16.
	24	Spirit of God. - -		1 Peter 1. 1-9. -		2 Tim. 2. 21.
	31	Word of God. - -		John 17. 1-17. -		Isa. 52. 11.

CHOICE PORTION.—"We should never confound what we were with what we are. We should see ourselves as created anew in Christ; and loved by God the Father as He loves His Son."—*R. C. Chapman.*

 A worker writes from Chepstow: "The Bible Class Notes in *The Pathway* are sound, and worth many times the cost of the little paper."

EYEGATE LESSON for infant classes and "open Sunday" in school. HINTS ON HANDS as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus for the regular Lessons. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the shadows of the Old and the substance of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c, 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

3rd May.

Read Genesis 18. 17-33.

Learn 2 Thess. 1. 9.

ABRAHAM PLEADING FOR SODOM.

Heavenly visitors and Divine inspection—A hearty welcome and gracious acceptance—The confidence of friends—Pleading for the unworthy—On righteous grounds—Salvation and judgment.

IN the narrative now before us we are called to see the truth of the Scripture: "Whatsoever a man soweth that shall he also reap" (Gal. 6. 7). Years had passed since Lot had chosen the well-watered plains of Sodom, notwithstanding its evil inhabitants; he had seemingly succeeded there, for he now "sat in the gate"; Abraham, in contrast, sat "at his tent door" on the occasion of our lesson. The whole story shows up strongly the difference between the two men.

THE HEAVENLY VISITORS. It is a beautiful scene—the ready welcome the Lord received, the ready acceptance of that welcome by the Lord. One is tempted to suggest that the soul should always be ready to receive and entertain the Lord (Rev. 3. 20). See the difference in Lot's case; it required great pressure to induce the two angels to enter his house (chap. 18. 3).

Abraham Pleading for Sodom.

THE PURPOSE OF THE VISIT. To see from the earthly point of view the condition of Sodom, and take Abraham into fellowship in the matter. The incarnation of the Son of God is suggested (Heb. 2. 14).

ABRAHAM IN COMMUNION. The Lord would not hide His purpose of judgment from His friend (Isa. 41. 8), and the friend knows more than a servant (John 15. 15).

ABRAHAM THE FRIEND OF GOD. The Lord reveals to His friend Abraham His purpose of judgment. The friendship of God is procured by obedience to His commands (John 15. 14). It is to His obedient children that God reveals His "secrets" (Psalm 25. 14). Abraham obeyed God, and as a consequence His children "walked in the way of the Lord" (Gen. 18. 19). What a contrast is the case of Lot, whose children disregarded the counsel of their father, for "he seemed as one that mocked" (Gen. 19. 14).

ABRAHAM THE INTERCESSOR. Abraham the *righteous* man intercedes with God for doomed Sodom. "The effectual fervent prayer of a righteous man availeth much" (James 5. 16). Jesus Christ is our "advocate with the Father" (1 John 2. 1). So long as Abraham prayed God answered: when Abraham stopped praying, God stopped answering. The work of our Intercessor *never* fails, consequently these words are true of His followers—"I give unto them eternal life and they shall *never* perish" (John 10. 28).

"The soul that on Jesus once leans for repose
He'll never, no never, desert to his foes."

THE DOOMED CITIES OF THE PLAIN. Fair as nature could make the scene—it was "as the garden of the Lord"—yet sin and sinners made it foul before God, and only judgment of fire could cleanse it. Ten righteous men were not in the whole place; no, nor one (Romans 3. 10). One righteous One has found salvation to a guilty race (1 John 2. 1). His righteousness avails (Romans 5. 19).

THE AWFUL PLIGHT OF SODOM. "Their sin is very grievous" (verse 20). There is only one thing can follow sin: that is death (Ezek. 18. 20). The law of God knows no mercy, and, if such is to reach us, it must be apart from the law, and outside of ourselves. Thank God He has met our case. If the *law* of God demands atonement the *love* of God provides the sacrifice (1 John 4. 10), and they who trust that sacrifice are saved from "judgment" (John 5. 24).

SALVATION OF LOT. "Delivered just Lot" (2 Peter 2. 7). How weak his righteousness was, we know; it was not of a character sufficient to save himself. Only mercy dragged him out of his danger, and we see him homeless, beggared, saved "with difficulty" (1 Peter 4. 18).

10th May.

Read Genesis 22. 1-13.

Learn 1 Peter 1. 7.

THE TRIAL OF ABRAHAM.

Growth in grace—Testing for approval—Obedience prompt and complete—A great want—Perfect submission—A substitute provided—Beneficial results

THERE is not a more touching or helpful lesson on Old Testament page than the one now engaging our attention; the story of the offering of Isaac is pregnant with rich, typical truth of the highest order.

THE TRIAL OF ABRAHAM. "After these things, God did tempt (or test) Abraham" (verse 1). God will not try us beyond what we are able to bear. Abraham had been prepared for this greatest of all

The Trial of Abraham.

trials by trials of a less serious character. Just as cables, chains, &c., which have to perform important work, are put to a severe test, so is it with the children of God; the more important the work that God's children have to do, the more severe oftentimes is the test put upon us. Before our Lord entered upon His public ministry He was tested (Matt. 3. 1).

THE OBJECT OF THE TRIAL. "God did *prove* Abraham" (R.V.); not tempt, but test; everything trustworthy is tested to manifest its character and quality. Even Jesus was tested, and proven to be reliable (Luke 4; Heb. 2. 18). There was nothing dearer to Abraham than Isaac, and this only son, loved so dearly, God demands as a burnt-offering.

THE CHARACTER OF THE TRIAL. "Take now thy son" (verse 2). Abraham was a wealthy man; he had flocks and herds in abundance, but he had only one son, and the old man loved that son with all the love of a father's heart. All his hopes were centred in Isaac. In verse 2 we have an illustration of the comparative degrees of the love of God. God said, "Take now thy *son*." This was a great sacrifice; "thine *only son* Isaac"; greater sacrifice; "*the son whom thou lovest*"; greatest sacrifice. This was what God did. He gave "His Son" (John 3. 17), which was great love; "His *only* begotten Son" (John 3. 16); greater love; and the Son in whom from all eternity He had found "delight" (Prov. 8. 30); the greatest of all love.

ABRAHAM'S PROMPT OBEDIENCE. He "rose up early" and "went"—there is not a question, not an hour's delay: it is grandly simple. The preparation of the wood, &c., shows how definitely Abraham accepted the command. The *three* days' journey shows perseverance in the course indicated to him.

AN IMPORTANT QUESTION. Arrived at Mount Moriah, the father and son, together and alone, proceed to the place appointed. The load is laid on the son (Isa. 53. 6); the fire and knife are in the father's hand; but "where is the Lamb?" This brings a prophetic answer: "God will provide Himself a Lamb" (see John 1. 29). Isaac's question shows that he did not know that he was to be the sacrifice. In this he is a contrast to the Lord Jesus Christ, who knew the end from the beginning. I once saw what is called the "Long Walk," leading to Windsor Castle, which is three miles in length. It is so straight that you can see from one end to the other. In other words, you can see three miles ahead. This is quite a contrast to the walk of faith; we cannot see three steps ahead, and it is a mercy. But the Lord Jesus Christ from the beginning saw Gethsemane, Pilate's judgment bar, and Calvary, and with this full knowledge He stepped from Heaven to earth with these words in His heart: "Lo, I come . . . I delight to do Thy will, O God" (Psa. 40. 7. 8; Heb. 10. 7).

THE SUBMISSIVE VICTIM. Isaac's obedience equalled that of his father—there was no resistance, but perfect submission (John 10. 17). It is a delightful picture to see the old man Abraham and the young man Isaac in perfect agreement to carry out the will of God.

THE SUBSTITUTE. Another picture rises out of the narrative. Hitherto it has been a father and son working towards an end, that is, the meeting of God's desire; now it is a victim suffering in the place of another. Isaac is freed from his bonds, and spared the knife and the fire; it is, however, at the cost of another suffering in his stead (1 Peter 3. 18). God spared to Abram his son by providing a "ram" (verse 13) as substitute, yet "He spared not His own Son," but delivered Him up for us all" (Rom. 8. 32). Paul understood this when He uttered Galatians 2. 20.

The Trial of Abraham.

THE BENEFIT OF THE TRIAL. Abraham found God's approval (verse 12): probably he obtained a foreview of Christ and His work, and had a better knowledge of his God, for Jesus said: "Abram rejoiced to see My day: He saw it, and was glad" (John 8. 56).

17th May.

Read Genesis 24. 1-21.

Learn 1 Peter 1. 8.

SEEKING A WIFE FOR ISAAC.

The father's love, seeking his son's welfare—a suitable servant—A great service—
Difficulties foreseen—Planning and praying—The manifestation.

WE are now to enjoy a brief glance at the happy story of how Abraham sought to obtain a suitable wife for his much-loved son, Isaac. Again in this lesson do we see the relationship of father and son very fully manifested, as well as the way in which the far-off is won and brought nigh. A faint picture of the way those who "were far-off are made nigh by the Blood of Christ" (Eph. 2. 13).

THE FATHER'S PLAN AND PURPOSE. Abraham's love for Isaac made him ever seek his son's welfare and joy—that Isaac should have a bride and one worthy of him, was his fond desire (John 3. 29-35). Calvary was not an afterthought, for in God's great *plan* was "the Lamb slain from the foundation of the world" (Rev. 13. 8), and God's great *purpose* will yet be manifest when in "the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2. 7).

THE AGENT EMPLOYED. Eliezer (God my helper), of Damascus, "one born in Abraham's house" (Gen. 15. 3), an old and trusty servant, is chosen as deputy on this important mission. This person affords a type of the Holy Spirit and His work in seeking out the Bride of Christ.

THE SERVICE REQUIRED. To go to the land out of which Abraham had come, and there to bring a wife for Isaac. Out of the world where Jesus has been rejected the Holy Spirit is seeking a people for His Name (see Acts 15. 14). The teacher should ever keep in mind that out of his class the heavenly Eliezer may be seeking some for His Name.

THE DIFFICULTIES TO OVERCOME. "Peradventure the woman will not be willing" (verse 5)—a very likely thing, as it would be no light matter to leave a happy home to go to an unseen and almost unknown person 3000 miles off. The answer of Abraham is one of faith: "He shall send His angel before thee, and thou shalt take."

THE PLAN IN OPERATION. Eliezer in due course arrived at the place appointed, and set to work to accomplish the end in view. Wisely choosing time, place, and posture, he appeals to God for prosperity; he does not consider it enough to plan, but prays also (Psa. 127. 1). The scene at the well recalls John 4.

THE APPOINTED ONE. Note how speedy the answer: "Before he had done speaking" the young woman appeared, and filled up all the proposed manner of recognition, insomuch that the man "wondered at her." See also Rebekah's character revealed in her hearty, active, courteous manner. How near to all has grace come, for "The Word is nigh thee, even in thy mouth, and in thy heart . . . If thou shalt confess, &c." (Rom. 10. 8, 9).

THE SUCCESSFUL ISSUE. Eliezer's wisdom, diligence, and faith were rewarded, and we see him installed as a guest in Laban's house, where he so expatiates on the virtues of Isaac that he wins the heart of the fair Rebekah, and induces her to start for the home where that Isaac is. Fit picture of the true soulwinner who rests not till one by one his class is led to say, "I will trust, and not be afraid" (Isa. 12. 2).

Bringing Home the Bride.

24th May.

Read Genesis 24. 53-67.

Learn John 14. 3.

BRINGING HOME THE BRIDE.

No delay allowed—Earnest of future possessions—Definite decisions—Starting for the unseen—A large hope—Guided and guarded—The meeting and welcome.

IN our last lesson we saw Rebekah won for Isaac by the wise and faithful action of Eliezer, who is now charged with the task of bringing her through the desert drear to the object of his choice.

THE DILIGENT SERVANT. Eliezer ate not, he slept not, in Laban's house till his business was arranged, and after success was assured only one night passed ere he would start for home. The friends pleaded for ten days at least, but the servant said: "Hinder me not, that I may go to my master" (v. 56). Paul, the diligent servant of the New Covenant was likewise urgent in his message, "Behold, *now* is the accepted time; behold *now* is the day of salvation" (2 Cor. 6. 2).

TRUE TOKENS. Eliezer had given Rebekah and her friends an earnest of the prospective bridegroom's plenty in the jewels and garments bestowed on them, and long before the woman saw Isaac she was enjoying some of the things which were his (John 16. 14).

HER PERSONAL DECISION. With Rebekah herself, after all, remains the deciding of the matter; the question must be answered. "Wilt thou go with this man?" On the answer depends all—she has heard, she has believed; Isaac is a living reality to her—she will go; that is faith, and Rebekah enters on a new path with endless issues.

THE DELIGHTFUL REPLY. "I will go" is ever typical of the personal acceptance of a personal Saviour. Notice (1) it was *personal* "I." It was not her brother, or mother, but her own heart's choice. (2) It was *positive* "I WILL." Not may, or might, or "think about it," but here and now "I will." If all scholars were just like Rebekah! (3) It was *progressive* "I will GO," not try or hold on, but begin and finish.

THE UNSEEN BRIDEGROOM. All this while Isaac is in the father's home, and the question might arise, "Will Isaac accept or receive this one chosen for him?" The answer is: "I thank Thee, O Father!" (Matt. 11. 25; John 17. 6, 11, 24). Perfect unison exists between Father, Son, and Holy Spirit in the reception and salvation of all who will accept Jesus as their Saviour.

A PROPHETIC BLESSING. Rebekah's friends gave her a hearty send-off, and, looking forward to the future of Isaac's bride, spoke of an innumerable multitude and great dominion. Such the prospects of the band at present strangers and pilgrims. He who was the forsaken *One* at the beginning of Psalm 22 is the One in the midst of the "great congregation" at the end of the Psalm. He who in Psalm 24 went in alone after Calvary as the One "mighty in battle" shall yet go in as the "Lord of Hosts." The lone maid Rebekah was to become the "mother of thousands of millions" (v. 60). The lone Man of Calvary shall yet be the admired of a great "multitude which no man can number" (Rev. 7. 9).

THE JOURNEY HOME. Safely guided and protected, and comforted by Eliezer, the distance that lay between was covered; what thoughts, expectancy, questions, hopes, would be stirred in Rebekah during that journey!

THE MEETING AND END. On the way Isaac came to meet Rebekah; his waiting was past, her travelling was over; faith gave place to sight, hope to possession—they were now forever one. The parable is plain—we see Christ and His own.

Jesus, the Seeking Saviour.

31st May.

Read Luke 19. 1-10.

Learn Luke 15. 4.

JESUS, THE SEEKING SAVIOUR.

The rich publican's desire—The disability and obstacles—A plausible plan, but a mistake—The Omniscient One—The call and claim—The response—Evidence of salvation—The Saviour's life work.

MOST interesting is the narrative now before us, showing the great outcome of the little seed of desire encouraged and brought to fruition by the knowledge, wisdom, power, and grace of our Lord Jesus Christ, who came to seek and save the lost. Zaccheus was a Jew who had descended from his excellency, and had actually become a collector of the Roman tax. He was rich, and no doubt, like his class, made gain "by false accusation" (verse 8). In stature he was small, and evidently possessed a *small* soul, finding all his pleasure in his riches until he met the Lord and received Him into his heart, when the whole current of his life is changed. He is prepared not only to refund the gains falsely acquired, but to give four times as much—good interest. The salvation of Jesus Christ is very practical.

THE ONLY OPPORTUNITY. Jesus only visited Jericho once, and that on His last journey to Jerusalem. There arose in the heart of Zaccheus a desire to "see Jesus"; it was this desire that was the root of his blessing.

THE OBSTACLES TO SURMOUNT. Two things hindered Zaccheus—he was little himself, and had much to overcome. According to nature none can see the kingdom of God (John 3. 3). All are short (Rom. 3. 23), and light weight (Dan. 5. 27). Then the crowd intervened, as in the case of the woman in Luke 8. But his desire was deep and real, so he found a way like the men in Mark 2. 4.

THE SEEKER'S PLAN. Zaccheus "ran before and climbed up" not the right way to get to Jesus, yet it was the best he knew. Many think that they will have to climb up a good deal before they see Jesus. It was people who were down who looked *up* and lived (John 3. 14; Numbers 21. 9).

THE SAVIOUR'S COMMAND. "Make haste; come down; to-day I must abide at thy house." Every word suggestive. Stopping under that tree, our Lord, knowing perfectly the person perched there, most graciously met his desire much more abundantly than he asked or thought (Eph. 3. 20). Notice, Jesus claimed entrance to his house, and Zaccheus must either take Him in or reject Him (Rev. 3. 20).

THE SAVIOUR'S RECEPTION. "Received Him joyfully," the right way to receive Jesus (see Acts 8. 8 and 39; Acts 15. 34, &c.). The sinner's Guest, so they said. Yes, but a saved sinner. Listen, as Zaccheus speaks: "Lord, half of my goods I give to the poor," &c. All is laid at Jesus' feet. Jesus is made master of Zaccheus' whole fortune; that is conversion, and drew from Jesus the words, "Salvation is come to this house." Salvation is at work, its effect is seen—real, practical salvation. "This is a son of Abraham," like Abraham of old, who could give up for God and stand out for God—the real children of Abraham are believers (Gal. 3. 29).

THE SECRET OF IT ALL. "For the Son of Man is come to seek and to save that which was lost" (Matt. 18. 11). Zaccheus had been amongst the so-called lapsed or lost. His fellows could not restore him even to their own Jewish level. Jesus came and raised him much higher—saved him. To seek and save the lost was and is the great work of Jesus. Wherever we see Him we find Him engaged in that. At Sychar, in Galilee, in Jericho, in Gethsemane, on Calvary, and in Holy Spirit's power in all records and all places.

NOTES AND SUGGESTIONS.

COMING EVENTS.—Sunday School Teachers' Half-yearly Conference in Kingsway Hall, LONDON, April 4, at 3.30 and 5.45. Speakers: W. Hoste, Brighton, and Walter E. Willy, Ealing. Subject: "Positive and Negative Sides of Work"...Annual Conference of Sunday School Workers and Friends in Waterloo Hall, KILMARNOCK, on Saturday, April 4, at 3. Subject: "Definiteness in Work for God," introduced by Hy. Pickering. Editor of *Boys and Girls*, followed by Alex. Brown, James Wilson, and W. J. Grant...GLASGOW—Half-yearly Meeting of Sunday School Teachers and Workers amongst young folks in Wellcroft Halls, Margaret Street (off Eglinton Street), April 11, at 4.30. John Ritchie will introduce subject: "The Soul Winner's Work and Reward."...Third Annual Conference for young men and young women in Bothwell Chambers, BOTHWELL, April 25, at 4. Alex. Stewart, Frederick Stanley Arnot, and Hy. Pickering expected...Tract Band Conference in Cumberland Hall, Laigh Kirk Lane, PAISLEY, on May 2, at 4. W. J. Grant, Robt. Campbell, Jas. Robertson, and W. Stephen expected.

HOME WORK.—J. M. Hamilton is having good times in STRANRAER. Quite an ear amongst young folks...Monday Night Meetings for young folks in Memorial Hall, KILBARCHAN, have proved interesting and fruitful...John Ferguson is having revival times in PAISLEY in connection with Bethany Hall; a large unoccupied church being hired for the meetings. A number of young folks have been baptised, and now gather with believers in Cumberland Hall, as a result of recent fruitful mission by Wm. Hamilton...George H. Cooke is seeing God working amongst young and old at GLENGARNOCK...The chimney stalk of Edgemoor Hall, Ness, STORNOWAY, was blown down by the gale on February 20. Remember John Nicholson and his wife in prayer....Fourteen have been baptised, as the result of meetings by Mr. T. Sinclair at GALSTON...James Forbes has had encouraging meetings in NEILSTON and KIRKINTILLOCH.

CITY AND COUNTRY.—The Saturday Afternoon Village Workers, LONDON, N. E. Section, held a meeting to enrol recruits in Alexandra Hall, Hornsey, Feb. 29. A. D. Molson and F. Parie gave words of help and encouragement...The Easter Tour this year will be to LIPHOOK, Hampshire...A few young men from Blackburn have opened hall at RISHTON for Gospel work. They made a house to house canvass of the town, leaving a copy of *The Herald of Salvation* in each...The young men of Crete Hall, LIVERPOOL, have commenced work amongst the West African negroes employed on the steamers. Seven or eight professed.

FOREIGN WORK.—Several young people are helping C. F. Gaudibert in work in BELGIUM...Henry Barnet tells of 300 Jewish children attending two mission schools at BUCHAREST...Sixty Indian children attended a treat at VADAMALAPURAM. [Is not that a name to remember?...]Wm. Barton is making some progress with his school at Elim, in PONDOLAND.

THE FIRST TURNING TO THE RIGHT, a series of true and telling incidents in a young man's life, with original illustrations, commences in *Boys and Girls* for this month. Splendid for big boys and girls. Also contains *The Fatal Cycle Spin*, by T. R. Dale (with two cuts); *The Sham Boy*, by HyP, with unique photo; *New Songs for little Singers*; *The Great Gulf*, a new lesson by W. E. Willy; 8 Pages, 8 Pictures, 8 Incidents, halfpenny; 6d. doz.; 3s. 6d. per 100, post free.

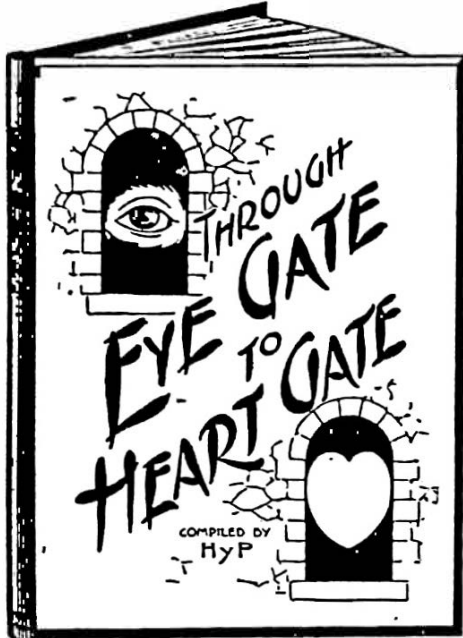
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



IRA D. SANKEY AND FANNY CROSBY, THE BLIND HYMN WRITER.

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FANNY CROSBY, THE BLIND HYMN WRITER.

THE late Miss FRANCES RIDLEY HAVERGALL once asked an American correspondent, "Who is Fanny Crosby?" The answer she received was this: "She is a blind lady whose heart can see splendidly in the sunshine of God's love."

FANNY CROSBY has written 8000 hymns, one American firm having already published over 5000 of them. Many of them have been written under various *noms-de-plume*.

If Miss CHARLOTTE ELLIOTT had done nothing but write the hymn beginning "Just as I am without one plea," and Dr. HORATIUS BONAR had only given us "I heard the voice of Jesus say, Come unto Me and rest," their lives certainly would not have been in vain.

Fanny Crosby is the authoress of many of our popular hymns, amongst which are the following: "Safe in the arms of Jesus"; "Blessed assurance Jesus is mine"; "Rescue the perishing"; "I am Thine, O Lord"; "When my life's work is ended"; "Blessed hour of prayer"; "Take the world, but give me Jesus"; "Saved by grace"; "God be with you till we meet again."

"The sweet blind singer over the sea," as Miss Havergall spoke of her, is now in her 86th year, and seems wonderfully active and energetic. Her "Memories of Eighty Years"* is well worth pondering. She lost her sight when six weeks old through the blunder of a physician. At the age of eight she wrote poems, and was in great danger of being spoiled by flattery.

"The happiest day of my life," she tells us, was the day on which she received word that she could be accepted as a scholar at the New York Institution for the Blind. She continued there for several years as a scholar, and for a longer period as a teacher. The Director of the Institution was exceedingly kind to the blind maiden, and greatly influenced her subsequent career. Through his instrumentality she was led to accept of the Lord Jesus Christ as her Saviour. Her abilities as a reciter and poet brought her in contact with men such as Horace Greeley, President Polk, and Grover Cleveland. She had the honour of being invited on two occasions to recite her poems before Congress.

In 1858 she was married to Mr. Van Alstyne, a teacher and musical composer. They lived happily together for many years, until his home-call in 1902. Her husband strongly advised her to retain her maiden name as an authoress, the

* Fanny J. Crosby: *Memories of Eighty Years*. A book which should be read by teachers, preachers, and all Christian workers. Sold by Pickering & Inglis, Glasgow. 3/6 net, 3/9, post free.

Fanny Crosby, the Blind Hymn Writer.

name by which she is so well known all over the English-speaking world.

Fanny Crosby is a diligent soul-winner, and has been an active labourer in connection with the evangelistic efforts of Messrs. Moody and Sankey, P. P. Bliss, Major Whittle, Jerry M'Auley, and others. The saying that "poets are born, not made," is abundantly verified in the case of this gifted American.

The chapter entitled "Incidents of Hymns" is very interesting. We will close by quoting a stanza from two hymns that are not so well known as those already referred to. The first one is regarding singing worldlings' songs, and commences:

"I cannot sing the old songs!
For me their charm is o'er;
My earthly harp is laid aside,
I wake its chords no more.
The precious blood of Christ my Lord
Has cleansed and made me free;
And taught my heart a new song
Of His great love to me."

The second is one calculated to cheer discouraged Christians, and begins thus:

"O child of God wait patiently
When dark thy path may be,
And let thy faith lean trustingly
On Him who cares for thee.
And though the clouds hang drearily
Upon the brow of night,
Yet in the morning joy will come,
And fill thy soul with light."

A. M.

GEMS FROM DR. MATTHEWSON.

TO meet God would be no joy to me if I had not previously received the Spirit of God.

By day I have had Thy cloud, and by night I have had Thy fire.
If I would know the love of my friend I must see what it can do in the winter. So with the Divine love.

When I can stand in His house by night I have accepted Him for Himself alone.

God has not given thee thy present strength to meet the future, but to meet the present.

When my will shall be Thy will there shall be no more sea; when I have received Thee into the ship I shall touch the summits of Ararat (John 6. 21).

SOUL-WINNING IN THE SUNDAY SCHOOL.

Substance of an Address by THOMAS BAIRD, of Singapore, at Conference of Sunday School Teachers, Bolton.

SOUL-WINNING is a Biblical expression! "He that winneth souls is wise" (Prov. 11. 30). Soul-winning is a divine occupation! "Follow Me, and I will make you fishers of men" (Matt. 4. 19). Soul-winning is the solemn responsibility of every saved soul! "Let him that heareth say, Come" (Rev. 22. 17). We ought to lay special emphasis on the word "winneth." Souls are to be won, not driven; to be wooed, not forced. The thought of wooing the soul for God, even as Abraham's servant won Rebekah for Isaac, is the thought of Scripture (Gen. 24).

The Apostle Peter reminds the Christian women of his day that they might *win* over their unconverted husbands for Christ by holy living (1 Peter 3. 1). The same thought of gaining men over for Christ was ever uppermost in the mind of the great apostle of the Gentiles (1 Cor. 9). If souls are to be *won*, they must be loved and wooed, even as a lover loves and wins his bride.

Before we can enter upon the serious business of soul-winning in the Sunday School, we must first grasp three outstanding facts:

I. THE SOUL'S NATURE. We may not be able to anatomise the soul, or state with accuracy its component parts. We may be ignorant of its true essence, and utterly unable to locate its seat in the body. But we know that every human being possesses a soul, and that the soul is indestructible. The soul cannot be killed. "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10. 28). There is no such thing as the annihilation of the soul. There is no such idea in Scripture as the sleep of the soul. Grip this thought—the souls of your scholars are indestructible.

II. THE SOUL'S VALUE. As we depend on the Bible for instruction as to the soul's nature, so we must appeal to the Bible to obtain a just estimate of the soul's *value*. One terse sentence uttered by Christ sums it up: "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8. 36). Here we have one soul put in contrast to the whole world, and the gain of the world a poor thing compared to the loss of the soul. Let this one sentence alone convince us of the priceless preciousness of the soul. The price of the soul is above rubies. Remember, what you seek to win is worth winning.

III. THE SOUL'S DESTINY. Upon the subject of the soul's

Soul-Winning in the Sunday School.

destiny the Bible does not leave us either to inference or supposition. The soul's destiny is determined by its attitude towards Christ. When the silver cord, which binds the believing soul to the body, is loosened, it takes its departure "to be with Christ, which is far better" (Phil. 1. 23). As soon as the soul of a believer is absent from the body, it is present with the Lord (2 Cor. 5. 8). Not so the soul of the unbeliever. Of one such it is written: "The rich man also died, and was buried [as to his body]; and in hell he lifted up his eyes, being in torments [as to his soul]" (Luke 16. 22, 23). This is no parable, but history. Abraham is a real, historical person; so was the beggar who went to his bosom, and equally so the rich man who went to hell. To one of either these two places all souls must go; strive therefore to win the souls of your scholars for heaven.

It might be helpful to introduce a few BIBLICAL EXAMPLES OF SOUL-WINNING to show how the work is to be done. The first chapter of John's Gospel furnishes us with a few splendid cases. John the Baptist pointed two of his disciples to Christ, saying: "Behold the Lamb of God" (John 1. 29). One of the two was Andrew. This is the first soul won. Keep the Lamb of God before the eyes of your scholars. Andrew immediately goes off in search of his own brother Simon, and brings him to Christ. If you have a Christian scholar in your class, encourage him to co-operate with you in winning the souls of others. Jesus, Himself, also takes an active part in this soul-winning work. He found Philip. Philip, fired with new-found joy, finds Nathaniel; and although at first he was deeply prejudiced and somewhat obstinate, yet his doubts speedily yielded to evidence, and he became a sincere follower of Jesus. This is soul-winning. In the case of John the Baptist with Andrew, it was *public testimony* to Christ that prevailed. In the case of Peter, it was *private entreaty*. In the case of Nathaniel, it was *invitation and evidence* that won the soul. If we are to win souls, we must adopt all these varied methods—changing our tactics frequently—if by any means we might win some.

The word "WISE," in Proverbs 11. 30, is classified by Dr. Young in his Analytical Concordance as "skilful." This is a most striking word to use, and in this connection suggests something of the adroitness of the angler. Most of us are familiar with the solitary figure of the fisherman on the river's bank, with rod in hand and basket on back, how patiently he

Soul-Winning in the Sunday School.

stands for hours, seeking to lure the timid fish on to his hooks. How carefully he prepares his bait—how dexterously he casts his line. What is he after? Fish! FISH!! FISH!!! Make that solitary man on the river's bank your model as a soul-winner. Mark well his purpose; mark well his patience; mark well his faith. Give your time—give your mind—give your heart to the work.

The Sunday School is the most FRUITFUL SPHERE for soul-winning in the world to-day. Most souls are won between the ages of eight and eighteen. Plunge into this blessed work heart and soul. Secure the confidence of your scholars. Get your scholars to believe in *you*, and they will soon believe your *message*. If they don't believe in you, your message will go begging all round the class and not find an owner. Be punctual in your attendance at class. Speak with your scholars privately. Visit them in their homes when possible. Recognise them heartily and lovingly on the street when you meet them. Remember that one of the holiest bonds on earth is that which binds the teacher to the scholar, and the scholar to the teacher.

THE REWARD OF SOUL-WINNING.—Your work is solemn and arduous, but your reward will be great in Heaven. Daniel 12. 3 has a special word of encouragement for us all: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." You may not shine much here, but, if your scholars are won for Christ, you will shine yonder. You will have all your scholars around you, and will be able to say to God—in a subordinate sense—"Behold I, and the children which Thou hast given me." Oh! what blessedness, as with beaming face you present each member of your class to Christ.

TALES WORTH TELLING.

The Irish Stone.—Years ago, when as a young lad I was seeking pleasure in the world, God used a simple story about an Irish stone to teach me a lesson. It told how a boulder was found on a hillside in Ireland with this inscription roughly carved thereon: "Turn me over and I tell you more." The discoverer, thinking he had found a treasure, called together his friends and neighbours, who united in turning over the mass of rock. They were rewarded with the advice: "Lay me down as I was before." How like the pleasure of the world. The wisest of men truly said: "There is no new thing under the sun" (Eccl. 1. 9).

HANDFULS OF HELP.

Old Things are Passed Away.

(2 Cor. 5. 17.)

1. There shall be no more wrath, Isa. 54. 7, 8; 1 Thess. 5. 9
2. No more curse, - - Gen. 8. 21; 9. 11; Rev. 22. 3
3. No more remembrance of sin, Jer. 31. 33, 34; Isa. 43. 25
4. No more sorrow, - - - Isa. 35. 10; Rev. 7. 16, 17
5. No more loneliness, - - Jer. 32. 37, 38; Rev. 21. 3
6. No more separation (sea), - - - Rev. 21. 1
7. No more darkness, . - - Rev. 22. 5; Isa. 60. 20
8. No more death, - - - Rev. 21. 4; Isa. 25. 8

The Gift of Eternal Life.

(2 Tim. 1. 9, 10; John 10. 10.)

ETERNAL LIFE IS—

1. The gift of God, - - - Rom. 6. 23
2. A gift of grace, - - - 2 Thess. 1. 12; Rom. 5. 8
3. A twofold gift, - John 3. 16; 1 Tim. 2. 6; Eph. 5. 2

AN UNLIMITED GIFT—

1. Christ gave Himself a ransom for all, - 1 Tim. 2. 6, 4
2. He is the Saviour of all, - - - 1 Tim. 4. 10
3. In Him all shall be made alive, - - 1 Cor. 15. 22
4. He is not willing that any should perish, - 2 Peter 3. 9

THE RECIPIENTS—

1. Whosoever will, - - - Rev. 22. 17
2. Whosoever that believeth, - - John 3. 15, 16; 6. 47
3. Him that cometh unto Me, - - John 6. 37

I Will.

1. Answer me when I call, - - - Psa. 4. 1
I will, - - - Psa. 91. 15
2. Hold Thou me up, - - - Psa. 119. 117
I will, - - - Isa. 41. 10
3. Order my steps, - - - Psa. 119. 133
I will, - - - Isa. 45. 13
4. Teach me Thy ways, - - - Psa. 25. 4
I will, - - - Psa. 32. 8
5. Deliver me from mine enemies, - - Psa. 59. 1
I will, - - - Psa. 91. 14
6. O satisfy us early, . - - Psa. 90. 14
I will, - - - Psa. 132. 15
7. Let Thy priests be clothed with righteousness, Psa. 132. 9
I will, - - - Psa. 132. 16
8. Give strength unto Thy servant, - - Psa. 86. 16
I will, - - - Isa. 41. 10

FRUIT-BEARING.

AS the character of the tree determines its fruit, and the fruit in turn bears witness to the tree, so the life and works of a man bear witness to the power ruling therein. Sowing to the flesh means reaping the harvest of corruption. Sowing to the Spirit means in turn the production of the fruit of the Spirit (Galatians 6. 8). The test of discipleship is "by their fruits ye shall know them."

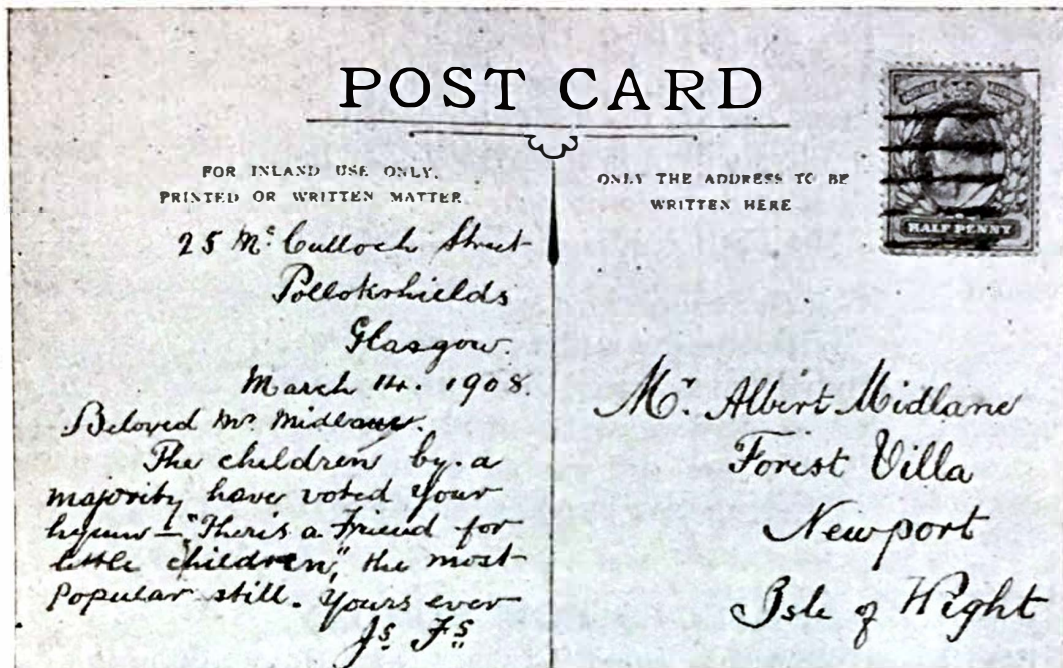
The Vine. The great gladdener of the heart is essentially a fruit-bearing tree, its usefulness being limited to that function. Fruit or fire are the alternatives offered it. The choice vine, the picture of testimony, finds its antitype in the Son of God. "I am the true Vine" (John 15. 1). The fruitfulness and fragrance of His unfailing excellence, His perfect life and atoning death will ultimately fill not only heaven, but earth also with the glory of God. "Ye are the branches," proclaims the present union existing between the Lord and His redeemed.

The Faithful Husbandman removes the fruitless and withered branches. "My Father is the Husbandman" (verse 1). Tenderness and truth combine to produce in the branches the choice fruit. Every branch that beareth not fruit He taketh away. Here the question is not salvation, but fruit and sin; self-will and indolence may prematurely end a life of testimony. "Saved yet so as by fire." The purging or cleansing process is for the production of more fruit (verse 2), and includes the cleansing of the Word and Spirit, and the discipline of daily life. Sorrow and suffering bring forth more fruit (Heb. 12. 11).

Fitted Branches. "Ye are clean through the Word I have spoken" (John 15. 3). Tells of the fitness of every child of God to bear fruit. Chosen by Christ (John 15. 16), cleansed and sanctified by Him, and united in a living union, fitness is the result. Yet the condition of fruitfulness necessitates absolute dependence and submission. "Ye can do nothing," proclaims our weakness. "Abide in Me" is the secret of all true fruit. To abide means to find our home, our all, in communion with and dependence on Christ.

Much Fruit. The aim of every Christian should be the glory of the Father, and this is accomplished by bearing "much fruit." Fruit unto holiness, of righteousness, goodness and peace. The precious cluster of Galatians 5. 22 proclaims the character of the fruit. If the vine is Christ, then the fruit produced on the branches will be likeness to Himself. As love was the motive power in His heart, so it should be in ours, and our obedience should be the daily manifestation of that love. J. H.

POINTS FROM A POST CARD.



GET a white Post Card with a date and writer's name. Some striking message of your own written on it. Tell them that there are six things about this **Post Card** to learn. Remind of the post story in the days of Esther (chs. 3 and 8). Then point out the six things one by one—(1) God is a **Writer**. Creation speaks, stars and rocks, books in running brooks; He wrote on stone tables, Babylon's palace, the temple court, &c. (John 8. 6). He writes now in the hearts of all who hear and believe the Gospel (2 Cor. 3. 3). (2) The **Paper**. This was not always fit to be written on; need of cleansing first. Just like the sinner, once "filthy rags" (Isaiah 64. 6), now clean paper. (3) The **Date**. Ask what it means. Christ's birth started a new era—we reckon B.C. or A.D. Has He started a new era in your soul? Are you born again? (John 3. 3). (4) The **Pen** is the medium through which thoughts are conveyed (Psalm 45. 1). Moses was this. He wrote of things which happened hundreds of years before he was born. Just as Isaiah wrote of things which happened hundreds of years after he was born. (5) The **Writing**. Where and what is God now writing (see 2 Cor. 3. 3; Jer. 31. 33). He is writing a New Name on all obedient listeners to His Gospel, and that Name is Christ, and those who have this "New Name" (Rev. 3. 12) written are called "Christians" (Acts 11. 26). (6) The **Reader**. Angels and men are looking on (Eph. 3. 10), and if our conduct is not like Christ, this acts like a blot on the writing. Add incidents to suit. JS. FS.

ALL IS WELL.

IN the centre of the circle
Of the love of God I stand ;
There can be no "second causes,"
All must come from His dear hand ;
All is well, for is it not
My Father who my life has planned.

With the shade and with the sunshine,
With the joy and with the pain,
God, I trust Thee! both are needed
Me, Thy wayward child, to train ;
Earthly loss, did we but know it,
Often means but heavenly gain.

J. H. W.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **SANCTIFICATION** (Notes in last number).

May	3	What it is. - - -	Read Exod. 13. 1-16.	-	Memorize 2 Thess. 2. 13.
"	10	Will of God. - - -	" Heb. 10. 1-10.	-	" 1 Cor. 1. 2.
"	17	Work of Christ. - - -	" Heb. 2. 1-13.	-	" 1 Cor. 3. 16.
"	24	Spirit of God. - - -	" 1 Peter 1. 1-9.	-	" 2 Tim. 2. 21.
"	31	Word of God. - - -	" John 17. 1-17.	-	" Isa. 52. 11.

CHOICE PORTION.—"The soul is the dwelling-place of the truth of God: the ear and the mind are but the gate and the avenue; the soul is its home or dwelling-place. By meditation the truth takes its journey to its proper dwelling-place."—J. G. BELLET.

Subject: **FRUITBEARING** (Notes on page 76).

June	7	The Vine. - - -	Read Psalm 80. 7-19.	-	Memorize John 15. 5.
"	14	The Faithful Husbandman. - - -	" John 15. 1-11.	-	" 1 Cor. 3. 9.
"	21	Fitted Branches. - - -	" John 15. 12-25.	-	" John 15. 7.
"	28	Much Fruit. - - -	" Gal. 5. 16-26.	-	" John 5. 36.

CHOICE PORTION.—"I feel persuaded that if there be a godly recognition of God's hand upon us, and lowly confidence in the purpose of the Father for the glory of His own Son, there will be great blessing and spreading forth."—J. N. DARBY.

EYEGATE LESSON for infant classes and "open Sunday" in school. POINTS FROM A POSTCARD as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus for the regular Lessons. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the shadows of the Old and the substance of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c, 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

Subjects for Sunday.

7th June.

Read Genesis 25. 27-34.

Learn John 3. 6.

JACOB AND ESAU.

Natural strength and natural ways—Changed names—The choice of sight—The choice of faith—A great and everlasting loss—A good end attained in an evil way—Consequent trouble.

TWO brothers, twins, born and brought up in the one house, but each a contrast, in many ways, to the other, and typical of two natures, form the theme of our present lesson.

THE PARENTS—DIFFERENT IN AFFECTION. “Isaac loved Esau . . . Rebekah loved Jacob” (verse 28). They were divided in their affections, and, as was to be expected, such conduct resulted in unhappy consequences.

THE BOYS—DIFFERENT IN OCCUPATION. “Esau was a cunning hunter, a man of the field” (verse 27), a real man of the world; a “lover of pleasure rather than a lover of God” (2 Tim. 3. 4, R.V.) “Jacob was a plain man, dwelling in tents” (verse 27), suggesting the character of his grandfather, Abraham, who was a stranger and pilgrim on the earth” (Heb. 11. 13), and “looked for a city which had foundations, whose builder and maker is God” (Heb. 11. 10).

DIFFERENT IN NAMES. Both brothers had their names changed. Esau became “Edom,” because of his intemperate desire for red pottage, the word meaning, some say, “let me swallow it at once”; Jacob, which means supplanter or deceiver, denotes his character, and yet the grace of God reaches such; so that many years after (Gen. 32. 28) he became “Israel,” prince of God, because he *clung* to God. God is spoken of as the “God of Abraham, the God of Isaac, and the God of *Jacob*” (Exodus 3. 6).

DIFFERENT IN CHOICE. Esau was the first-born, and as such had a right, by divine appointment, to enjoy a double portion of his father’s inheritance (Deut. 21. 15-17), and to have dominion over his brethren (Gen. 27. 29). Included in the birthright was the hope of Christ’s coming, and all the promises held by Abraham and Isaac. The value of that birthright neither of the brothers could estimate; but Esau “despised” it (verse 34), he accounted the privileges and blessings connected with the birthright of no more value than a “morsel of meat” (Heb. 12. 16.) On this account is Esau stigmatized by the apostle as a “profane person” (Heb. 12. 16). Many, alas, are following in the footsteps of Esau, bartering the blessings of Heaven for the most trifling gratification. Jacob, on the other hand, valued the birthright, and years of exile and experiences deep and bitter were connected with Jacob’s obtaining that birthright, yet it was worth it all. So the choice of Christ may be the way of trial, but the blessings are incomparably worth the trial (Rom. 8. 18; Heb. 11. 26).

JACOB’S SIN AND GREAT TROUBLE. Jacob’s object and motive were right, but his method was wrong. He did not wait on God, but in his own cunning way bartered for the blessing, meanly taking advantage of his brother’s need, saying, “*sell me*,” when he should have met his need by “*giving*.” Again, later on, Jacob obtained the blessing by fraud, and all his life he suffered. He cheated Esau, and Laban cheated him (Gen. 29. 25). He deceived his old blind father, and his sons deceived him (Gen. 37. 31-33). See Gal. 6. 7. But while the way of securing the blessing was bad, there is this to say, the appreciation of it and desire for it are to be admired and followed.

Subjects for Sunday.

14th June.

Read Gen. 27. 15-23, 41-45.

Learn 1 Thess. 4. 6.

JACOB, THE SUPPLANTER.

Common carnal tastes—Common spiritual ambition—Scheming without God—The coveted blessing—The despised birthright re-estimated—Reaping that which is sowed.

MUCH instruction can be obtained from the faithful record of God's Word regarding the faults and errors, as well as the virtues, of His people. The life-story of Jacob is one full of devious ways and crafty schemes quite in keeping with his name, "crooked," or "supplanter," yet, withal, he was a man who had faith in God, and was able to see the value of God's birthright blessings, and aim after obtaining them.

THE FATHER'S WILL. Isaac is now an old man in his 137th year, and, knowing that he was nearing the end of his days, he is about to make his will. God had, while Esau and Jacob were yet in the womb, promised the birthright to Jacob, that "the elder would serve the younger" (Gen. 25. 23). Isaac was doubtless aware of this, yet because of his partiality for Esau he is about to act in opposition to the will of God (Gen. 27. 4). His request for venison was a fleshly desire, and reminds us that "they that are in the flesh cannot please God" (Rom. 8. 8).

THE MOTHER'S TEACHING. In ch. 25. 28 we read Rebekah loved Jacob, without any reference to flesh. It was no doubt because of his mother's teaching that Jacob esteemed that which Esau despised; he would be a more teachable lad than robust and active, passionate Esau.

THE MOTHER'S STRATEGY. Rebekah recognised the value of the blessing, and knew that God intended it for Jacob. In her anxiety that the birthright should be conferred on its proper object, and that God's counsels should not be thwarted, she adopted means which, though clever and skilful, were deceitful and fraudulent in the extreme (verses 8-10). Jacob was a willing accomplice in the plot (verses 11, 12). God requires no such strategy in the carrying out of His purposes, every "jot and tittle" of which will be fulfilled (Matt. 5. 18) in spite of the mistakes of men and the opposition of the devil. Ours is to "trust" where we cannot trace (Isa. 12. 2). Had Rebekah and Jacob in faith sought God's help they would, without fraud, have obtained the blessing.

THE BLESSING OBTAINED. It was indeed great and valuable: "Dew of heaven, fatness of earth, peoples serving, nations paying homage, lordship over his brethren, and blessing without curse." Jacob had faith's estimate of the value of all this, and his desire for it is commendable—the way taken to get it was not.

THE IRREPARABLE LOSS. Esau had said long before (chap. 25. 32), "What profit shall this birthright do for me?" Then it seemed of no value; now he begins to see its worth. He bitterly cried, but the thing was done, and there was no room for repentance (Heb. 12. 17). True, his father, moved with pity, did his best for poor Esau, but it was a very poor portion indeed when compared with Jacob's.

THE CONSEQUENT TROUBLE which flowed from Jacob's deceit. Hatred filled Esau's heart, and, expecting that his father would soon be gone, purposed and threatened to slay Jacob. Again Rebekah acts, and she sent her son away to Haran, to his uncle's home. In parting she said, "for a few days," but she never saw him again. The "few days" (verse 44) lasted over twenty years ere Jacob turned his face in fear and trembling toward Canaan again. We have no account of Rebekah's death; that of Isaac we read of in Genesis 35. 28, about forty years after Jacob was sent from home.

Subjects for Sunday.

21st June.

Read Genesis 28. 10-32.

Learn John 1. 51.

JACOB'S VISION AND GOD'S PROMISE.

Lonely and homeless, but not friendless—A hard pillow and a bright dream—Precious promises and bright prospects—A poor response.

IN our last we saw Jacob sent away from his parents' home because of Esau's hatred and intent to kill him. The first stage of his journey and the eventful night at Bethel is our present theme. To avoid a marriage alliance with any but the Mesopotamian branch of the family Jacob is despatched with his father's blessing (verse 1) to Padan-aram to get a wife from the daughters of Laban (verse 2). God's command to His children is the same to-day as ever—"Be ye not unequally yoked together with unbelievers" (2 Cor. 6. 14, &c.).

THE LONELY EXILE. Hurriedly, alone, without a servant to attend on him, or a beast to carry him, with only "a staff" (Gen. 32. 10) went the young Jacob from his mother's tent, with a long, dreary, and dangerous journey of nearly 450 miles to Haran before him. Doubtless Jacob had a heavy heart and many forebodings.

THE STRANGE RESTING-PLACE. "He lighted on a certain place," about 48 miles from Beersheba, which he had recently left, and the setting sun called Jacob to rest. With a stone for a pillow he lay down to sleep. We are reminded of God's Son who, in order to get a bride (Rev. 21. 9), laid aside all the glory of heaven and became so "poor" (2 Cor. 8. 9) that He spent the night on the mountain side (John 8. 1), and could say, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head" (Matt. 8. 20).

THE HAPPY DREAM. Notice the grace of God, so timely and suited to the need of the wanderer. It was more than an ordinary dream; it was a divine revelation (Job 33. 14-16). Jacob saw a ladder "set up" (verse 11); resting on the earth it reached heaven—type of grace on earth reaching up to glory (Psalm 84. 11). Angels ascending and descending, carrying on intercourse between heaven and earth. Above all "the Lord stood over it," governing, controlling, and the Head of all. Jesus is the Living Way (John 1. 51), uniting earth and heaven, by Whom we have access to the Father God (John 14. 6).

THE WORDS SPOKEN TO JACOB. "I am the Lord God of Abraham thy father and the God of Isaac"—so God introduces Himself to the poor exile, not as a stranger or new Being, but the God who had been so often spoken of and praised by the fathers. Then God tells what He will do for him, following with what He would be to him.

WHAT GOD PROMISED TO DO FOR JACOB. Give him the land on which he then lay, and make his children as the dust of earth in number, and in Jacob's seed (Gal. 3. 16) all the families of earth would be blessed.

WHAT GOD PROMISED TO BE TO JACOB. A companion: "I will be with thee." A keeper: "I will keep thee." A benefactor: "I will give thee." A fulfiller: "Until I have done." Thus did God graciously make Himself, unasked of Jacob, to be all that a poor, homeless, friendless, defenceless wanderer could desire. Even so to the sinner Christ is offered to be all that can ever be needed by even the poorest and vilest (John 6. 37; 1 Cor. 1. 30).

JACOB'S APPRECIATION AND PROMISE. Perhaps he should not have said "if," and perhaps he should not have made his promised devotion so like a bargain. See David's way in 2 Sam. 7. 25-29. When God offers and confers gifts on men, the right way is to thankfully "receive" (John 1. 12), and praise the Giver (John 3. 16).

Subjects for Sunday.

28th June.

Read Luke 10. 30-42.

Learn Eph. 2. 4, 5.

JESUS, THE TRUE NEIGHBOUR.

The tester tested—Convicted but not silenced—A man on a bad road—In bad company—In a bad state—Helpless and not helped—Reached and rescued—Cared for and provided for—The Rescuer “coming again.”

THIS lesson is rich in suggestive contrast between law and grace; it shows how the pretended keeper of the law fails to learn its spirit, and does not discern its lofty claim of love to God and love to man, but is content with mere outward ceremony and sacrifice.

THE LAWYER'S QUESTION. “A certain lawyer”—one whose profession it was to study and teach the law. “Tempted Him”—meaning to test His skill in the exposition of theological truths, and most likely to try and entrap Him. “What must I do”—an important question—right to ask it—but too important for mere debate (see Acts 2. 37; Acts 16. 30)—“to *inherit* eternal life?” A young man, when he comes of age, enters into his inheritance by *right* of birth. Virtually, the lawyer's question was, “What must I do to obtain eternal life as my *right*?” No man ever has or ever will obtain eternal life as a right. “By GRACE ye are saved” (Eph. 2. 5). “The GIFT of God is eternal life” (Rom. 6. 23).

THE TRUE TEST. “What is written.” Jesus honoured the Scriptures. Everything necessary to *do* is written there. The lawyer repeated the summary: “Love God with ALL, and your neighbour as yourself.” “That is correct, said Jesus,” “Do that, thou shalt live” (Lev. 18. 5; Gal. 3. 12). That was a very straight answer, and the lawyer felt its point—he *had not done*, and could not *do*; so he could not have eternal life (Gal. 3. 10).

THE NEEDLESS QUERY. “Who is my neighbour?” Should he not have known? Why did he not ask: “Who is my God?” Cain said: “Am I my brother's keeper?”—that was the same spirit. See Deuteronomy 10. 19; Exodus 13. 4—where God shows the stranger and the unfortunate has claim on his brother-man. The answer is the beautiful parable of the Good Samaritan.

THE DOWNWARD WAY. The distance between Jerusalem and Jericho is about nineteen miles; the road is very steep, and, being rocky and desolate, has always been a notorious haunt of robbers. Jerusalem, the city of God's Name and worship—Jericho, the city of the curse (Josh. 6. 26; 1 Kings 16. 24). Such is the sad path of man (Rom. 1). “Fell among thieves.” A bad road and bad company—going away from God is going into danger and death (Prov. 13. 15). “Wounded, stripped, half-dead.” The condition of poor sinners—and they may be so bad as not to be conscious of it. The Levite and the priest fail to recognise a neighbour in the naked man, so pass him by.

THE TRUE FRIEND. “A certain Samaritan” (see John 8. 48). Jesus accepts the name, and describes His ways under that *incognito*. The Christian can identify Him. “Came where was.” Jesus did that. “Had compassion.” Who had pity like Jesus?

THE SAVIOUR'S WORK. “Poured in (copious supply) wine and oil” (strength and joy), bound up, lifted up, and took him to the inn, put the poor man in charge of the innkeeper, and gave him means to support his charge till he returned. Every step is just a living picture of the action of our blessed Lord, and perfect though it is, it is not overdrawn.

THE GLORIOUS END in view. “Came to where he was” tells of the deep descent of the Son of God into death's region that He might “lift us up”; dying that we might live. Giving the money tells of His gifts, meant to be used for the help and comfort of those He has rescued (1 Peter 4. 10). The promise to meet all expenses tells of the crown of glory (1 Peter 5. 4), the great reward of such care when He returns.

NOTES AND SUGGESTIONS.

FORTHCOMING.—**PAISLEY**—Tract Band Annual Conference in Cumberland Hall, on May 2, at 4. Speakers: W. J. Grant, John Ritchie, R. Campbell, and W. Stephen...**KILBIRNIE**—Annual Conference in Schoolwynd Street, May 9, at 3. Alex. Marshall, Hy. Pickering, John Ferguson, and John MacDonald expected...At **NEILSTON**, on May 2, at 3, Fair Day Open-air Rally and Conference in Glen Hall. Hy. Pickering, C. Innes, D. Montgomery, R. F. Beveridge, and R. Fyfe.

TEACHERS IN COUNCIL.—Half-yearly Meeting of Sunday School Teachers in Wellcroft Halls, **GLASGOW**, on April 11, was well attended. The subject, "The Soul Winner's Work and Reward," was introduced by John Ritchie. Encouraging reports of progress from a number of schools were also given...**KILMARNOCK**—Annual Gathering of Teachers and Friends in Waterloo Hall on April 4. A large and hearty meeting. Hy. Pickering, James Wilson, Alex. Brown, and W. J. Grant gave practical and searching words on "Definiteness."...About 300 teachers, representing forty schools, gathered at Bolton for Conference on April 4. T. Baird, Hamilton, Blackburn, and others spoke on the Apparent Fruitlessness of Sunday School Work.

AT HOME.—James Forbes has been preaching to old and young at **COATBRIDGE** and **SHETTLESTON**...Tom Baird had good meetings, with blessing, amongst the young at **BOLTON**...At **GLENGARNOCK**, where George Cooke preached for four weeks, a large number of young folks have professed...As a result of recent mission by J. A. Garrioch at **GRANGEMOUTH**, a number of young people have been baptised and added to the meeting...John Ferguson is having large meetings in St. George's Church, **PAISLEY**, taken specially by Bethany Hall brethren.

TENTS AND CARRIAGES.—W. G. Morley has been visiting at **EASTBOURNE**, and other needy districts of **SUSSEX**. Is now at **WALLINGTON**. Hopes shortly to resume with the Bible carriage in the **ISLE OF WIGHT**...W. D. Dunning purposes to labour in **CORNWALL**, a very needy county, and hopes to pitch a tent this month at **BURRATON SALTASH**...A large Keswick marquee has been procured by **HARROGATE** brethren, and will be pitched there this season.

ABROAD.—The **NEW ZEALAND** North and South Bible Carriages have again been made a blessing to many...James H. Alston, **MALVALLI**, So. India—We use the Sunday-school lessons contained in *The Pathway* among the orphan lads here...**SAN TOME**, Spain—We believe the lads who professed at the New Year are truly the Lord's. This makes fourteen unbroken families, every member being saved...**PERSIA**—At **Uromiah** there are six schools containing 200 children...**KAMAKERAI**—There is an evident interest among the children attending Mrs. Perkins' Sunday Class...At **LUANZA**, Central Africa, a chief Kavombeo and several lads have taken their stand for Christ as a result of school work...Miss Phillipson is having some encouragement in her work amongst the girls at **OHWALANDO**...Miss Shirtliff, **KWALA LUMPOR**—I do indeed feel thankful that during the past year God has been working in the hearts of some of the girls.

TRACT BANDS will again be preparing to carry the glad tidings to those who sit in the shadow. We shall be pleased to post to each leader or secretary a copy of our "Handy Guide," with specimens and rates, for free distribution.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S.S. Teachers, 29th year. Edited by **HY. PICKERING**. Contains Photographs, and Brief Records of well-known Christians. Papers for Edification, Original Outlines, Sunday-school Lesson Notes, Notes and Queries, Tales Worth Telling, and Gems of Bible Truth. Rate for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more, 6d. each, post free to any part of the world. Annual Volumes for 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each, post free.

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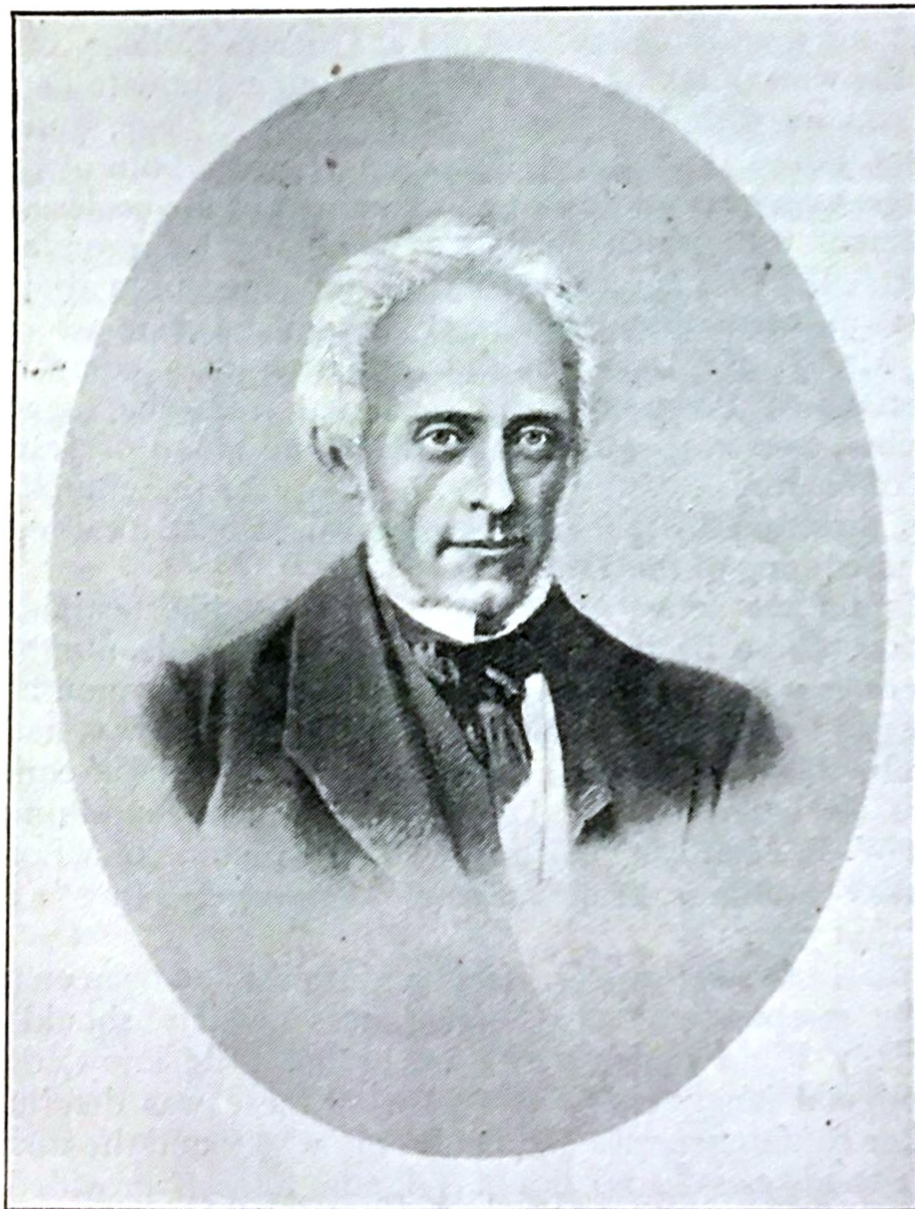
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



G. V. WIGRAM, DEVOTIONAL WRITER, FRIEND OF J. N. DARBY.

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GEORGE VICESIMUS WIGRAM.

THERE have ever been believers eminent in the virtue of a prayerful habit of life, and the communion to which it gives rise. Such was G. V. Wigram in these last days.

The twentieth child of Sir Robert Wigram,—hence his middle name—he was born in 1805. Two of his brothers distinguished themselves in their respective careers; one James, became Vice-Chancellor in the Old Court of Chancery, and the other, Joseph Cotton, Bishop of Rochester.

GEORGE WIGRAM was converted whilst a subaltern officer in the army, and in 1826, entered at Queen's College, Oxford, with the view of taking orders. As an undergraduate he came into contact with Mr. Jerratt of the same college, and with Messrs. James Harris and Benjamin Newton, both of Exeter College, who were all destined to take part in the ecclesiastical movement with which Wigram's name is also prominently connected. This connection was strengthened from about the year 1830, when these friends, all Devonians, were associated with Mr. J. N. Darby in the formation of a company of Christians at Plymouth, who separated from the organized churches, and were gathered to the name alone of Jesus, in view of bearing a testimony to the unity of the church, and to its direction by the Holy Spirit alone, whilst awaiting the second coming of the Lord.

Wigram was active in the initiation of a like testimony in London, where by the year 1838, a considerable number of gatherings were formed on the model of that at Plymouth, and he began to feel that some kind of organization was needed, whereby these neighbouring companies should act in concert; hence his letter to J. N. Darby, which will be found on page 60 of W. B. Neatby's "History." The formation of a London Saturday evening, administrative "central meeting" dates from that year.

Several years before this, Wigram's interest had been engaged in the preparation of Concordances which should aid especially Bible students with no or but little knowledge of the original languages. The plan of these was determined on after conference with Mr. De Burgh, who found the workers, whilst there can be no doubt Wigram himself provided the money, although he humbly speaks of this only as passing through his hands. The first to appear, in 1839, was the Englishman's Greek and English Concordance to the New Testament, and it was followed in 1843 by the Englishman's Hebrew and Chaldee Concordance to the Old Testament.

G. V. Wigram, Devotional Writer.

In the years 1845-1850 Wigram was prominently concerned in the upheaval, with its melancholy result, which, originating at Plymouth, in spreading affected Bristol in particular. His sincerity was never questioned, his motives always recognised by the late G. Müller, much to the credit of this venerated brother. A veil may now well be drawn over the proceedings of that period. Happily, it is very easy to believe that Christ, and He alone, was the object of each.

A magazine known as the "Christian Witness" had for several years served as chief organ of the movement in its beginning. This had now lapsed, and a new periodical entitled, "The Present Testimony" took its place under the editorship of Wigram. Amongst the papers it contained are his own on the Psalms, in which the Divine Names are distinguished in the text.

In 1856, he produced a New Hymn Book, "Hymns for the Little Flock," which for some twenty-five years remained the staple of praise in the meetings with which he was associated. The hymn beginning—

"What raised the wondrous thought,
Or who did it suggest,
That we, the Church, to glory brought,
Should with the Son be blest?"

was his own composition.

Ten years after the first appearance of the hymn book edited by him he stood by J. N. Darby once again at a critical juncture, when the question of the doctrine maintained by the latter on the sufferings of Christ introduced some further dissension.

During the rest of his life he paid visits to the West Indies, New Zealand, &c, where his ministry seems to have been much appreciated.

He passed away in 1879. Soon afterwards, Memorials of his ministry in three volumes, were edited by E. Dennett. Wigram will rank as a devotional writer.

He was one accounted familiar with the sanctuary. He cared little to counsel others in their difficulties, referring them to the same resource. It is only upon the excellencies of such a man that one cares to dwell. Let all else, for those immediately concerned, sink into oblivion. E.E.W.

Have you ever marked His step, His gentleness, when bringing a painful message?—*Lady Powerscourt's Letters.*

A PLEA FOR PERSONAL EFFORT.

THE Acts of the Apostles give us fullest proof of how faithfully the Master's "Go" was responded to by the disciples. "They went every where preaching the Word. The Hand of the Lord was with them, and a great number believed and turned unto the Lord" (Acts 11. 21). The enthusiasm of first love, which is the chief evidence of new birth, is marked by the same desire to proclaim Christ regardless of consequences, but, unfortunately, of many the question may soon be asked: "Ye did run well, who did hinder you?" The light which shone so brightly rapidly became dim.

The reasons for this change are best known to each of us individually, but we would do well to listen again to the voice of the Lord. "Go ye." "Go out." His tender mercies, His authority, and the "fear of the Lord," appeal again to all. "Preach the Word. Be instant in season and out of season" is pre-eminently a message for the last days, and in view of the manifest apostasy on every hand it behoves us to awake and arise.

The free and fearless declaration of the truths of the Gospel is called for to-day, as it never has been before, and by this alone can we hope to rescue from the snare of Satan those who are being entrapped by current heresies and error. It is a painful fact that while the energies of Rationalists, Socialists, Ritualists, Adventists, Dawnists, and many other "ists" and "isms," whose declared purpose it to destroy the foundations of Christian belief and doctrine, are increasing daily; while their literature is being showered upon the country; while the pulpits, platforms, and highways of our land are occupied with preachers of a new Gospel, that the energies of the mass of true Christians are slackening, proportionately the distribution of Christian literature is decreasing, and the preachers of the Gospel are becoming fewer.

Personal dealing and tract distribution are not now fashionable, and the work of the Gospel is being left to the preacher, to the hurt of the work, and the loss of the individual. Many excuse themselves under the plea of unfitness, and endeavour to escape their responsibility because they have not been gifted for public ministry. But let those remember that only a few are reached by public ministry; and grace, humility, and godliness open doors to the very weakest and simplest, through which their fellows may be appealed to. The prominence of the platform possesses an attraction which will supply preachers enough and to spare, and prayer and wisdom are

A Plea for Personal Effort.

necessary that only men full of the Holy Ghost are allowed in that place. But the need of the present is for active and combined service on the part of all. The ranks must be closed up, and the personal and private aspect of the work receive due attention. Are we willing to serve and supplicate to this end?

The importance of the printed message in this service cannot be overestimated. (The writer knows personally of three cases of conversion through a single copy of "God's Way of Salvation.") It opens the way for the "word in season," and when it is spoken, the appeal of the printed page is often used of God to complete the good work.

A tract cannot be drawn into argument, nor its pointed message brushed aside by fruitless discussion; and its presentation of the truth in a quiet moment may reach the individual when no personal appeal was possible. Let us then seize upon our opportunities, and buy up the time while yet it is day. To accomplish this we must pray, preach, and plod, but do it heartily as to the Lord.

J. H.

GRIND ON!

TO talk with God, no breath is lost ;
Talk on, talk on !
To walk with God, no strength is lost ;
Walk on, walk on !
To wait on God, no time is lost ;
Wait on, wait on !
To grind the axe, no labour's lost ;
Grind on, grind on !
The work is quicker, better done,
Not needing half the strength laid on ;
Grind on, grind on !

FIFTY YEARS AGO.

THE author of the hymn "There's a Friend for Little Children" celebrated his *eighty-third* birthday by publishing in the *Daily News*, of Jan. 24th, 1908, a poem, the first stanza of which is

"Life's calm has sweetly come,
Its waves no longer roar,
Its eye is on the nearing home,
Upon the restful shore."

Mr. Midlane, who lives in the Isle of Wight, wrote his famous hymn forty-nine years ago.

TALES WORTH TELLING.

Broken Neck or Heart.—Joseph Wm. Noble, blacksmith, condemned at Durham Assizes on March 3, 1908, for the murder of John Patterson in Windy Nook Co-operative Stores, Gateshead, on being asked by the judge, "Do you wish to say anything?" replied, "No, my lord; you may break my neck, but I don't think you will break my heart." Had the prisoner's heart been "broken and contrite" (Psalm 51. 17) before God, he would never have had his neck broken by law.

The Mute's Marvellous Answer.—A large audience assembled in New York at the anniversary of the Deaf and Dumb Asylum, and one of the visitors with chalk on the blackboard wrote this question to the pupils: "Do you not find it very hard to be deaf and dumb?" And one of the pupils took the chalk and wrote on the blackboard this sublime sentence in answer: "When the song of the angels shall burst upon our enraptured ear, we will scarce regret that our ears were never marred with earthly sounds." Then all ears shall be unstopped (Isa. 35. 5), and all tongues shall be untied (Isa. 35. 6). The new song shall burst forth in glorious strains (Rev. 5. 9). Will you join in the heavenly harmony?

This Beats Freemasonry.—Two brothers from London, in a tour on the continent, touched at Barcelona, in Spain. One was a "born-again" man (John 3. 3), the other was an unconverted Freemason. Englishman like, on touching the Spanish main, they made tracks for the nearest fellow-countryman, who happened to be the veteran missionary, Henry Payne. The Christian and the Missionary were "at home" at once, one telling how the work of God prospered in the metropolis, the other recounting gospel triumphs in the priest-ridden peninsula. After some friendly intercourse they left. Once the street was reached the Mason enquired from his brother: "I say, John, where did you meet that gentleman before?" "Never saw him before in my life," replied the Christian. "What!" exclaimed the Mason, "you never saw him before, and yet the last half-hour you have been like brothers. Why, John, this beats Freemasonry!" Yes, thank God, there is a bond above all bonds, *the blood-bond of the redeemed*, which makes them "one" in God's sight, even here (Eph. 4. 4), and shall yet manifest them "one" (John 17. 11) in the glory to come. Make sure that you are "bound in the bundle of life" (1 Sam. 25. 29) with all who love our Lord Jesus Christ.

HYP.

HANDFULS OF HELP.

We have an Advocate with the Father.

1. Christ, by His wisdom, truth, holiness, and purity, is an infallible Advocate. In Him is no darkness at all, - - - - 1 John 2.1.
1 John 1. 5
2. Upon Him rests the Spirit of God—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, - Isaiah 11. 1, 2

Promotions in the Heavenly Calling.

1. Aliens . . . and strangers . . . far off . . . made nigh by the blood of Christ, - - Eph. 2. 12, 13
2. *From Strangers to Servants.* Where I am there shall My servant be; if any man serve Me, him will My Father honour, - John 12. 26
3. *From Servants to Friends.* Henceforth I call you not servants, - - - - John 15. 15
Ye are My friends if ye do whatsoever I command you, - - - - John 15. 14
4. *From Friends to Brethren.* Go to My brethren, and say unto them, I go to My Father and your Father, and to My God and your God, - - - - John 20. 17
Both He that sanctifieth and they who are sanctified are all of one, for *which* cause He is not ashamed to call them brethren. Them that honour Me will I honour, - - - - 1 Sam. 2. 30

“By their Fruits ye shall Know Them.”

1. He that feareth Him, and worketh righteousness, is accepted with Him; and if our heart condemn us not, then have we confidence toward God, - - - - Matt. 7.20.
Acts 10. 35
1 John 3. 21
2. Be sincere . . . being filled with the fruits of righteousness, - - - - Phil. 1. 10, 11
3. Walk before Me, and be thou perfect, - Genesis 17. 1
4. Walk worthy of the vocation wherewith ye are called, worthy of the Lord unto all pleasing, - - - - Col. 1. 10; 1 Thess. 3. 13
Eph. 4. 1
5. He that saith he abideth in Him ought so to walk even as He walked, - - - - 1 John 2. 6
6. The Lord thy God . . . knoweth thy walking through this great wilderness, - Deut. 2. 7

PRAYER

IS the outcome of a sense of need : “Men began to call upon the Name of the Lord” (Gen. 4. 26) just when they realised their own frailty. The Word of God contains no command to pray, yet its pages from Genesis to Revelation are a testimony to its need and efficacy (Phil. 4. 6).

The Example of prayer is pre-eminently the Lord Jesus. Having humbled Himself (Phil. 2. 8), and taken the place of dependence (John 6. 57), the Psalmist’s words, “I a prayer,” had their fulfilment in Him. His baptism, the choice of His disciples, His ministry, and His miracles, were all preceded and accompanied by prayer. The activity of His service had its counterpart in the hours of supplication on the hillside. Gethsemane and Calvary were the closing scenes of a life of supplication and intercession (Luke 22. 41 ; Heb. 5. 7).

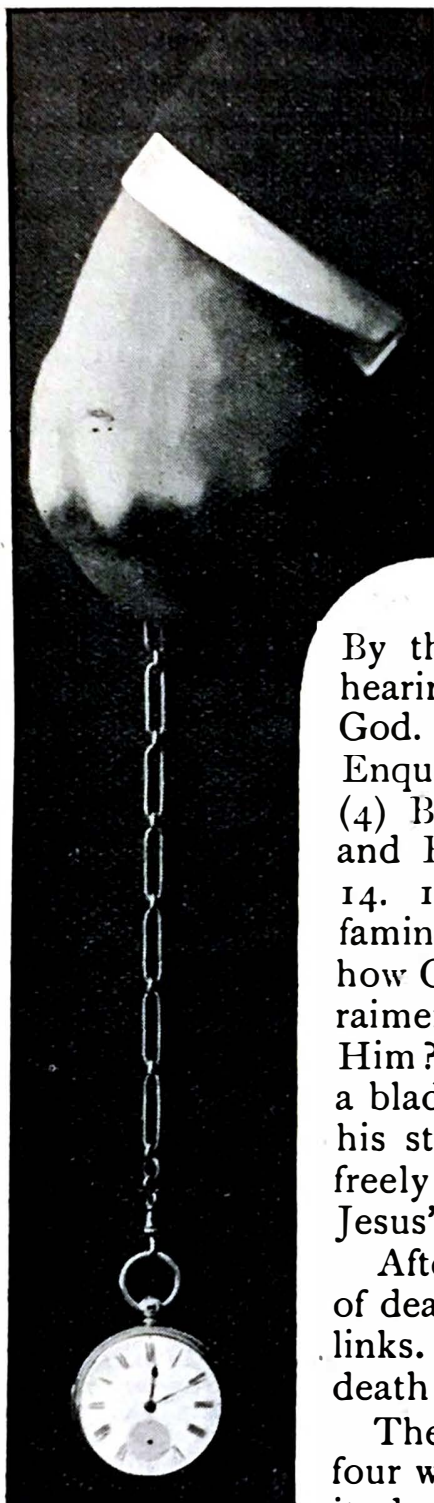
The Exercise of prayer begins with the convicted sinner’s cry for mercy (Luke 18. 13). Remember that “access to God is by the Spirit, through the Son (Ephes. 2. 18). The manner is first in secret (Matt. 6. 6), the intercourse between the Father and His child, second in simplicity (verse 7), the unburdening of the heart, and the breathing out of need into the opened ear of God in the conscious knowledge that our needs are known, but that eternal love, as well as infinite wisdom, will be enquired at for these things. The Spirit carries on a ministry of intercession on our behalf (Rom. 8. 26).

The Purpose. We may be upbraided for the infrequency of our appeals (Jas. 4. 2), but we will never be denied an audience here. The throne of grace and the great High Priest are at the service of those bold in faith. Our supplications are that we may obtain mercy and find grace (Heb. 4. 14-16). We are also directed to pray (1) For all saints (Ephes. 6. 18); (2) For an open door for the gospel (Col. 4. 3); (3) That utterance may be given to the servants of the gospel; and (4) Intercession for all men. Never forget that giving of thanks and watchfulness are its constant accompaniments.

The Promises given for our encouragement by the Lord are many and absolute (John 16. 23). But we must always bear in mind that the conditions attaching to these promises are righteousness (James 5. 16), abiding in Christ (John 15. 7), asking according to His will (1 John 5. 14), and in the name of our Lord Jesus Christ (John 16. 23). United prayer is the outstanding feature of the New Testament (Matt. 18. 19), and here again the promises are limited only by faith and submission of heart and will to the Lord Himself.

J. H.

THE HAND AND THE WATCH.



THIS lesson is designed to teach the truth—so foreign to the natural heart—of our dependence on the Creator for all things. Call attention to what they see. Name three things. (1) HAND, (2) CHAIN, (3) WATCH. The chain is the medium by which the watch is held.

God holds each one. (1) By the **Link of Life**. See Daniel 5. 23; Acts 17. 25; get some one to read texts. (2) By the **Link of Parental Care**. Read Isaiah 49, 15; speak of this as a spark only out of the great furnace in the heart of God. (3)

By the **Link of Faculties**. Intelligence, hearing, seeing, &c. These are gifts from God. Some without. Read Exodus 4. 11. Enquire as to the use they make of them. (4) By the **Link of Sustenance**. Food and Raiment. Read Genesis 8. 22; Acts 14. 17. Remind them of the Indian famine, when many died of starvation, yet how God has supplied them with "food and raiment" all these years. Have they thanked Him? Remind them how no man can make a blade of grass to grow, or add a "cubit to his stature" (Matt. 6. 27). Yet God has freely bestowed the blessing enumerated, for Jesus' sake. Has there been heart response?

After these points are mentioned, speak of death as the power that breaks all these links. Need for preparation. Christ's death was for this purpose, to save the soul.

The watch **Speaks of the Sinner** in four ways: (1) Its NAME, because of what it does (1 Tim. 1. 15). (2) Its OWNER.

God's claim as creator (Rom. 6. 16). (3) Its VALUE. Greater than the world (Matt. 16. 16). (4) Its FRAILTY. Sickness and death (1 Peter 1. 24). Urge them to take the place of a sinner before God, to yield to God's claims. Remind them that there will be no watches in eternity as time will be no more. And no sinners in Heaven.

JS. FS.

MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

At Bethel Jacob saw God at the top of the ladder (Gen. 28. 13).
At Peniel, 20 years after, he saw God face-to-face (Gen. 32. 30).

Each word of grace is strong
As that which built the skies ;
The voice that rolls the stars along
Spake all the promises.

As Christ grows in us we grow less... Divine life must breathe a divine atmosphere... The advance of science need not involve the retreat of religion... When we ask for the Spirit of God, we ask for the nature of God... The sectarianism of *apartness* may be as distasteful to God as the sectarianism of *a party*.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **FRUITBEARING** (Notes in last number).

June	7	The Vine. - - -	Read Psalm 80. 7-19.	- Memorize John 15. 5.
"	14	The Faithful Husbandman. ,,	John 15. 1-11.	- ,, 1 Cor. 3. 9.
"	21	Fitted Branches. - -	John 15. 12-25.	- ,, John 15. 7.
"	28	Much Fruit. - - -	Gal. 5. 16-26.	- ,, John 5. 36.

CHOICE PORTION.—"I feel persuaded that if there be a godly recognition of God's hand upon us, and lowly confidence in the purpose of the Father for the glory of His own Son, there will be great blessing and spreading forth."—J. N. DARBY.

Subject: **PRAYER** (Notes on page 92).

July	5	The Example, - - -	Read Luke 3. 15-22.	- Memorize Luke 11. 9.
"	12	The Exercise, - - -	Matt. 6. 1-15.	- ,, 1 Peter 5. 7.
"	19	The Purpose, - - -	Matt. 7. 7-12.	- ,, Psalm 141. 2.
"	26	The Promises, - - -	John 16. 19-33.	- ,, Hebrews 4. 16.

CHOICE PORTION.—"If study makes men of us, prayer will make saints of us. Our sacred furnishing for a holy life can only be found in the arsenal of supplication; prayer alone can keep the armour bright."—C. H. SPURGEON.

EYEGATE LESSON for infant classes and "open Sunday" in school. THE HAND AND THE WATCH as on former page, instead of "Lifebuoy," already given.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus for the regular Lessons. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c., 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

Subjects for Sunday.

5th July.

Read Gen. 29. 1-29.*

Learn Isa. 42. 1.

JACOB'S SERVICE AND LOVE.

Wells as meeting-places, and what is found there—Going into service, and serving well—Hard work—Love's motive and reward—Love waits, and love endures.

ARRIVED at Haran, Jacob seeks his friends. The manner of his finding them and his way amongst them form a very interesting and instructive story.

THE SCENE AT THE WELL. Wells seem good places for finding people. At a well good Eliezer found Jacob's mother, Rebekah (Gen. 24); at a well Moses found a friend in Jethro, and a wife (Exod. 2. 15); and at a well Jesus found the Samaritan woman (John 4); on this occasion Jacob found Rachel, his future wife. Take note of Jacob's courtesy and readiness to help in the work of watering the flocks, as well as the distinct leading of God in the meeting at the well. "Jacob told Rachel that he was her father's brother" (verse 12). In the East the term "brother" embraces uncle, cousin, and nephew.

JACOB'S CALL TO SERVICE. Though son of a rich father, and heir of great possessions, we find that he becomes a servant, a shepherd, a good and faithful one too (chap. 31. 28-40). Reminds of another One who became a servant though rich (Phil. 2. 6-8), and a Good Shepherd.

THE CHARACTER OF JACOB'S SERVICE. In chapter 30. 30 we see Jacob as a very successful servant, who attributes his success and Laban's prosperity to the Lord's blessing. So also is Jesus described in Isaiah 52. 13, and repeatedly does God call attention to Jesus as the perfect Saviour (Jer. 42. 1-4; Matt. 12. 17-21).

THE TRIALS OF JACOB'S SERVICE. Summer sun and winter frost, wild beasts, and sheep liable to go astray and be lost (Gen. 31. 38), all went to make Jacob's service one of severe trial; again we see our Lord Jesus who kept the flock when the wolf drew near (John 10. 12), and lost not one (John 17. 12).

THE REWARD OF JACOB'S ARDUOUS SERVICE. Love was that which made Jacob serve. He loved Rachel, and because of that love he bound himself to serve an arduous service. See Exodus 21, and note the devotion of the man to his wife; without her he will not be free, with her he is willing to serve continually. These are but faint types of the great love of Christ that brought Him down and made Him lay down His life for His Church (Eph. 5. 25).

THE PATIENCE OF JACOB'S LOVE. Seven years twice over—fourteen in all—did Jacob serve for Rachel, and the years seemed but "a few days," because of his love for her. Here again we see the Heavenly Bridegroom, who "for the joy that was set before Him endured the cross and despised the shame" (Heb. 12. 2).

THE CONSTANCY OF JACOB'S LOVE. In chapter 48. 7, about thirty years after Rachel's death, the old patriarch on his deathbed recalls this Rachel buried at Bethlehem—it was an undying love he had. Reminds us of Romans 8. 38, 39, where we read of a love that even death cannot separate from.

THE BEGUILER BEGUILLED (verse 25). Jacob had deceived his old father, and now he is deceived by his father's brother. "Whatsoever a man soweth that shall he also reap" (Gal. 6. 7). If we frown into a looking glass we get a frown back. "The Lord said unto Cain,...The voice of thy brother's blood crieth unto Me from the ground." Every sin has a voice and speaks back. Thank God for the blood of Jesus, "which *speaketh* better things than that of Abel" (Heb. 12. 24).

* In Scheme the chapter is given in error as 9 instead of 29 as above.

Subjects for Sunday.

12th July.

Read Gen. 32. 9-12, 22-30.

Learn 2 Cor. 12. 9.

JACOB GETS A NEW NAME.

Successful in service and succoured by God—Difficulties in the way to Bethel—Praying and Planning—Discipline and dependence—Confession and restoration—A new name.

OUR last view of Jacob was as a servant in the house of his uncle, Laban; that service continued for twenty years. At the end of that time, God having blessed and given him prosperity, we find Jacob so rich as to cause envy to rise in the heart of Laban and his sons. God then appears to Jacob, and instructs him to return to the land of his kindred (Gen. 31. 3). Some of the events which happened on the way thither form our lesson for to-day.

PROSPERITY AND PROTECTION. Truly God was faithful to His promise: twenty years before (Gen. 28. 13-15) God graciously pledged Himself to bless and keep the homeless and friendless lad; and now that lad leaves his place of service richer than his master. Laban did not like Jacob's departure; Jacob had reason to fear that he would have been prevented by force from taking his wives and children and his goods away (Gen. 31. 31), so he stole away before Laban was aware. Laban pursued seven days, no doubt intending to punish the runaways; but God interposed in a dream, and averted the blow (Psalm 105. 13-15). Happy they who are so prospered and protected by such a God.

BARRIER IN THE WAY TO BETHEL. Jacob's way back to the place he had left was a difficult path. Besides having to break old bonds and brave the anger of his uncle Laban, there lay in his path the old wrong done to Esau. This Jacob had to face—this filled him with fear. At this point the angels of God met the pilgrim band, and Jacob calls the place "two hosts"—that is, God's host and Jacob's band—the unseen and the seen: an earthly band with a heavenly convoy. Still Jacob was afraid—strange mixture of believing and yet not believing—and he takes to praying and planning.

PRAYING AND PLANNING: AND THE RESULT. The picture is so true to nature: the PRAYING so beautiful—"My father's God, who bade me return; I am not worthy, yet Thou hast blessed me, deliver me"—complete, humble, definite. The PLANNING, so Jacob-like—he sent messengers; he sent a gift of over 500 cattle, saying: "I will appease him," and so on. All his planning was of no use: God had turned Esau's anger away, and prepared Esau's heart to receive him kindly.

ALONE WITH GOD, AND WHAT CAME OF IT. After sending his family and belongings across the brook Jabbok, Jacob was left alone; perhaps he wanted a quiet time to think the problem out, and devise fresh plans in view of the dread meeting with Esau. Very opportune, therefore, was the advent of the MAN who in that lone hour came to close quarters with the scheming Jacob, dealing with him so as to take all the strength out of him and make him a helpless, clinging cripple. See 2 Cor. 12. 9; Isa. 33. 23; Rom. 5. 6.

NAME CONFESSED AND NAME CHANGED. What is thy name? "Jacob"—supplanter, crooked! So said poor Jacob, owning it all. Then, said God, in future it shall be "Israel"—prince with God, prevailer! God can change both name and nature—only God can. "If any man be in Christ he is a *new creation*" (2 Cor. 5. 17, margin). Any and every poor, helpless sinner who does what Jacob did—that is, own all his need—will find God in Christ able to meet that need, and give him a new name of "saint" (Rom. 1. 7), in place of "sinner" (1 Tim. 1. 15), besides giving power to prevail. It took a long time to get Jacob into the condition of blessing. The sinner can be changed "*now*."

Subjects for Sunday.

19th July.

Read Genesis 37. 1-11.

Learn Psalm 69. 7, 8.

JOSEPH AND HIS BRETHREN.

A servant and a son—Evil conduct reproved—A wise son loved and rewarded—In touch with God—God's mind revealed—God's man hated and God's plan rejected.

WE are now to begin the review of one of the most beautiful typical biographies of the Old Testament, that of Joseph, the loved son, the rejected and persecuted brother, the sufferer for righteousness' sake, the exalted and the revealed one in power, &c. First portion is the son of the father and the action of the brethren.

ENTRUSTED WITH THE FLOCK. Joseph is now seventeen years of age, evidently trusted with the charge of the flock, and helped by his brothers Dan, Naphtali, Gad, and Asher. The behaviour of these young men was "evil," Joseph having to bring to his father their "evil report" (verse 2). This would be one cause of hatred. The world hated the Lord Jesus for the same reason (John 7. 7; 3. 20).

LOVED BY HIS FATHER (verse 3). Joseph was the son of his beloved Rachel; he was also the son of his old age (verse 3)—a Hebrew phrase for "a wise son," age and wisdom being intimately connected. Whilst his brethren were addicted to all manner of evil (verse 2) Joseph appears to have been imbued with early piety. Israel *loved* Joseph (verse 3). Beautiful type of God's love for His Son (John 3. 35), who was the "delight" of His Father's heart from a past eternity (Proverbs 8. 30); and yet to redeem men "God so *loved* the world that He gave His only begotten Son" (John 3. 16).

HATED BY HIS BRETHREN. Jacob showed his love for Joseph by giving him a "coat of many colours" (verse 3), which generated hatred in the hearts of his brethren, who thought themselves equally entitled to their parent's favour. "They could not speak peaceably to him" (verse 4). True type of the treatment received by our Blessed Lord who "was despised and rejected of men" (Isa. 53. 3). It may be said that Jacob's partiality for Joseph gave good *cause* for his brethren's attitude towards him, but our Lord Jesus Christ was hated without a *cause*" (John 15. 25). He "went about doing good" (Acts 10. 38), and yet "He was taken, and by wicked hands crucified and slain" (Acts 2. 23). "He was wounded for our transgressions, bruised for our iniquities" (Isa. 53. 5).

HONOURED BY GOD. God revealed to Joseph in two dreams (doubly confirmed) that he was destined to future exaltation and dominion, although nothing appeared of all the suffering on the way to that high position. Two pictures appeared, one of earthly similitude, the other heavenly—a sheaf of grain, produced through toil and out of the grave; and the sun, moon, and stars submitting to the star representing himself. Later on Joseph could say, "God did this to me for your sakes" to preserve life (Gen. 45. 5). The risen power as well as the sufferings of Jesus are for the salvation of those who believe in Him. He was not only "*delivered* for our offences but *raised* again for our justification" (Rom. 4. 25).

JOSEPH'S DECLARATION AND ITS TWO-FOLD EFFECT. Joseph told his dreams to his brethren and to his father (verses 9, 10). "His brethren *envied* him; his father *observed* the saying." Who is able to stand before envy (Prov. 27. 4)? "For envy they had delivered Him" (Matt. 27. 18). Parent of great evil is *envy*, which again brings forth *hatred* and *murderous* intent, as it did in this case. The father, Jacob, "observed the saying"—took note of it, and expected to see the fulfilment of the dreams. The preaching or teaching of the gospel is generally followed by two results, some "obey not the gospel" (1 Pet. 4. 17), while of others it is recorded they "clave unto Him and believed."

Subjects for Sunday.

26th July.

Read John 9. 1-14.

Learn John 8. 12.

JESUS, THE LIGHT OF THE WORLD.

By birth in darkness—A subject for grace, and grace for the subject—The work, and the time in which the work is done—Light in the darkness—Faith and obedience—Trial and triumph—With Jesus outside.

LIGHT in nature is wondrous gift of a bountiful Creator, who in the beginning said, "Let there be light, and there was light." Darkness, its opposite, is dismal and joyless—unfruitful. Light may shine all round, yet some may be in darkness; that is because they have not the power to receive the light—they are blind. Here is a typical case.

THE BLIND MAN. The previous chapter begins with the Scribes' and Pharisees' proposal to stone the poor woman taken in adultery (John 8. 5), and it ends with the same people taking "up stones to cast" them at the Lord (verse 59). "They loved darkness rather than light, because their deeds were evil," and so they rejected the Saviour (John 1. 11). "Jesus hid Himself, and went out of the temple" (John 8. 59), but passing by He "*saw*" a blind man (John 9. 1). He at once thinks of the poor man's need, not of His own safety. He *lived* not for Himself, but for others. "He saved others" (Matt. 27. 42). He "*died*" for others (Gal. 2. 20).

THE DISCIPLES' QUESTION. A popular notion was held in Christ's time that all suffering had its cause in some sin, either in the person afflicted or his or her antecedents; hence the question of the disciples, "Who did sin, this man or his parents?" Sin is certainly the cause of suffering, disease and death, but particular sufferings are not always the result of particular sins. The object of this affliction was "that the works of God should be made manifest" (John 9. 3). Some of the best of the Lord's people are sorely tried.

THE LIGHT OF THE WORLD. Jesus said, "As long as I am in the world, I am the Light of the world" (verse 5). Jesus Christ is the originator of all true light. He has "brought life and immortality to *light* through the Gospel" (2 Tim. 1. 10). Those who believe the Gospel are brought "out of darkness into His marvellous light" (1 Peter 2. 9). There are many, alas! to-day in the darkness of sin and death, because "the god of this world hath blinded their minds" (2 Cor. 4. 4).

THE BLIND MAN'S PART in the work. Believing, submission, and obedience—to have his eyes anointed with clay, no doubt, was a trial to the man, seemingly a foolish and unnecessary act; only clay, yes, but clay that God can use (1 Cor. 1. 18)—the meaning is plain. Then, "Go, wash" in the pool of Siloam ("sent"); he went, he came **SEEING**. It was done—the light and the sight came together.

THE CHANGED MAN—(1) **HIS NEIGHBOURS.** A saved person is a curiosity and a puzzle to all round. He is not the same person, and yet he is the same—he has to own that he is the one who *was* blind, so blind, and a beggar—but he is not now. Then rises the question, "How?" The answer is blessedly simple. Jesus, a Man, used clay, sent me to wash, I see, that is all. (2) **HIS BETTERS.** The Pharisees, religious leaders, are consulted, and by close scrutiny they found what they thought was sufficient to condemn the whole work—it had been done on a Sabbath day. The Healer must be a sinner, they said. Not so, the man said; that I do not know Him as; I know Him as my Saviour—"I was blind, now I see." They cast the poor man out.

OUTSIDE WITH JESUS. True Shepherd of souls, Jesus sought the man out and there revealed Himself to the eyes of the man's soul as "the Son of God," and the blind man bowed in believing worship in the presence of his Benefactor. The "Man Jesus" is now known in a way calculated to strengthen and comfort the outcast one (Psalm 27. 10).

NOTES AND SUGGESTIONS.

CONFERENCES.—S.S. Teachers' Conference at Kingsway Hall, LONDON, April 4, largely attended. W. Hoste, of Brighton, and W. E. Willy gave profitable addresses...S.S. Teachers' Conference at LIVSEY, Lancashire; almost 400 present. Subject, "Qualifications of a Teacher." Opened by T. Baird; continued by Welding, Hall, and Sowerbutts... Annual Conference for young men and young women at BOTHWELL, April 25; profitable time. F. S. Arnot gave a most interesting account of pioneering work in South Africa. Alex. Stewart and Hy. Pickering followed with practical exhortations...Tract Band Workers held annual Conference in Cumberland Hall, PAISLEY, same date. W. J. Grant, R. Campbell, W. Stephen, and others spoke words of encouragement.

THE POST has been used by a number of workers in GLASGOW for the past eleven years to forward Gospel books. During that time almost 12,000 copies *God's Way of Salvation* have been circulated...Annual Meeting was held on May 8, when J. Cruickshanks, W. J. Henry, and John Gray spoke on "Individual Service for the Master." Much encouragement and blessing has been vouchsafed. Other centres might well copy.

REPORTS.—During the special effort at FOOTDEE, Aberdeen, in the spring C. J. Stephens had some interesting children's services. Many scholars have professed...E. A. Thomas has been labouring in BRADFORD for eight weeks; some blessing amongst young; is now at HUDDERSFIELD...James Forbes is preaching at SHIELDHILL, near Falkirk...J. Stocks and R. J. Cuddyford had encouraging meetings with "Messenger of Peace" Mission Car at STOURTON...George H. Cook, after leaving Glengarnock, had meetings in BARKIP; some conversions.

UNDER CANVAS.—This month will see most of the tents again pitched, when evangelists will be preaching to young as well as old. F. A. Glover in SOMERSET...Wm. Hill at BATHGATE...Alex. Livingstone at Palace Colliery, near BOTHWELL...Malcolm M'Kinnon at COWIE...J. M. Hamilton near STRANRAER...James Stephen in NEW GALLOWAY, Kirkcudbrightshire...W. M'Kenzie and P. Bruce on BLACK ISLE, Ross-shire...Francis Logg in CAITHNESS...J. Ferguson with Pioneer Tent at DALMUIR...J. Hodson at WADHURST, Sussex.

BIBLE CARRIAGES.—D. M'Nab hopes to take Caledonian Bible Carriage to EDINBURGH for work in connection with the Exhibition...G. H. Cook has commenced at DIDCOT, Berks...Carriage work has commenced in the counties of HEREFORD, MIDDLESEX, and BERKS. J. Sayer, Traynor, F. Wincoll, and Edward Sole are working these counties...S. Glen and S. Bradley take up the work in the SOUTH-EASTERN counties...M. A. Midson hopes to revisit HARVEL, Kent...John M'Alpine will work the Ebenezer Carriage in CHESHIRE and LANCASHIRE...BELFAST village workers have commenced their season's work. An open ear for the Gospel. Tracts readily received.

LANDS AFAR.—Forbes M'Leod had five weeks tent meetings at THAMES, New Zealand; blessing amongst young...A number of boys at MWENDO, Koni Hill, Central Africa, have shown signs of interest. Mrs. Anton is having encouragement in S.S. school work...C. A. Swan, LISBON, has commenced a week-day meeting for children; many rough lads come to hear...Robert Hogg, SANTA-FE, South America, had encouragement in seeing a quiet and steady work of grace going on amongst S.S. children. Other two boys and two girls have confessed.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S.S. Teachers, 29th year. Edited by HY. PICKERING. Contains Photographs, and Brief Records of well-known Christians. Papers for Edification, Original Outlines, Sunday-school Lesson Notes, Notes and Queries, Tales Worth Telling, and Gems of Bible Truth. Rate for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more, 6d. each, post free to any part of the world. Annual Volumes for 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each, post free.

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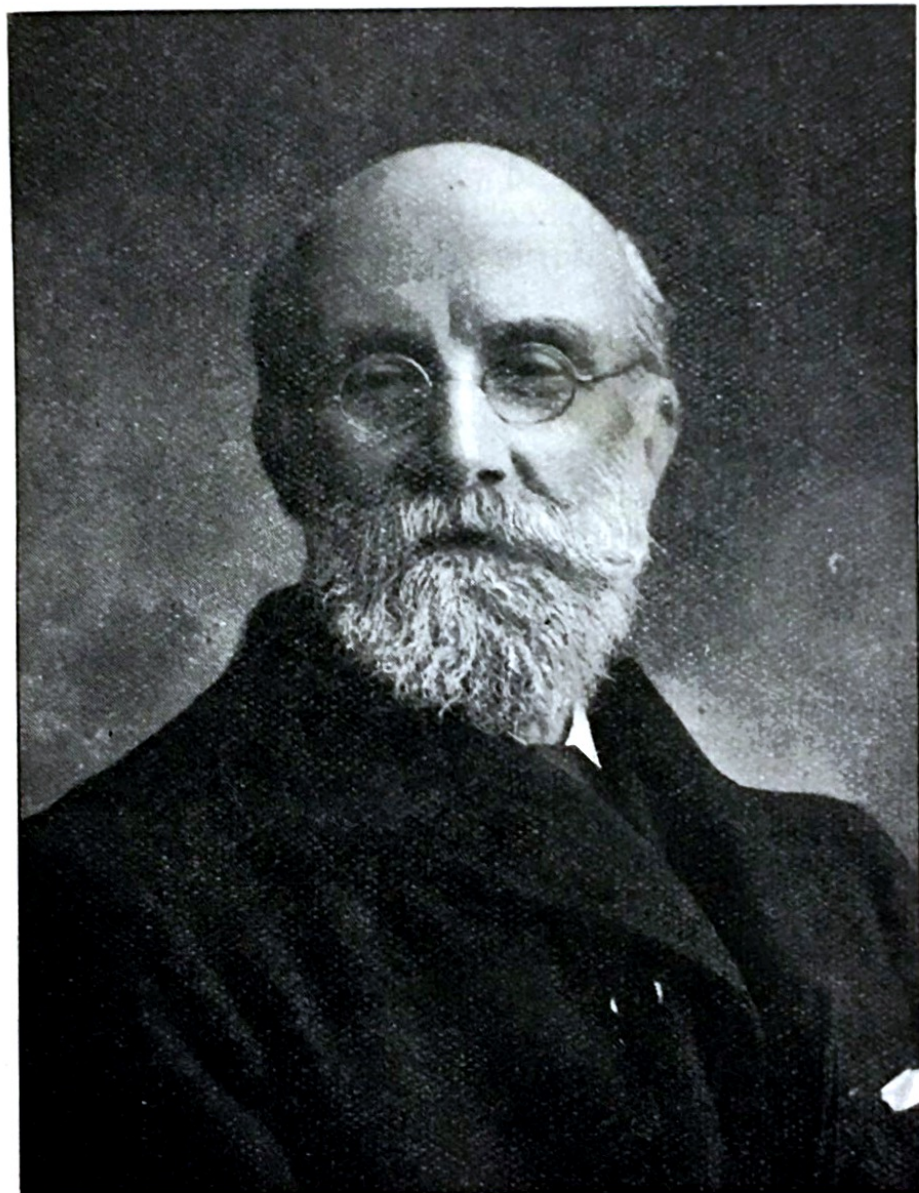
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THOMAS M'LAREN.

“LET me die the death of the righteous, and let my last end be like his” (Numbers 23. 10). These words, uttered on the mountains of Moab by the vacillating soothsayer, well express the heart-desire of many; yet too often, we fear, it is forgotten that the habits and occupations and companionships of the individual during his lifetime constitute that out of which as he enters eternity his experience alone can spring. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

To beloved THOMAS M'LAREN was given the high honour of finishing well. In his 77th year, he has passed into the presence of Him who alone is able to give a righteous award. He lived a strenuous life and was spared to a good old age, dying full of years, “like as a shock of corn cometh in in its season.”

The descendant of sturdy Highland ancestors, he was born in the historic village of Bannockburn on the 7th February, 1832. From his earliest moments he was surrounded by all the advantages of a pious home, his parents being connected with the United Presbyterian Church. When but a lad he entered the service of the Post Office in Alloa, with which a bookseller's business was connected. After three years his employer's testimony clearly endorses the familiar adage that “the boy makes the man,” his leaving certificate containing the words, “uniform uprightness, sterling integrity, courteous demeanour.” His next position was in the office of the Clackmannan Colliery Company. His experience of life and affairs was fast maturing, as the following words of his master indicate, “Exemplary conduct, commended for his honesty, sobriety, and activity; trustworthy and of considerable experience for his years.” He was next called to take charge of the dye-works of Messrs. Ramsay in Greenock, where he began his duties in the year 1850, being then eighteen years of age. He remained in the then famous sugar town for some four years, and perhaps we are correct in suggesting that here during these four years the course of his future life was determined. He formed life-long Christian friendships, and actively engaged in evangelical work. Here also it was that he made the acquaintance of a high-spirited, warm hearted Christian worker, Miss Janet Bryce Paterson, to whom he was eventually joined in marriage on April 9th, 1856. Their first home was in Edinburgh, whither he had removed to fill a more responsible position. His energy and business connections soon necessitated his removing to Glasgow, taking up his residence

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there in the year 1859. For forty-nine years in the great commercial capital of Scotland he has diligently and earnestly sought to serve the Lord.

Shortly after taking up residence in Glasgow, he accepted office in the U.P. congregation he belonged to. His secret devotions were of a very searching and thorough nature, as his private papers now reveal. By prayer, and the reading and pondering over the Word, he quickly outgrew the formalism and restrictions of his religious surroundings. In 1861 he was preaching the Gospel publicly, evidently in the midst of opposition, as the following anonymous letter, received by him on 1st August, 1861, indicates: "Dear Brother,—When you were preaching on Sabbath night I felt as if I could rush through the crowd and tell you how precious to my soul were the truths you were declaring. Go on with your works of faith and labours of love, and God will give you souls for your hire. Let the world cry 'enthusiast.' He who is for you is more mighty than all that can be against you."

In this same year his third son was born, and having learned somewhat during the preceding year of the scriptural teaching concerning baptism, he decided not to again conform to the modern practice of sprinkling. About this time he became associated with fellow-believers being found gathered on the first day of the week to remember the Lord in the breaking of the bread, and his name appears in the printed list of Christians assembling at Blythswood Hall, 115 West Campbell St., in 1862.

From this date onwards with steady hand he carried the Gospel banner, year in, year out, through storm and flood. In every part of this old world he has been a cheer to the intrepid heralds of the Cross. His feet have actually stood on the soil of quite a goodly number of different foreign lands, and his voice has been heard (in conversation at least) by Christians of many different races. From the rugged lands of Faroe and Norway to Afric's 'sunny land, India's coral strand, and Ceylon's balmy isle his journeys extended. Like the Apostle Paul, he longed to see Spain, but his way never became clear to visit that priest-ridden land. So strong was his longing to see the Christians there that, when over 70 years of age, he tried to learn the Spanish language, to be ready should an opportunity come. At this advanced age he made an extended tour through India. Since his return from India, in 1903, he was never so strong as previously, and for the last four or five years he has struggled against the ebbing

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of the tide of life. In the end of last year he was present at special meetings in London, and on arriving home his devoted wife plainly saw that he was quite exhausted. That night he became very unwell, and although, now and again, as the days went past, he seemed to revive and gather a little strength—getting out occasionally, and being present at a few meetings—yet it became clear to his relatives that he had reached a stage when nothing short of a miracle could re-establish his failing health.

During his long illness, almost to his last day, he kept actively in touch with his life's service in helping on the spread of the Gospel throughout the world. It was his almost invariable request to each of the brethren who lovingly visited him that, ere leaving, they would engage in prayer, and he punctuated their prayers with his hearty "Amen." He greatly appreciated texts of Scripture sent to him, or spoken to him; indeed, prayer and the Word of God were his refuge, comfort, and strength through all his weary illness. The following telegram from a large missionary meeting in Glasgow was a great cheer to him: "21st April, 1908. The Christians assembled at missionary meeting send loving sympathy and greetings. 1st Peter 5. 7." It reads in the Revised Version, "Casting all your *anxiety* upon Him," and he deeply appreciated the word "anxiety" as being so suitable to the condition of his mind at that time. Later on another telegram reached him from a Conference in Bristol, and this also was a real blessing to him: "26th May, 1908. Bristol Conference sends affectionate greetings and deep sympathy. Psalm 16. 11."

On Lord's Day, 7th June, he was very ill, and prayed to the Lord to come for him. At this time he dozed a good deal, and as he woke he would pray again. Once he repeated John 13. 7: "What I do thou knowest not now, but thou shalt know hereafter." Then he said, "Lord, remember me, help me, pity me." On Monday, 8th, in one of his waking moments, he whispered the words, for he now spoke very faintly, "I go to prepare a place for you." One by his bedside said, "Yes, He has prepared a place for you, and prepared you for the place." "Yes, I think so," he humbly replied. Shortly after this the doctor called, and made known to him that he was much weaker. Calm, peaceful, and trustful he prepared for his entrance into his heavenly home in the same quiet, methodical manner which had characterised him in days of health, reminding us of the Lord, who had nothing to change on His last night before the

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Cross, but went, "as His *custom* was, to the Mount of Olives." On the Monday night he complained of feeling cold, and, shortly after, wanted more light. He seemed to be passing along the valley between Time and Eternity, it being quite evident it was not nature's cold or darkness he was experiencing. The words "no mishaps" were whispered by him after this, and again in moments between his dozing the words "offerings" and "interview with a missionary" were heard by the watchers. Later he was heard to say, "O my dear children!" and a little after "I trust Thee where I cannot trace Thee, Lord, take me up." He was now falling into heavy slumber, but late at night he awoke, and gathering up his remaining strength prayed to the Lord as follows: "O God, help me, keep me, and help me to lean upon Thee; help the dear ones, help the dear children, each one of them; make them bright and shining lights; Thou hast helped them in the past to be this; make them doubly so in the future. Now, Lord, let me go; unloose the strings that bind me, soul and body; take me up, take me to Thyself. For Christ's sake. Amen!" He then settled back upon his pillows, seeming to realise his journey would soon be ended. After this he only uttered an occasional word. On Tuesday, 9th June, about six a.m., as the grey light of morning lighted up his pale patriarchal countenance, he motioned his wish to have the blinds drawn up, and then in his own courteous way said, "Thank you, thank you!" He now fell into a deep sleep, which proved to be his last, lying like some dying warrior, noble and decided, with a look of conscious victory upon his face. Now and again his eyes opened, uplifted in one direction. We tried by movements to see if we could attract his eye, but no, he saw us not. His eyes were lighted up by a light unearthly, and attracted by One above all here below. It seemed quite clear he saw his Lord. Once he lifted up both arms as if to try to greet One he saw above him. At 6.45 he raised himself with a movement as if to try to rise to where his gaze was riveted, and at 6.50 sank back into the arms of his loved ones, passing away without a struggle.

As we printed our kisses on his pale lips and marble brow, we scarcely realised that his happy spirit had already heard his Master's welcome: "Enter thou into the joy of thy Lord." With him it is indeed "very far better; even so, Father, for so it seemed good in Thy sight."—*Communicated by one of the family.*

“ BROTHER, FAREWELL ! ”

A Tribute to the memory of Mr. THOMAS M'LAREN.

“ The memory of the just is blessed ” (Proverbs 10. 7).

THY girdle loosed, thy toils all done,
The goal is reached, thy course is run,
Thy rest with Christ in heaven begun—
Brother, farewell !

Well didst thou run the heavenly race,
No backward look for earthly place ;
Stedfast and strong wast thou through grace,
In Christ, thy Lord.

Thine was the lowly Christ-like mind,
Thy heart was tender, true, and kind ;
In thee were grace and truth combined
In equal parts.

For heathendom's dark rising tide,
For Christendom's deep guilt and pride,
For the whole world, for which Christ died,
Didst thou still yearn.

In tribulation, patient, mild,
Trustful and gentle as a child ;
In life and lip still undefiled,
E'en to the end.

Until with every tribe and tongue,
We meet amid the ransomed throng,
And join to swell redemption's song,
Brother, farewell !

Barrow.

T. R.

TALES WORTH TELLING.

Visiting Christ in Prison.—George Chesterman, of Corunna, took Henry Dyer to visit a brother in a dungeon in Spain. On coming out Mr. Dyer, in his own expressive way exclaimed: “ I never visited the Lord in prison before ” (Matt. 25. 36).

Asleep Again.—A young lady was overheard at a railway station, speaking of an acquaintance, to say that she was greatly taken up with some evangelistic meetings which had been held, “ *but she has got over it now.* ” Alas ! how many have been aroused to a sense of their eternal danger, but it has only been for a time. “ They got over it, ” and again they sleep, perhaps the sleep of death. Such need the urgent cry, “ Awake ! awake ! ” (Isa. 51. 9).

HANDFULS OF HELP.

In the Lord's Keeping.

1. I am with thee to deliver thee, Jer. 1. 8; 15. 20; Deut. 31. 6, 8
2. There shall no evil touch thee, Job 5. 19-21; Luke 10. 19, 20
3. No man shall hurt thee,
Ac's 18. 9, 10; 23. 11; Psalm 105. 14, 15
4. The tempter is hindered, - - - Luke 22. 31, 32
5. The adversary is restrained,
Job 2. 6; 1 Sam. 25. 29; 2 Tim. 4. 17
6. The accuser is rebuked, - - - Zech. 3. 1, 2
7. I will keep thee from the hour of tempta-
tion, - - - Rev. 3. 10

Sweet Sleep, Sweet Rest.

1. HERE—He giveth His beloved sleep, - Psalm 127. 2
(a) Thou shalt take thy rest in safety, - Job 11. 18
(b) Thou shalt lie down, and none shall
make thee afraid, - - - Lev. 26. 6
(c) Thy sleep shall be sweet, - - - Prov. 3. 24
Return unto thy rest, O my soul, for the
Lord hath dealt bountifully with thee, - Psalm 116. 7
I laid me down and slept, - - - Psa. 3. 5; 4. 8
2. HEREAFTER—His rest shall be glorious, - Isaiah 11. 10

Thou art Mine (Isaiah 43. 1).

I. HIS (John 17 10; 1 Peter 1. 18, 19).

1. Possessed—I in them, - - - John 17. 23
2. Encircled—as by a wall of fire, - - - Zechariah 2. 5
3. Upheld—by the everlasting arms, - - - Deut. 33. 27
4. Carried—between His shoulders, - - - Deut. 33. 12
5. Covered—in the shadow of His hand, - - - Isaiah 51. 16
6. Compassed—with favour, - - - Psalm 5. 12

II. NOT YOUR OWN (Isa. 44. 22; 1 Cor. 6. 19, 20).

1. Temples of the living God, - - - 2 Cor. 6. 16
2. Therefore put away . . . and be clean, - - - Genesis 35. 2
3. Touch not the unclean thing, - - - 2 Cor. 6. 17
4. Ye shall be holy, for I your God am holy, Lev. 19. 2
5. Temples of the Holy Ghost, - - - 1 Cor. 6. 19
6. Therefore have no fellowship with the un-
fruitful works of darkness, - - - Eph. 5. 11
7. I the Lord which sanctify you am holy, - Lev. 21. 8
8. Wherewithal shall a young man cleanse his
way? By taking heed thereto according
to Thy Word, - - - Psalm 119. 9

WORSHIP.

THE word signifies an act of adoration. The overflow of the grateful heart, under the sense of the infinite goodness and greatness of God. In prayer we ask for, through ministry we receive from, but by worship we return, in abundant thanksgiving, glory for the goodness of God (2 Cor. 4. 15).

Nature. In past dispensations worship was accompanied by sacrifice (Gen. 22. 5) and an elaborate ritual, but the Sacrifice of the Cross has made an end of offering for sin (Heb. 10. 12), therefore, the "sacrifice of praise" becomes those who have believed in Christ (Heb. 13. 15). Thanksgiving and praise are, throughout the Epistles, used by the Spirit to denote worship, and "a broken and a contrite heart" are much more to our loving Heavenly Father than outward form and ceremony.

The Worshipper must first be related to God. Relationship always precedes worship, and no one unless born again has any title to worship. Until reconciled and brought nigh, none can approach to Him. Yet the Father seeketh worshippers (John 4. 23), and the precious blood of Christ and the regenerating power of the Holy Spirit fit all who believe to draw near and offer acceptable spiritual sacrifices (Heb. 10. 22).

The Character of our worship, like our salvation and calling, is heavenly. It is "in Spirit and in truth." It must be the fruits of the Spirit's operations in the believer, and in true accord with his condition before God. The place of worship is neither earthly nor made with hands. It is the immediate presence of God. Worship is not determined by time or place, but by the condition of the soul.

The Theme of our worship must ever be the Lord Jesus Christ (1 Pet. 2. 5). The eternal co-equal with the Father. "It has pleased the Father that in Him should all fulness dwell." He has given Him to be head, and at His name every knee shall ultimately bow (Phil. 2. 10). As worshippers, we are dependent on Him for all we are and have. Our fitness and standing we owe to His death. Our way of access, and our acceptance to His personal worth and present work, and the spirit of worship to the gift through Him of the Holy Spirit. Well might we say, "Thanks be unto God" (2 Cor. 9. 15).

Endless. The unceasing adoration of the multitudes around the throne speak forth the glories of the Lamb that was slain, and here we see in what harmony all combine to worship Him. Until this has its full fulfilment let us, in self-judgment and the abasement of the flesh, by life and lip, take up the strain, "He is worthy" (Rev. 5. 12). J. H.

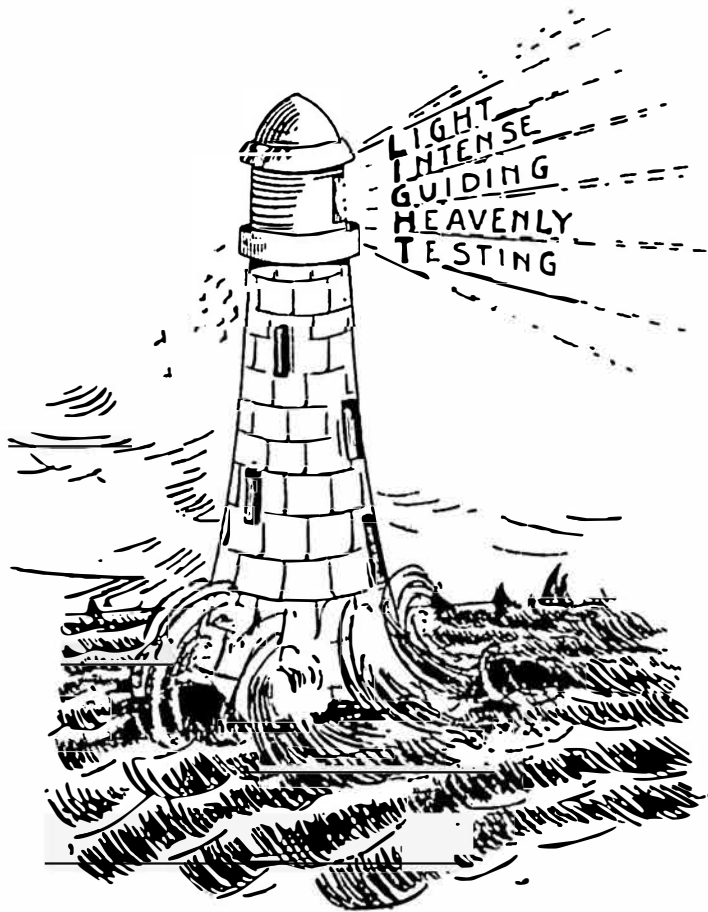
LIGHT AND THE LIGHTHOUSE.

WHAT more likely to suggest itself as an object lesson for seaside services than the ever-present lighthouse, reminding us of Psalm 119. 105. It can be used as a *black-board* lesson by copying sketch ; as a *picture* lesson by getting a local painter to paint rough outline, adding lettering in water colours or crayon ; or better still, as an *object* lesson, a simple model being easily made with wood and paint.

The BIBLE being the true lighthouse for sailors on the ocean of life, add beam by beam, and point out that the Bible is a **LIVING** light. "The Word of God is quick [or living]" (Heb. 4. 12), thus above all other books. We are begotten or quickened by the Word (1 Pet. 1. 23). Next, it is an **INTENSE** light. "Thy Word is very pure, therefore Thy servant loveth it" (Psa. 119. 140). A pure light is an intense light. Contrast false or wreckers' lights, human dim lights, &c., with the true Heavenly Light. Next put up **GUIDING**, pointing out that the lighthouse is not put there to beautify the coast or to make pretty sea pictures, but to *guide* the mariners into their desired haven. Such is the Word of God. Next put

up **HEAVENLY**. Contrast with all the lights of earth. Point to Jesus, "the true light" (John 1. 9), and the only light from heaven, leading to heaven. Introduce own conversion and enquire about others. The closing ray is **TESTING**, reminding us of the great search-light day soon to dawn, of which Jesus said, "The Word that I have spoken, the same shall judge you in the last day" (John 12. 48). Use any well-known portions to show how to "escape" the Judgment Day. Add incidents to make lesson attractive, yet keep to great salvation facts.

W.A.



SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **PRAYER** (Notes in last number).

July 5	The Example, - -	Read Luke 3. 15-22. -	Memorize Luke 11. 9.
" 12	The Exercise, - -	" Matt. 6. 1-15. -	" 1 Peter 5. 7.
" 19	The Purpose, - -	" Matt. 7. 7-12. -	" Psalm 141 2.
" 26	The Promises, - -	" John 16. 19-33. -	" Hebrews 4. 16.

CHOICE PORTION.—"If study makes men of us, prayer will make saints of us. Our sacred furnishing for a holy life can only be found in the arsenal of supplication; prayer alone can keep the armour bright."—C. H. SPURGEON.

Subject: **WORSHIP** (Notes on page 108).

August 2	Nature of Worship, -	Read Psalm 51. 1-17. -	Memorize John 4. 23.
" 9	The Worshipper, -	" Gen. 22. 1-14. -	" Psa. 40. 3.
" 16	The Character, -	" John 4. 1-26. -	" 2 Cor. 9. 15.
" 23	The Theme, -	" 1 Pet. 2. 1-10. -	" Rev. 5. 12.
" 30	Endless in Character,	" Heb. 10. 1-23. -	" Phil. 3. 3.

CHOICE PORTION.—"The holiest is made open to all, but only through the 'rent veil.' God rent it, 'from top to bottom'; His hand, not man's, made the way clear. It is no side-way; the veil was rent in the midst."—WILLIAM LINCOLN.

EYEGATE LESSON for infant classes and "open Sunday" in school. **LIGHT AND THE LIGHTHOUSE** as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus for the regular Lessons. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the *shadow* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c., 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

2nd August. *Read* Genesis 37. 23-36. *Learn* Zech. 11. 12.

JOSEPH SOLD BY HIS BRETHREN.

A service of love badly rewarded—Disgraceful degradation of a brother—Murderous intentions and callous conduct—The price of a brother—Parting but to meet again.

THE envy and hatred which rankled in the hearts of Joseph's brethren led on to the cruel and criminal deeds of our present portion, in which we see the innocent and helpless pitilessly outraged by those who should have been helpers and protectors.

THE MESSENGER OF LOVE. It was for his brethren's welfare that Joseph was sent by his father. Jacob had said: "Go, see whether it be well with thy brethren," and while thus engaged they "conspired against him." It was as the Father's Messenger that men sought the life of Jesus (Matt. 21. 27, 28).

THE TREATMENT RECEIVED. They "stript Joseph out of his coat," that coat of many colours which his father gave him, shamefully insulting him, so that Joseph entered Egypt naked and bare like a slave (Isa. 20. 4), a great contrast to his after state (Gen. 41. 42). "They took

Joseph Sold by his Brethren.

him and cast him into a pit." This was the plan suggested by Reuben, who intended to save Joseph in some way. Yet how terrible it was to be thus thrown into the depths of a dark, damp, cold prison, grave-like place, without water, food, clothes, or light. Psalm 69. 14-16 describes the deep pit in which Jesus suffered for our deliverance.

THE HEARTLESS BRETHREN. Joseph's brethren afterwards recalled "the anguish of Joseph's soul" (Gen. 42. 21) as they consigned him to that awful fate. Yet "they sat down to eat bread"—pitiless indeed is man's heart when envy, pride, and hatred once find a leading place there. "None to pity" could Jesus see as the people passed by (Psalm 69. 20; Lamen. 1. 12). Even to-day the heart-breaking sorrows of the Man of sorrows are appreciated all too faintly and by too few.

THE BARGAIN MADE. Judah seeing a company of Ishmaelites approach, proposed to get rid of Joseph by selling him as a slave. Twenty pieces of silver (the price of a lad, Joseph being yet a lad of 17; Leviticus 27. 5; thirty pieces was the price of a man slave; Exodus 21. 32) were obtained by these men for their brother's life. Judah is Hebrew, Judas is Greek (Matt. 27. 3), form of same name, a striking coincidence, and even as Joseph was sold for the price of a slave, so was Jesus.

THE CAPTIVE SLAVE. The Ishmaelites conducted their slave away; the brethren turned their backs on the poor lad and went their way, little dreaming that twenty years after this they would meet again, their lives then at the mercy of the one they had so cruelly treated. Great the contrast, however, Joseph full of mercy and love in his treatment of them in the day of his power. The typical teaching is plain and simple: Jesus the Saviour Prince is in the place of power to give "repentance and remission of sins" (Acts 5. 31).

9th August.

Read Genesis 41. 14-24, 37-44.

Learn Heb. 2. 9.

JOSEPH EXALTED IN EGYPT.

Tried and approved—Promoted in prison—Testimony in the prison and in the palace—The mind of God known—The way of salvation disclosed—The Person and the Way accepted.

IN our last lesson we saw Joseph sold into slavery by his heartless brethren, who added to their crime by deceiving their father Jacob as to their brother's fate; taking Joseph's coat blood-stained and tattered, asking with shameless impudence, "Is this thy son's coat?" Our present lesson shows how God wrought with and for the outcast and oppressed one.

JOSEPH IMPRISONED. "Tribulation worketh patience, and patience experience" (Rom. 5. 3, 4). This is the key to thirteen years of Joseph's life. He was seventeen years of age when brought into Egypt, for about ten years he served in the house of Potiphar, captain of Pharaoh's guard, where his diligence and ability secured the favour of his master, and Joseph became ruler over all the captain's house. At the end of that time a false charge was brought against him, and he was cast into prison.

JOSEPH SUSTAINED. As in the house, in prosperity, "the Lord was with Joseph" in the prison, in adversity, (compare verse 2 and 21); here he was kept for about three years, without doubt all this while keeping fast hold of the truths revealed to him, and steadfast in the faith of God's promises. "All things work together for good to them that love God" (Rom. 8. 28); the road to the throne of Egypt was by way of the pit, the slavery, the prison. Note the steps in Joseph's path: brought into Egypt, made steward to a nobleman, cast into prison, introduced there to Pharaoh's chief butler and chief baker, the dreams of the butler and baker manifest his supernatural gift, the bad memory of

Joseph Exalted in Egypt.

the butler keeps him safe where he can be found till the time is ripe, and Pharaoh's dreams bring on the climax.

JOSEPH'S HUMILITY. When Pharaoh laid his puzzling dream before the young man, he said humbly: "It is not in me, God shall send Pharaoh an answer." The same confession as he had made to his fellow-prisoners (chap. 40. 8). Joseph's God was the same in the palace as in the prison.

JOSEPH'S WISDOM. That which was dark and unintelligible to all the wisdom of Egypt was clear to the man who was in touch with God (Matt. 11. 25). Joseph foretold that which would come to pass, as well as advised as to what should be done, saying, "Look out a man" (verse 33). We greatly need such a man as Jesus (Acts 5. 31).

JOSEPH'S EXALTATION. The despised one is estimated at high value now. The king sees in Joseph "a man in whom the Spirit of God is," "discreet and wise," and he is promoted to be ruler over all Egypt. Born to rule in the house (chap. 39. 4), in the prison (chap. 39. 22), and in the palace (chap. 41. 40). Pharaoh's action was justified by the result in the preservation of the people. In all their need the people were directed to "go to Joseph"; all the fulness was stored in him (Col. 1. 19; John 1. 16); even so Jesus has passed through the suffering into the glory, and all in need must, if they are to be supplied, "go to Jesus," the once dead, but now risen and glorified.

16th August.

Read Genesis 45. 1-16.

Learn Rev. 1. 7.

JOSEPH REVEALED TO HIS BRETHREN.

Compelled to seek help—An old dream comes true—Stirring up the memory—
A tender-hearted prince—Tears and fears—Words of love—Full forgiveness.

THE famine which Joseph foretold was "over all the face of the earth," death stared men in the face, and Joseph had the power to supply the needed succour. The dearth reached Jacob and his sons in Caanan, forcing them to seek for help where alone it could be found (Acts 4. 12).

THE DREAM REALISED. Ten men sought out the ruler Zaphnath-Paaneah, little dreaming that this Egyptian ruler was the same person they had twenty years previously so cruelly ill-used. They bow themselves before him (chap. 42. 6), and Joseph remembered the dreams (chap. 42. 9).

THE BRETHREN REPENTING. Joseph wisely seeks to rouse the consciences of the men who had sinned so grievously. He planned a way of putting them into prison for three days (chap. 42. 17), that they might taste that which they consigned him to for years. They feel their guilt, and say, "We are verily guilty"; this brought the tears to Joseph's eyes, but he desires deeper still to probe them. Keeping Simeon as a hostage, he orders them to fetch to him their youngest brother Benjamin. They could hardly bear to ask Jacob to part with his youngest; and Jacob bitterly cried out against it, but Joseph's command was imperative, so Benjamin is brought into Egypt.

THE RULER MOVED. Eleven men now stood before the ruler. They knew him not; they understood him not. He knew them well; he understood all about them. They had sinned against him, yet he loved them. Persecution could not sour, and prosperity could not spoil Joseph; he was always the same (Heb. 13. 8; John 13. 1). Pity and love moved his heart—"he could not refrain himself." Egyptian eyes could not be allowed to see that scene; it must be private to Joseph and his brethren.

Joseph Revealed to his Brethren.

THE GRACIOUS INVITATION. Hitherto Joseph had spoken through an interpreter, now he speaks in their own tongue. With flowing tears he says, "I am Joseph; doth my father yet live?" Terror, and no wonder, filled the minds of the brethren, so that dumbly they shrunk back in Joseph's presence. "Come near to me," said Joseph—a gracious invitation, an appeal of love. So would Jesus convict, convert, commune.

THE MYSTERY EXPLAINED. "I am Joseph, your brother," relationship unchanged, a brother in all its best senses, "born for adversity" (Prov. 17. 17). Joseph further, in various ways, directs the minds of his brethren to the hand of God and the love of God, overruling and guiding in all that had taken place. "God did send me; it was not you that sent me thither, but God." Thus Joseph would have them realise God in it all and over it all. The guilt was theirs; the good was God's (John 19. 11; Rom. 9. 16).

THE COMPLETENESS OF JOSEPH'S FORGIVENESS. After instructing them to haste to tell Jacob, their father and his, to come down and tarry not, Joseph launches out into large promises to them of protection and supplies, and finally he "kissed ALL his brethren," and they "talked with him." Lovely picture of forgiving love. Does Jesus come up to this? Surely He does (Eph. 2. 6; Rom. 5. 20, &c).

23rd August.

Read Genesis 50. 14-26.

Learn Hebrews 7. 25.

JOSEPH'S LAST DAYS.

End of Jacob's days—Hope beyond the grave—Fears of weak believers—Words of doubt—Gracious repetitions—A life story—A hope in death.

OUR present portion is but a continuation and expansion of our last, in which we saw Joseph manifested to his brethren as the exalted one, past suffering, lavishing his forgiving love on the unworthy objects of that love. They now show that their confidence in Joseph was not as deep as it should have been.

HIS FATHER'S FUNERAL. The patriarch Jacob died at the age of 147 years, and in dying, in faith of the yet unfulfilled promises, he requests that his body be buried in the land of Canaan, showing that Jacob, though in Egypt and dying there, knew that it was not his rest. A magnificent funeral procession was formed, and Joseph with his brethren visited again the land of their childhood. Besides the occasion of that visit to these scenes, how interesting it would be to Joseph to see the places he had left forty years before and would never see again.

HIS BROTHERS' MISTRUST. Jacob was dead; Joseph might now change! They did not realise that Joseph's action had its root in himself—it was his own character and not his duty as a son of the same father that was the ground of their safety and comfort. Alas, it is a reflex of our own selves which causes unbelief; we are so changeable and affected by circumstances, but God is not "a man" (Num. 23. 19). Whom He *takes* up, He never *gives* up. "The gifts and callings of God are without repentance."

THE MESSAGE OF UNBELIEF. The brethren sent a message (R.V.) craving afresh forgiveness, and, going to Joseph, prostrated themselves before him, saying, "Behold, we be thy servants." The tears again flow from Joseph's eyes; doubtless he was grieved by their distrust and sorry for their pain.

HIS REPEATED ASSURANCES. What he had before said, Joseph repeats; again he refers them to God, again he points out that it was God's way of doing them good, again he promises to nourish them and their "little ones," and spake kindly to them. Not an upbraiding word, but love, all love (John 13. 1).

Joseph's Last Days.

HIS EVENTFUL LIFE. "Joseph lived 110 years—17 years at home, 13 in slavery and prison, and 80 years of prosperity and usefulness, for which the previous 30 was preparation. True to his God, true to his master, true to his brethren, "faithful in all things," Joseph is a striking illustration of the truth of the promise "Them that honour Me I will honour."

HIS HAPPY, HOPEFUL DEATH. It is this period that the Holy Spirit in Heb. 11. 22 points out as the most noteworthy about Joseph: "He made mention of the departing of the children of Israel, and gave commandment concerning his bones." Egypt's honour and Egypt's plenty had not made that faith less real, and that hope less sure. Joseph lived by faith, walked by faith, and died in faith; seeing beforehand the promised inheritance possessed by the heirs of the promise.

30th August.

Read Matt. 11. 25-30.

Learn Matt. 11. 28.

JESUS, THE INVITING SAVIOUR.

A great Inviter—Many invited—A great promise made to all who accept—Restful, and yet active—Burdened, yet easy—Learning and earning.

OUR present theme is one of much sweetness, in which we see Jesus in one of His loveliest attitudes. On the one hand, looking up into the heavens and praising His Father God for the gift to Him of the babes, and the revelation of Himself to them; and, on the other hand, stretching out open arms to "whosoever will."

THE INVITER. "The Son" of God, by whom all things were made (John 1. 3), by whom all things consist (Col. 1. 17), the Heir of all things (Heb. 1. 2); this is the Inviter—no mean son of earth, but God's blessed Son, "holy, harmless, and undefiled" (Heb. 7. 26). The high of earth may not want to have anything to do with us, but the Highest of Heaven wants to bless us with the best of blessings.

THE INVITED. All that are weary and burdened, the poor and needy, not the righteous, but sinners, Jesus came to call (Mark 2. 17). "Not many mighty, not many noble" (1 Cor. 1. 26). "Whosoever will" (Rev. 22. 17). As "all have sinned" (Rom. 3. 23), all are invited.

THE INVITATION. "Come unto Me." The best place to come to is a Person. The Person is surely more than the place. Coming to Jesus is the greatest act one can do; it is fraught with the greatest blessing to the one who comes (1 Peter 2. 25), and causes great joy in heaven (Luke 15).

THE PROMISE. "I will give you rest"; just what a weary one needs—exactly suited to one burdened. It is more than taking away a burden, it is relief from the weariness caused by the burden. Full rest is restoration (Psalm 23. 3); fulness of rest is heaven (Heb. 4. 9).

THE REST GIVEN does not mean idleness or inactivity; those who know rest of soul best are most able to serve well. "Take My yoke, and learn"—when saved we become disciples (Matt. 28. 19)—and we have to learn, Christ being the model (1 Peter 2. 21), and heart training in meekness the road to real service. A light burden is a contradiction; yet it is not—it depends on the condition of the bearer. A meek and lowly heart has God's resources and God's presence assured (Matt. 5. 3; Isaiah 66. 1, 2), and great strength carries heavy weights easily.

THE REST EARNED. The first "rest" is a gift to every coming one; the second "rest" is "found" in the school of the disciples at Jesus' feet (Luke 10. 42), where Mary found rest, while Martha was burdened with her service.

We might profitably call to mind the fact that it is "Come now" (Isaiah 1. 18; 2 Cor. 6. 2). There is a time drawing near when it will be "Depart!" (Matt. 25. 41).

NOTES AND SUGGESTIONS.

INTIMATIONS.—At the Annual Quarterly Meeting of Sunday School Superintendents, in Devonshire House, LONDON, it was agreed to hold a Central Conference in October. It is hoped Hy. Pickering and J. Brunton will give addresses. Full particulars later.

TEACHERS IN COUNCIL.—S.S. Teachers' Conference in St. Paul St. Hall, ABERDEEN, May 21. J. Ritchie and others took part...Village Workers' Half-yearly Meeting, Victoria Hall, WANDSWORTH, May 2, was well attended. Mr. Ash gave a helpful address. Interesting Reports by workers...The Monthly Meeting of S.S. Teachers was held in Albany Hall, GLASGOW, June 8. Adam Hendry introduced the subject, "How to teach."...A large number of teachers from Lancashire S.S. gathered at BLACKBURN, on Saturday, May 30, when Hy. Pickering, Editor of *Boys and Girls*, gave a helpful address on "How to instruct and win the young."

TENTS.—Cheering Reports have been received of blessing among the children from J. M. Hamilton in tent at Douloch School Room, nr. STRANRAER; T. M. Sinclair, at HURLFORD; Wm. Hill, at BATHGATE; Wm. M'Kenzie and P. Bruce, at KILLEARNAN; and Mr. W. D. Dunning, at SALTASH, Cornwall...Jno. Ferguson has commenced in Pioneer Tent, at DALMUIR...Alex. Marshall and J. M. Carnie, of New York, hope to work a large tent this month at HARROGATE.

OPEN-AIR WORK.—Mr. F. A. Glover is having large Children's Meetings at the Gospel Camp, CHEDDAR. The children are taught bright hymns which they sing at the village cross. The older people coming round to hear the Gospel...G. G. Priestley, of Liverpool, has been preaching on the sands at BLACKPOOL. Hundreds hearing the good news; much interest...A number of earnest workers are visiting the villages around OXTED...Ed. Passmore is preaching in the open-air, and visiting from door to door amongst the SUFFOLK villages...Saturday Afternoon Cyclist Band visited LINGFIELD, Surrey, on Whitmonday; were well received.

CARRIAGES.—Malcolm M'Donald has been a short time in ABERDEEN before setting out for the Highlands with his new motor Bible Carriage...Geo. H. Cooke is working a Gospel Carriage in BERKSHIRE...W. G. Morley has commenced at THORLEY and YARMOU'N, Isle of Wight. Will be joined in July by David Cherrett.

ABROAD.—Miss Brown, BARBADOS, is encouraged in labouring amongst the children who do not attend the Sunday School. Gets the ear of some 250 children each week...Sunday School, OHWALONDO, Central Africa, is greatly increasing; some blessing amongst the elder girls...A. F. Witty, COLOMBO, says, "Our brother Young's visit was a blessing to not a few in the school. Towards the close of the lesson he saw signs of conviction in three young women. Two have decided."

SOMETHING NEW.—Teachers in quest for new things of interest should notice the Concise Cards, Little Favourites, Bright Beams from the Blackboard, &c., as on next page. Glad to send specimens or answer enquiries.

THE SEASIDE NUMBER of *Boys and Girls* is as attractive as ever, with Conversions at the Coast, by J. H.; First Turning to the Right, by F. H. F.; Heavenly Lighthouse, by C. S.; Father, we're Waiting for You, by HYP.; The Life-preserver, by Js. Fs., &c, &c. Monthly, ¼d.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



ROBERT HATCHER, OF TAUNTON.

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ROBERT HATCHER, OF TAUNTON.

THE late Mr. ROBERT HATCHER was a native of Taunton, in Somersetshire. With the exception of a period during part of his education and early business training, he spent practically the whole of his life in his native town. The son of Christian parents, from boyhood the evidences of a born leader were visible in him, and when the Lord called him by His grace and saved him, about thirty-six years ago, it soon became apparent that, in the infinite wisdom of God, another had been raised up in the Church and specially gifted by our ascended Lord for His service.

In his early Christian days he went into the courts and by-streets of the town preaching the Gospel of the Grace of God, and, from then till called to be with the Lord, eternity alone will reveal the many souls who have been led to the Saviour through his instrumentality.

About 1891, after much prayer and exercise of heart, he, with a few others, left the meeting known as "Exclusive," in which he had been brought up, and gathered on the lines on which the earliest brethren commenced, now known as "open" ground. From that time dates the present Assembly of between 250 and 300. The children also had a large place in his heart, and he ever sought to exercise others in the important work of training the young in the knowledge and fear of the Lord. The school assembling in the Octagon on Lord's Days has grown to over 1000 in number.

As a business man he was thorough, and no efforts were spared to make the business (one of the largest in the town) a success, truly "diligent in business . . . serving the Lord." As in his secular calling, so in the Lord's service he was equally thorough—a man of much prayer, humble-minded, large-hearted, and a good organizer, with undaunted courage and zeal.

He fell asleep in Jesus on the 21st April, 1908, in the fifty-fifth year of his age, after a short illness which was attended with a serious operation and much suffering.

Married twenty-five years ago, he found in the one who now, with nine children, mourns his loss a true and devoted help-meet. His remains were interred, on 27th April, in the cemetery of his native town, amid an assemblage of thousands of people of all ages and classes, who listened to a solemn and faithful gospel message from the lips of the servants of God.

May such a life stimulate those who are the Lord's to increased devotedness in His service, remembering that our "labour is not in vain in the Lord."

H. C. S.

THE LIMIT OF THE TWO "ALLS."

BIBLICAL NOTES AND QUERIES. By Dr. ANDERSON-BERRY.

QUESTION XLI.—*Romans 5. 18.*—*Are we to understand from this verse that as by the offence of one man all men were condemned, so by the righteousness of one all men are justified?*

LET us see what the literal rendering of the passage is: "So then as by one offence [it was] towards all men to condemnation, so also by one act of righteousness [it was] towards all men to justification of life."

See here two classes (1) of causes: "one offence," "one act of righteousness"; (2) of effects: "condemnation," "justification"; (3) of objects: "all men," "all men."

Now, where the causes and effects are dissimilar, can we suppose that the object of these dissimilar causes and effects are not only similar but identical? My Scotch logic answers, "No!"

But we need not leave it to logic when we can appeal to reason, and here are six reasons why I say that the "all" of justification is not co-extensive with the "all" of condemnation:

(1) Every Bible student knows, or ought to know, that the "alls" of the Bible are limited by their context. For instance, John 3. 26, it is said of our Lord, "All men came to Him." Matthew 3. 5, "Then went out to Him Jerusalem; and all Judæa, and all the country round about the Jordan." Luke 2. 1, "All the world should be taxed." These are samples of many passages where "all" is not universal, but limited by its context.

(2) Now, the limitation may not be apparent in the context, for the condition of blessing (for example) may be stated elsewhere. For instance, the "all" in this verse who are justified must be believers, for the condition is laid down in Acts 13. 39: "By Him all that believe are justified from all things."

(3) Then, in the preceding verse, the Apostle Paul plainly states that it is those who receive the gift of righteousness who shall reign in life; and that is only another way of saying "justification of life." Hence, the "all men" who are justified must be believers and receivers.

(4) Even the "all men" upon whom condemnation comes, through Adam's "one offence," are limited. For not "all men" descended from Adam are condemned, or else Christ would have been condemned, but "all" descended "by ordinary generation."

(5) All through the passage Paul is setting forth two classes

Biblical Notes and Queries.

of men who had as their "federal heads," or representatives, two entirely different men, Adam and Christ Jesus. 1 Corinthians 15. 22 makes this clear: "As in Adam all die; so also in the Christ all shall be made alive." Here grammar makes it imperative that we view the "all" as "in Adam" and the "all" as "in the Christ" as two separate groups. In other words, there died in Adam all his natural descendants, just as there shall be made alive all who, by the new birth, are in the Christ. Two heads: Adam and Christ. Two links: generation and regeneration. Two families of men: all linked to Adam by natural generation, and all linked to Christ by spiritual regeneration. The same distinction holds good in Romans 5.

(6) This renders it necessary that the all who are justified are not the all who are condemned. Otherwise, those who in verse 15 die, in verse 16 are condemned, in verse 19 are made sinners (by the offence of one man), are exactly the same who in verse 15 have the grace of God and the abundant gift in grace, in verse 16 are freely justified from many offences, in verse 17 receive abundant grace to reign in life, and in verse 19 are viewed and treated as righteous (by the obedience of the One). That is to say, all moral and evangelical distinctions are swept away. Which is false!

But here is an important question. If all Adam's natural children are in that parlous state, where comes the all who, in the Christ, are in this blissful state? In personal terms, I am a child of Adam, therefore I am a sinner, condemned, ruined, lost; is it to aggravate my dreadful condition that you tell me about the happiness of the all who in Christ are blessed with abundance of grace to reign through life?

Here is the Gospel. Christ has come, and by His incarnation, by His passion, by His death, by His resurrection, by His ascension, by His session in power at the right hand of God, He has become a new Head, a new racial Representative, and, stretching out His hands to the weary multitudes that follow Adam in his departure from God, bids them come to Him to receive by gift what they could never win by labour, or earn by works, or buy with money. And whosoever of that sad, sinful "all" takes Him at His word, believes on Him, turns towards Him as the only beacon, rests in Him, in that One, by the Holy Spirit a new link is forged, and a living, lasting, loving union formed betwixt the soul and this new Head, the Lord Jesus Christ, so that he who, by nature, was one of Adam's "all," becomes, by being born again, one of Christ's "all."

THE OPEN-AIR MEETING.

IN view of the tendencies of the present day, the apathy of many, the enormous lapsing of the masses, and the comparative failure of popular mission services, the importance of open-air preaching cannot be overestimated. The facts demand that, if the people are to be reached, we must go to them, and the highways and places of public resort must become the scenes of aggressive action in the Gospel. The enemies of Christ have realised this and gone out to sow. Let us be alive to our responsibilities and embrace the present opportunity.

Among many who are zealous in open-air effort, there exists much ignorance as to its importance. Unfortunately, it is too often looked upon as supplementary, and treated accordingly. The haphazard fashion in which these meetings are arranged and carried on, the frequency with which men totally unfitted address, or rather melt, the audiences, and the general unpreparedness for the work in hand proves this to be true.

The open-air meeting is vital to the whole Christian position. If growth is to be maintained, and if men are to hear the Gospel we must "compel" them to listen. This demands our best, and it must be apparent that a speaker who fails to obtain the interest of his hearers in a hall, where there is nothing to detract, is not the man to speak at a street corner, where there is so much to claim the attention of the bystander, and the sweetness and force of the message is the only attraction the speaker has at his command. Yet it is a common thing to see men who would not be listened to or allowed to speak in any hall, endeavour fruitlessly to get a hearing at a street corner.

The character of the preaching also demands attention. A reasoned address or a doctrinal summary is not only little use, but out of place. The man in the street wants facts, and facts plainly stated and pointedly applied will be listened to at any street corner. Illustration and incident might profitably be used much oftener, and speakers should avoid cant. Remember the Master's use of the everyday things of life. A heart to heart talk, bright and brief, moistened with the milk of human kindness, will win people, when bawling or preaching at them will only keep or drive them away. Speak so that the man on the outside of the ring will hear you. Those further off will then draw near to listen. Noise does not always denote power.

The singing should be not only the best, but with heart. The possibilities of Gospel song are well known, but very often

The Open-Air Meeting.

ignored in the open air. Dull hymns, badly sung, only disperse, they do not arrest or gather a crowd. The singing started from half-a-dozen different points in a ring indicates want of order.

The workers also need to be reminded the meeting demands as much attention on their part as if it were inside a hall. If you appear careless, you cannot expect the passer-by to be interested. If you engage in conversation, need you wonder if others talk also. It is at this meeting you will find most opportunities for personal dealing. Seize them as they arise, but do not allow either individual enquiries or tract distribution, which should always accompany open-air effort, to direct attention from the speaker.

The interrupter is sure to be present, but tact can often turn this to good account. Never fail to remember that it is the Gospel of Grace we preach, and if you display the Grace of God you will find that the disturbance is for good, and not for evil. Never allow the organisation of the open-air meeting, however, to take the place of dependence and prayer. Remember, "It is high time to awaken out of sleep." J. H.

TO MYSELF.

A LOVELY FRAGMENT THREE CENTURIES OLD.

LET nothing make thee sad or fretful,
Or too regretful—
Be still;
What God hath ordered must be right,
Then find in it thine own delight,
My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all, with care most true,
Doubt not that He will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favour,
But rest.
Thou knowest what God's will must be
For all His creatures—so, for thee—

The best. PAUL FLEMING, 1609-40.

HANDFULS OF HELP.

The Sin-Bearer.

1. THE TYPE—He shall kill the goat of the sin-offering, - - - - Lev. 16. 15
A more sure word of prophecy, 2 Peter 1. 19
Thou shalt make His soul an offering for sin;
Isaiah 53. 10.
THE ANTOTYPE—Christ was offered to bear
the sins of many, - - - Heb. 9. 28; Isa. 53. 12
In Him was no sin, - - - 1 John 3. 5; 1 Peter 2. 22
Made to be sin for us, who knew no sin, - 2 Cor. 5. 21
2. THE TYPE—Aaron shall lay his hands upon
the live goat, and confess over him all the
iniquities of the children of Israel, and all
their transgressions in all their sins, putting
them upon the head of the goat, - - Lev. 16. 21
He shall bear their iniquities, Isaiah 53. 11.
THE ANTOTYPE—He hath laid upon Him the
iniquity of us all, - - - Isaiah 53. 6
He hath made the iniquity of us all to meet
on Him, - - - 1 Peter 2. 24, margin
3. THE TYPE—And the goat shall bear upon
him all their iniquities unto a land not
inhabited, - - - Lev. 16. 22
Their iniquities shall be sought for, and there
shall be none, Jer. 50. 20.
THE ANTOTYPE—Behold the Lamb of God
which taketh away the sin of the world, - John 1. 29

Watchman, What of the Night?

Isaiah 21. 11.

1. The night is far spent, - - - Rom. 13. 12
2. The Lord is at hand, - - - James 5. 8
3. He cometh quickly, - - - Rev. 22, 12, 20
4. Therefore let us not sleep, - - - 1 Thess. 5. 6
5. But watch and be sober, - - - 1 Peter 4. 7
6. Looking for . . . the glorious appearing of
our Lord, - - - Titus 2. 13
7. When we . . . shall be caught up . . . to meet
Him in the air, - - - 1 Thess. 4. 17
8. To reign with Him for ever, 2 Tim. 2. 12; Rev. 3. 21
"Behold I come . . . blessed is he that watcheth and keepeth
his garments" (Rev. 16. 15).

TALES WORTH TELLING.

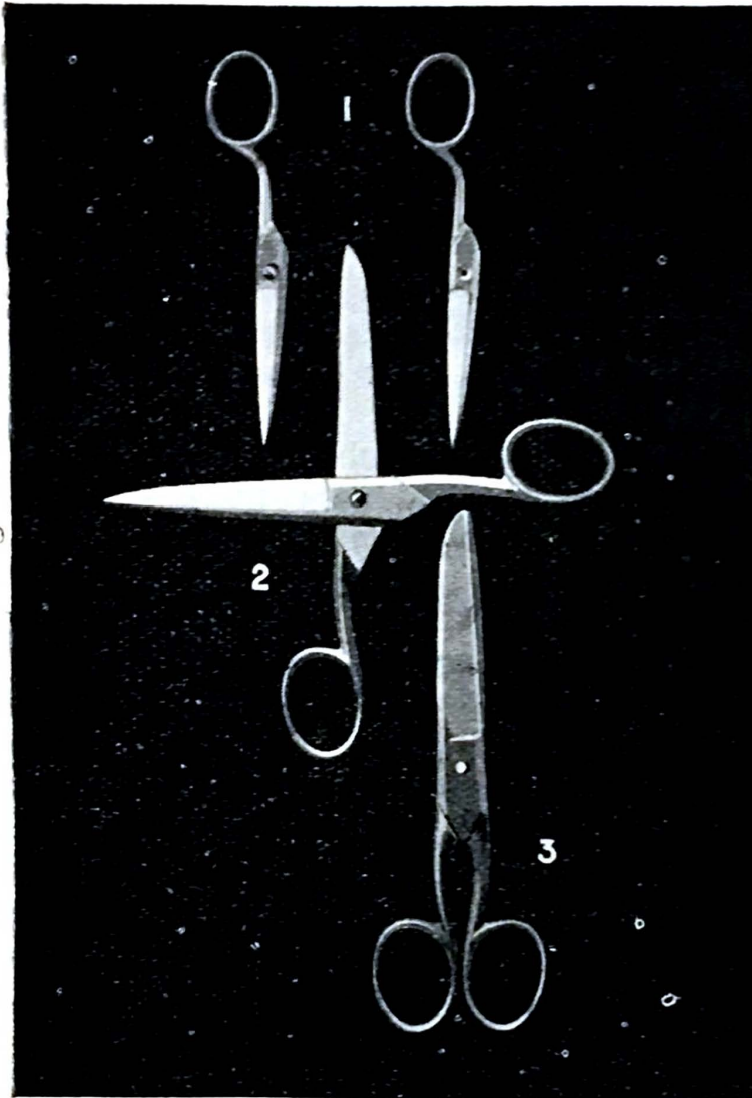
Life for a League Medal.—William Mugford, aged 20, died on June 21st, 1907, in Swansea Hospital, as the result of a blow received in a football match. Deceased was the goalkeeper for one of Swansea Junior Association teams, and after a recent game he complained that he had been kicked on the chest and the foot. Gangrene set in in the foot, and upon medical advice he was removed to the hospital. Just prior to his removal to that institution he called his mother to the bedside, and, holding his league medal, said: "Throw it through the bars of the grate. It has cost me my life." Many young men might wisely apply the apt question, "What will it cost me?" "What shall it profit" (Mark 8. 36).

"All right, Jack!"—Lord Shaftesbury related the following incident: "You have all heard how the Fijians were raised in the scale of social life after the Gospel had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat's crew that got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion: '*All right, Jack! there is a Bible on this chair; no fear now!*' What must have been the effect produced upon that man's mind! He now felt that, the people of the cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance." The safety of goods and chattels is rightly associated with the Bible (Matt. 6. 43, 44).

The Slave's Scissors.—In olden times in Paris, prisoners were chained to a barrow, and sent out with a broom and shovel to sweep the streets. Some were thus sentenced for seven years, others for ten years. One of these street slaves one day found the half of a pair of rusty scissors lying in the gutter. A thought suggested that he might cut his strong iron chain which bound him to the barrow. Night after night, while others slept, he continued cutting it at two places, daubing over with mud the glittering part to keep it from being seen. He continued above a year, and then got free. The Gospel, unlike the galley slave's half scissors, tells of Salvation immediate, free, and eternal; through the blood of Jesus. "To him that worketh not, but believeth" (Rom. 4. 5). HYP.

THE STORY FROM THE SCISSORS.

WE divide this lesson from a homely object into three parts.
1. Broken Scissors. What use are they? Try and cut with them. Reminding of a broken relationship through sin, between creature and Creator (Gen. 3. 10). Again, two parts illustrative of two truths taught in the Word of God from cover to cover; namely, God's character and man's character. Range each under five letters of the Alphabet. Holding up



both hands, take a letter for each finger.

GOD'S SIDE.

Almighty,
Gen. 17. 1.

Blessed,
Mark 14. 61.

Compassionate,
Psa. 78. 38.

Deliver,
Psa. 44. 4.

Everlasting,
Rom. 16. 26.

MAN'S SIDE.

Astray,
Isa. 53. 6.

Blind,
John 9. 2.

Cursed,
Gal. 3. 10.

Debtor,
Luke 7. 41.

Earthly,
1 Cor. 15. 47.

For 6000 years these two sides have been displayed.

2. Crossed Scissors. How are these two

sides to be reconciled. What is the shape? Not a circle, nor square, but a **+** God's righteousness is seen punishing sin. God's love providing the Saviour. Enlarge on this.

3. United Scissors. The outcome of the work of the cross. Reconciliation or friendship. Close the scissors until they appear as one. Note what it is that joins the two sides. Faith. Illustrate personal direct faith in Christ, by the *the rivet*. After faith comes usefulness and service. Start and cut now to show same.

JS. FS.

PERSEVERANCE.

ENDURANCE is necessary alike for an athlete and a soldier, and the Christian is both. To finish well means the steady, persistent application of every power along the entire course. Remember, therefore, that doubt and discouragement at the failures of yourself or others is the devil's method of inducing you to give up the contest.

The Motive. Out of the heart are the issues of life, and heart devotion to the Saviour is the only power strong enough to overcome the combined influence of the world, the flesh, and the devil. Perseverance can only be maintained as the result of communion with Christ. "Seeing Him, who is invisible" (Heb. 11. 27). Affection without service is impossible, but we must see that it is Christ, and not service, that has the place in our hearts. As the object and motive of our life, we "can do all things through Christ" (Phil. 4. 13).

The Example continually before us is the Lord Jesus Christ. The temptations of Satan, the reproach of His kinsmen, the sneer and the rejection of the people, the failure of His disciples, and the contradiction of sinners only served to bring out the excellency of His character and the love of His heart. Temptation, suffering, sorrow, reproach, rejection, death, everything from which we shrink was endured by Him, and in all, His faithfulness and obedience was fully manifested. We take up the cross, deny ourselves, and follow Jesus in faith, and find that the counterpart on God's side is a daily renewing of grace, faith, and patience (2 Cor. 4. 16).

The Exercise. Diligence must be exercised if we would endure. The active appropriation of the riches in Christ calls for diligent study of His Word. The formation of His character in us requires daily meditation and communion. Continuance in the knowledge, faith, and love of Christ can only be maintained by careful and oft-repeated self-examination, while our calling as witnesses for Christ imposes a responsibility which only diligent service can discharge. Watchfulness and faithfulness must never be overlooked.

The Progress. Conscience is to the Christian what the compass is to the ship. Without it progress would be impossible. Where a good conscience is put away shipwreck is the result. A bad conscience means being cut off from communion with God, and a life thus spent is spent not according to God's will, but self-will; not in pleasing God, but pleasing self. To put away a good conscience means failure now and loss hereafter. May each seek "enduring grace." J.H.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **PERSEVERANCE** (Notes on page 126).

Sept. 6	The Motive, - -	Read Phil. 3. 1-21. -	Memorize Phil. 1. 21.
" 13	The Example, - -	" Heb. 5. 1-14. -	" 1 Peter 2. 21.
" 20	The Exercise, - -	" 2 Peter 1. 12. -	" 2 Peter 1. 5.
" 27	The Progress, - -	" 1 Cor. 9. 15-27. -	" 1 Tim. 1. 10.

CHOICE PORTION.—"Oh, be not weary! Think of the joy of harvest; think of the day when you shall rest from your labours, and these works shall follow you."—**DR. JAMES HAMILTON.**

EYEGATE LESSON for infant classes and "open Sunday" in school. **THE STORY FROM THE SCISSORS**, a homely object lesson, as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus for the regular Lessons. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

6th September.

Read Exodus 1. 1-14.

Learn Deut. 15. 15.

ISRAEL ENSLAVED IN EGYPT.

God's people in a strange land—Among a strange people—Prospered by God, preserved by God—Hated and oppressed—Profit of persecution.

WE enter now on a new development of Old Testament history; the family aspect gives place to the national. About 250 years elapse after the death of Joseph ere the record again opens.

A PECULIAR PEOPLE IN A PECULIAR PLACE. "Children of Israel" (verse 1), strangers marked out by God as His own, and through the fathers in covenant relationship with Him. These were found sons of Jacob (verse 5) who had come "down" into the place in which we now find them: Egypt, the type of this present world, altogether earthy, depending for supply on the river Nile, in contrast with Canaan, refreshed with water from heaven (Deut. 11. 10-12). "Out of Egypt have I called my son" (Hosea 11. 1; Matt. 2. 15; John 15. 19) is true of Israel, of Jesus, and of every child of God.

A PROSPERED PEOPLE. God's people "were fruitful, increased abundantly, and multiplied and waxed exceedingly mighty." Seventy souls had become about two millions, according to God's promise (Gen. 46. 3). See Psalm 105. 24.

A PRESERVED PEOPLE. Their names are recorded (verses 1-6): Reuben, Simeon, Levi, &c. The twelve are all there, written down, carefully registered. "The Lord knoweth them that are His" (2 Tim. 2. 19); their "names are written in heaven" (Luke 10. 20); "none of them is lost" (John 17. 12). "I give unto them eternal life, and they shall never perish" (John 10. 28).

A PERSECUTED PEOPLE. If Egypt is a type of this present world, the new Pharaoh, who "knew not Joseph" (1 Cor. 2. 8), and did not approve of Joseph's policy, is a type of the prince of this world (John 14. 30), the enemy of God and His people. The prosperity of

Israel Enslaved in Egypt.

Israel's sons provoked his jealousy and awoke his fears, so that he set about their subjection and suppression. Taskmasters were set over them and burdens laid on the poor Hebrews, till their lives were bitter, and their cry rose to God.

A THRIVING PEOPLE. Israel's extremity was God's opportunity. "The more they were afflicted the more they grew" (verse 12). There is a blessing concealed in every trial. It was when Saul "made havoc of the Church" that they went "everywhere preaching the Word" (Acts 8. 3, 4). When Herod "stretched forth his hands to vex certain of the Church, the Word of God grew and multiplied" (Acts 12. 1-24). If John Bunyan had not been put into Bedford Jail we would have had no "Pilgrim's Progress" to-day. This affliction was doubtless allowed in order to wean the people from Egypt and drive them to God, as the famine drove the prodigal home to his father (Luke 15).

13th September.

Read Exodus 2. 1-10.

Learn 1 John 4. 9.

BIRTH OF MOSES.

Born for a purpose—Godly parents—Faith and love—An anxious time—A plan of faith—Cast on God—Kept by God—A wise watcher—Drawn out and lifted up—Getting the best nurse.

THE bondsmen of Egypt, children of the Covenant, needed a man to deliver them from slavery and lead them into the Land of Promise. Such an one was Moses, in many ways, a type of the greater Deliverer, the Lord Jesus, the true "Brother born for adversity" (Prov. 17. 17).

MOSES PARENTS: THEIR GODLINESS. Amid the idolatry of Egypt, in which many of the children of Israel participated (Josh. 24. 14), there was one family at least remained faithful to the God of Abraham, Isaac, and Jacob. A humble, godly pair, Amram and Jochebed, were the father and mother of Moses. His father's name means "exalted people"; he was a grandson of Levi, son of Jacob. His mother's name signified "glory of Jehovah," and was of the same tribe (Ex. 6. 20). For heritage, Moses had this godly parentage and the promises of God, with share of the oppression of God's people.

THEIR FAITH. Moses' parents trusted in God, and as a consequence *were not* afraid of the king's command to drown all the male children (Heb. 11. 23). Faith in God secures salvation (Ephes. 2. 8), and defies the wrath of men (Isa. 12. 2).

THEIR WORKS. To put her darling boy in a little ark of bulrushes, coated with clay and covered with pitch, and then to put that ark down on the banks of the river, was an extraordinary act. The same word "ark" is used in connection with Noah's salvation (Gen. 6. 14), the Arabic word for coffin. Moses' small ark was a replica of Noah's great one. Doubtless Moses' mother was guided by God in all this, and she would commit that frail and precious treasure to a faithful God.

A SISTER'S TACT. An elder sister of the babe, Miriam (the original form of the name Mary), was set to keep an eye on the ark, but "afar off" to see what would be done to the babe; but God was not afar off. This Miriam proved to be very wise and tactful, as her way with Pharaoh's daughter afterwards showed (Psa. 8. 2; Matt. 11. 23). Pharaoh's daughter passed that way to bathe. She seeing the ark, sent her maid to fetch it. On opening the vessel her heart was touched at the sight of the weeping babe—a child, even though a stranger's child, has a strong claim on a woman's love. Someone says: "If there is one thing too strong for man's law, it is a woman's heart." Now is Miriam's opportunity, and

Birth of Moses.

cleverly suggesting that she would find a nurse, she called her own mother. Thus the child was not only preserved, but restored to his mother's bosom.

A BEAUTIFUL TYPE. We can hardly fail to notice lines of similitude between Moses and our blessed Saviour Lord—of lowly birth—hated of the reigning power—delivered over to death—raised out of death, and exalted a Prince and Saviour.

20th September.

Read Exodus 2. 11-25.

Learn Heb. 11. 24, 25.

MOSES' CHOICE.

A mother's power—Drawing near and looking on—Working outwardly inward feelings—Siding with the slaves—Rejected and persecuted—A humbler place—Content to serve—God's people and the people's God.

FORTY years elapse between our last lesson and this (Acts 7. 23), and Moses has "come to years." As adopted son of Pharaoh's daughter he had been brought up and trained in all the learning of Egypt, doubtless enjoying all the privileges and prestige of that position; however, it was not as an Egyptian prince that Moses was to be a deliverer of God's people, but as one of themselves (Heb. 2. 14). In our present study we see the place of power vacated for the place of rejection and suffering.

A MOTHER'S INFLUENCE. We do not know how long Moses' mother was allowed to nurse her boy; probably it was not more than a few years, but that was enough to enable her to plant in his young heart the seeds of all that, under God, came out in Moses' after-life. We can only indicate some of the things Jochebed would fondly teach the boy—(1) about the true God; (2) the story of the fathers, Abraham, Enoch, Noah, &c.; (3) the promises of God to His people about their land, the Messiah, &c.

A BURDENED PEOPLE. "When Moses was grown he went out unto his brethren and looked on their burdens." With all his knowledge of their past and expectations for their future, Moses' heart must have been deeply stirred in him. In like manner Jesus came into the midst of the poor bondsmen of this world and "looked on" their sorrows.

AN ACT OF DELIVERANCE. True to all his feeling of kinship, and notwithstanding all that it involved him in, Moses slew the Egyptian and delivered his brother Hebrew. This has been called a hasty act, but it was the outcome of no hasty resolve; the determination to help the people of God was doubtless deeply implanted in Moses' heart, this deed being the sudden outbreaking of the pent-up feeling.

A REJECTED DELIVERER. The choice had been made, the choice had found expression in action, the result seemed disastrous, even his own brethren, for whom he risked his all, turned on him when he rebuked wrong-doing. At the same time the king Pharaoh sought to slay him.

A STRANGER IN A STRANGE LAND. Moses fled from Egypt and found refuge in the land of Midian. Like Jacob of old, his courtesy at the well to Jethro's daughters obtained for him a place in Jethro's house. Here he found lowly service as a keeper of sheep, and acquired a bride and an heir, Gershom (a stranger), as well. We read that here "Moses was content to dwell"; a marvellous state of mind in a man who had been a prince, as he had been. Again the likeness of Jesus is outlined, who became the lowly servant; found a bride, having joyfully accepted the place of learning and the path of suffering.

A COVENANT REMEMBERED. The cry of the Hebrews "came up unto God," and He REMEMBERED His covenant with Abraham, Isaac, and Jacob, LOOKED upon the children of Israel, and KNEW

Moses' Choice.

(*margin.*) them. Here we note the faithfulness and kindness of God, and these are the cause of all the subsequent acts of power and grace done by Him. From that same fountain flows salvation, through and by the Lord Jesus, to all the oppressed of Satan who call on the Lord.

27th September.

Read Luke 19. 37-48.

Learn Isaiah 53. 3.

JESUS, THE SORROWING SAVIOUR.

An expectant and exultant crowd—Holy and harmless—Prince of peace—The city of the great king—Its day of opportunity almost expired—Needful for peace—The dark night foreseen and foretold.

THERE is now before us one of the most touching incidents in the record of our Lord's life on earth, in which we are privileged to observe Him in the midst of a scene likely to raise exultant pride and expectant joy in any ordinary man; yet it is just there that His lowly and loving character shines out.

A TRIUMPHAL PROCESSION. It was six days before the Pass-over—up to this time, after the raising of dead Lazarus, Jesus had lived near to the wilderness in a city called Ephraim (John 11. 54). From thence approaching Jerusalem on His last visit, He called at Bethany, where He stayed, and where He supped with Lazarus and Martha and Mary. On the morrow Jesus set out for Jerusalem, His approach causing great commotion and exhibitions of joy on the part of the people. Pausing at Bethphage, Jesus sent for an ass, on which He sat in His advance to the city.

A PEACEFUL CONQUEROR. "Fear not, daughter of Zion, behold thy King sitting on an ass's colt" (Zech. 9. 9) is the portion quoted in John 12. 15 as applicable to the event. There is no cause for fear, there is no hurtfulness in the lowly One (Heb. 7. 26). The crowds shouted "Hosannah!" spreading palm branches and garments in the path; they thought Jesus was some way or other about to set up His kingdom in Jerusalem. It is in a scene like this, as the ancient and holy city comes into view, that the heart of Jesus wells up, out of the depths of unfathomable love, the cry of distress concerning the doomed city. It is out of the dark clouds of sorrow that Jesus shines in loveliest lustre.

A SAD SIGHT. Note the force of the words, "Came near to the city," topographically true, but true also in a deeper sense—how near Jesus came to sinners to save them (Luke 10. 33). Again, He "beheld the city," more than a mere look; it means an attentive, surveying observation, and as Jesus beheld He saw so much—the past history, opportunities, glories, and shames of that city, as well as its then present passing day.

AN IGNORANT PEOPLE. "If thou hadst known, even thou, at least in this thy day." The advent of the Messiah amongst them made their time a day of great opportunity, but they knew it not, so blind the minds of men then and now (2 Cor. 4. 4; Isa. 6. 10).

PEACE, AND ITS TERMS. There can be no peace where faith in Christ is not (Rom. 5. 1); there can be no peace without righteousness (Isa. 57. 21); there is peace through the Blood (Col. 1. 20); there is a day in which these things can be known.

RETRIBUTION FORETOLD. The Lord plainly described that which has since come to pass, and with weeping eyes and suffering heart lamented the doom of the city which so blindly and wickedly thrust aside the only hand able to save it. So will it be with those who to-day refuse to own allegiance to King Jesus; they will die in their sins (John 8. 24).

NOTES AND SUGGESTIONS.

AT THE SEASIDE.—Special efforts were made to reach the many visitors at the coast places during July. On Fair Saturday, July 18, open-air services were held at AYR, SALTCOATS, and other coast places... G. G. Priestly of Liverpool is again at work amongst the many visitors to Blackpool...Christians visiting Isle of Man, and seeking opportunities of fellowship and service, should communicate with Mr. Foster, 7 Westley Terrace, Rosemount, DOUGLAS.

UNDER CANVAS.—Children are turning out well to the young folk's services, conducted by John Ferguson, in Pioneer Tent pitched at DALMUIR...T. M. Sinclair is having large companies of young folk at HURLFORD to hear the Word; some have professed...A profitable Conference was held in the Wigtownshire Tent, DOULOCH, on June 17. John Gray, Charles Innes, and J. M. Hamilton ministered. Meetings have been fruitful in blessing amongst young and old...A. Payne, Cardiff, has had tent meetings at NEWARK, Notts...Geo. White at ELENDON, Herts...Jas. Lees and A. M'Kinnon have been preaching nightly at WILLINGDON; some fruit...T. Baird hopes to work tent in MALVERN during August...Alex. Marshall will be at BRADFORD same month.

IN THE COUNTRY.—Mr. Walter E. Willy has been re-visiting several places in the eastern counties, has been some time in NORWICH, had good audiences amongst the young, and was also at Cambridge Hall, Kilburn, LONDON...James Forbes is having meetings for young people in the open air in and around ALLOA...Geo. H. Cook has had good children's meetings at DIDCOT, Long Wittenham and Appleford...Malcolm M'Kinnon is preaching to the fishermen at Lerwick...W. S. King is visiting in the Highlands.

IN OTHER LANDS.—Wm. Slomans, BAHAMAS, is much encouraged by the hearing given by old and young to the gospel message in the open air...The NEW ZEALAND Gospel carriages are now laid up for the season. Not a few have been saved through the Word spoken and circulated from the carriages...Amid much opposition J. Harris continues at RONDA, Southern Spain, sowing the seed amongst old and young. Occasional tokens of blessing...C. A. Swan is having encouragement amongst the children in LISBON. The meeting begun some time ago is growing steadily. Four young men recently saved gave their testimony in public...A. Abrahamson is now at work amongst his countrymen at NORRKOPING, Sweden...The news that two school girls have been carried off from the Boarding School at KODAIKANAL, India, and married to heathen men, gives us some idea of the trials and difficulties of work amongst the young in India...A little girl at KAZOMBO, Africa, recently stood up in the meeting and said, "Truly, friends, my sins were many. I could not possibly count them. Perhaps God could count them and did, but now they are all gone, for the blood has cleansed them."

AN EXPERIENCED WORKER tells of much help obtained from "Eyegate to Heartgate," and "Bright Beams from the Blackboard," in service amongst the young. He uses the lessons from these volumes at the open-air services, and at the close gives each child a copy of "Bethany Picture Leaves," thus enforcing the message given. We will post any worker the two books, and 100 "Bethany Picture Leaves," assorted, for 3/6. post free.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



GEORGE R. MASSON, OF ABERDEEN.

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GEORGE R. MASSON, OF ABERDEEN.

AS in early days so in "these last days," when sturdy men of God are most needed, it seems the will of the unerring Ruler of all to withdraw the needed man from the needy work. The last ten years have been remarkable for the number of prominent leaders in Christian work who have been called to higher service, leaving apparently few well-fitted to take up the "mantles" dropped. Such seems specially the case with believers who have sought in recent years to own no Name save "Jesus only."

Having chronicled already, this year, the falling asleep of beloved John Rymer, William Inglis, Thomas M'Laren, and Robert Hatcher, we are now called upon to record the departure of a sturdy herald of the cross, in the person of the veteran evangelist, GEORGE R. MASSON, of Footdee, Aberdeen.

Born in the Granite City seventy years ago, his Scotch grit was early tested by the loss of his father, who, with several other fishermen, was drowned at sea during a terrific gale. Young Masson had to set to and help in providing sustenance for the family by working in a local ropework at Footdee. Whilst still very young he was a "man before the mast" on the then prosperous Greenland Whalers, which produced a stamp of sailor unequalled for spirit and courage.

The old saying—"Like father, like son"—was to be exemplified about this time, for DONALD ROSS, a robust Scottish preacher of sin and salvation visited Footdee in 1861, and was blessed to the conversion of quite a number, including G. R. Masson, then a young man of 22, who was to be a worthy spiritual son of the veteran pioneer.

Donald Ross was at that time Superintendent of the "North-East Coast Mission," in which work Masson rendered valuable help, so that when Mr. Ross formed the more free, though short-lived Northern Evangelistic Society, one of the first to be selected for "roughing it" in needy and out-lying districts, including the far North of Scotland, as well as North of England, was the Footdee fisherman.

Unexpected results followed. The warmhearted enthusiasts were the means, in God's hands, of leading many formalists, and those whom Duncan Mathieson aptly described as "lost in the Kirk," to conviction of sin and conversion to God. The questions of the sin of sectarianism, the baptism of believers, the owning of other names than the alone Worthy Name, the formulating of confessions and creeds instead of "holding fast the faithful Word," the weekly breaking of

George R. Masson, of Aberdeen.

bread, the priesthood of every believer, the blessed hope, and similar recovered truths, found warm advocates in Ross, Masson, and kindred spirits, and soon little companies of the Lord's people, meeting simply in the Lord's name, were found in many of the leading towns, larger villages, as well as in country districts—the greater part of which continue unto this day.

For a number of years Mr. Masson followed his calling of a fisher of fish during the season, and spent the remainder of the year as a "fisher of men"; his travels, as the Lord's freeman, taking him over Britain from the stormy Isles of Orkney and Shetland (which he o'ten visited, and where he was much blessed) to the Isle of Wight, and extending to Ireland and Canada. Nor did he forget his native place—preaching in tent, hall, and open air, witnessing the wonderful power of God in 1879, 1892, and the spring of 1908.

Tyneside was one of his favourite spheres of service, and many spiritual children mourn his loss there. We well remember the first address we heard him give, thirty-four years ago—the rugged, racy, redemption message, delivered in a farmer's barn by Masson, being so utterly unlike the polished ritualistic sermons to which we had been accustomed. Truly those were days "of unleavened bread" and Holy Ghost power. This turned out to be the sphere of his last preaching tour—a tour which lasted three months, and was marked by considerable interest and blessing. After he returned home he was laid aside with what proved to be a fatal malady, and on Monday night, August 3rd, 1908, after a three weeks' illness, he was ushered into the presence of the Lord and eternal day, for "there is no night there."

Amongst the many who "sorrow, yet not without hope," the loss of our brother, are an aged widow, his helpmeet for half a century; eight sons and daughters, and about fifty grand-children.

The local newspaper aptly describes the departed warrior when it says: "Honest, straightforward, and essentially practical, he was a hater of sham and sentimentalism in religious life." Such a life, though in a lesser degree, re-echoes the exhortation of the "Chief Apostle": "Therefore my beloved brethren be ye stedfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15. 58). HYP.

TRUST him *little* who praises all, and him *less* who censures all, and him *least* who is indifferent to all.

“THE CALL HAS COME!”

In Memory of GEORGE R. MASSON, of Footdee, Aberdeen, who fell asleep
3rd August, 1908.

“The righteous shall be in everlasting remembrance” (Psalm 112. 6).

THE call has come! Welcome thou art to rest with Jesus,
For He died for thee;
He bore our sins that to Himself He might receive us,
And His glory see.

The call has come! Well indeed He knew thy need of rest,
For He knoweth all;
He took thee home, where none by suffering are opprest—
Where no shadows fall.

The call has come! Freed art thou from all earth's toil and care—
Service days are o'er,
And now with Him, purchase of redemption, thou shalt share
Joys e'en evermore.

The call has come! Another earthly tie is broken—
Earthly, yet divine;
Thus by grace united, “sweet comfort,” 'tis the token
That we'll meet again.

The call has come! Yet we know above we'll meet again,
There with Jesus dwell,
There enjoy for ever, free from sorrow, tears, and pain,
Bliss no tongue can tell.

The call has come! Thy voice on earth we may not longer hear,
But thy life speaks yet;
E'en now the word divine falls with pathos on our ear,
“Whose faith imitate” (Heb. 13. 7, R.V.).

Wallsend-on-Tyne.

J. BRYDEN.

BIBLICAL NOTES AND QUERIES.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S. (Edin.).

QUESTION XLII.—*What is the meaning of* That was the true Light, which lighteth every man that cometh into the world (John 1. 9)?

CONSIDER (1) What is the meaning of “lighteth every man”? And (2) To what does the phrase “that cometh into the world” apply?

(1) There are two ideas contained in the Greek word translated here “lighteth”; (a) The objective, very well conveyed by the word “lighteth”; and (b) the subjective, better represented by the word “illuminateth.” 1 Corinthians 4. 5, “The

Biblical Notes and Queries.

Lord . . . who will bring to light the hidden things of darkness," is an illustration of (*a*); whilst Hebrews 6. 4, "who were once enlightened," is an illustration of (*b*). It may be said that the sun lighteth every man but it illuminates only the seeing, the blind remain in darkness. Now the plain teaching of Scripture is that all men are by nature spiritually blind, children of darkness. So Christ's mission is said (Luke 1. 79) to be "to give light to them that sit in darkness"; to the Ephesian believers Paul wrote (Eph. 5. 8), "Ye were sometimes darkness": and Peter declares (1 Peter 2. 9), "Ye should show forth the praises of Him who hath called you out of darkness." Hence the sense here must be, not that Christ as the true Light lights every man, but that every man who is illuminated can only be illuminated by that Light which is Christ and in that illumination John had no part. In other words, none of the *Illuminati*, illuminated ones, could say, "I got my light from John," for every man that is enlightened received his enlightenment from "the true Light," that solitary sun Christ, "the sun of righteousness." But did not Christ Himself say of John, "He was a burning and a shining light: and ye were willing for a season to rejoice in his light"?

Yes, but the word He there uses is not "light" but "lamp." I have passed along the dark streets of a great city in that darkest hour that precedes the dawn, and have seen in a window the watcher's lamp burning and shining; but as I retraced my steps along the road irradiated by the level beams of the rising sun I saw the lamp extinguished. Until the day dawned and the darkness fled away one rejoiced in the light of a bright and shining lamp; but what lamp, what star, compares with that glorious luminary the Sun! So John is making it clear that the Light of which he writes is the true and only source of illumination, not by saying that it shines upon all mankind, but by declaring that where a dark soul is illuminated, wherever through the wide world that may be, it is because the true Light has shined into that dark heart.

(2) "Coming into the cosmos," as the original hath it, may apply to (*a*) every man; but that would assert what Scripture denies, that all mankind is enlightened by Christ, that is to say, universally saved. (*b*) To the verb "was," meaning that He who is that true light was coming into the world as its Light, and referring to His incarnation. This is grammatically possible but not probable. (*c*) To the Light itself; so the R.V. "There was the true Light, even the Light which lighteth every

man, coming into the world." (Note the commas). "The Coming One," is one of John's favourite names for Him. At length He came. Yet is He still "the Coming One." So "knowing the time, that now it is high time to awake out of sleep: for now is our salvation" (of body, soul and spirit) "nearer than when we believed. The night is far spent, the day is at hand" (Rom. 13. 11, 12).

TAULER AND THE BEGGAR.

By R. M'MURDO, Birkenhead.

TAULER, a famous preacher of the middle ages, at Strasburg felt deeply the need of some Priscilla or Aquila who would instruct him in the way of the Lord more perfectly. For this he prayed for two years. At the end of that time he was directed to repair to a certain church porch, where he would meet with someone who would grant his request. He went, but only found an old beggar. Tauler concluded that his instructor had not come and waited long, but at last he spoke to the beggar, and said: "God give thee a good day, my friend." "I never had a bad day," said the beggar. Tauler was surprised, but, changing his salutation, said: "God give thee a happy life, friend." "I thank God," said the beggar, "I am never unhappy." "Never unhappy," said Tauler. "What do you mean?" "Well," replied the beggar, "when it is fine I thank God, when it rains I thank God. When I have plenty I thank God, and when I am hungry I thank God; and since God's will is my will, and whatever pleases Him pleases me, why should I say I am unhappy when I am not?" "But," said Tauler, "what if it were God's will to cast you into hell, how then?" Thereat the beggar paused a moment, and lifting up his eyes to Tauler he replied, "And if He did, I should have two arms to embrace Him—the arm of faith wherewith I lean upon His holy humanity, and the arm of love wherewith I am united to His ineffable Deity, and, being One with Him, He would descend thither with me, and I would sooner be in hell with Him than be in heaven without Him." Tauler was astonished at the beggar's reply, and said, "Who are you?" "A king," replied the beggar. "But where is your kingdom?" said Tauler. "Within me," replied the beggar. "The kingdom of God is within you; and when did you find that out?" Mark well the beggar's reply: "When I left all the creatures and looked to God alone."

TALES WORTH TELLING.

The Missing Son Caught.—Queen Alexandra visited the Franco-British Exhibition in London in 1908, and was snapped whilst taking a ride on the Scenic Railway. The photo was reproduced in the illustrated papers, and observed by an Ohio flour merchant. Judge of his surprise, on looking closely at the picture, to observe on a seat behind the Queen his lost son, whom he had turned out of doors for marrying against his wish, but whom he had long searched for in vain. A little picture of the father of old who said concerning his wandering boy, “He was *lost*, and is *found*” (Luke 15. 24). A hint also of how difficult it is to hide from God.

The Hope of Rome.—An old Roman, who was deeply concerned in the welfare of his native city, dreamed that he saw a great army of Roman citizens marching past. In front were many old men carrying a banner inscribed, “We *have been* brave.” “Yes,” he replied, “but they are old and grey now, and Rome cannot rely on them for her future.” Then came a younger body of men, with a banner, “We *are* brave.” Again he replied, “They will soon be old, and Rome cannot rely on them for her future.” At last there came a great crowd of boys crying out, “We *will be* brave.” Then the old man’s heart was glad. He felt satisfied that the future welfare of Rome was secured. The hope of Rome lay in youth. Humanly speaking, the hope of the Church to-day is in the rising generation of Christians (2 Tim. 1. 3).

The Queen who Kissed the Soldier.—After the Crimean War there was a great celebration in London, when Queen Victoria, with the Prince Consort by her side, gave out medals to the heroes. Some of the soldiers appeared with empty sleeves, some on crutches, some with bandaged foreheads; but there was the same sweet, royal smile, and the same reward for all. At last there was carried on a litter to the Queen a poor battered and bruised warrior. Both his arms and both his legs were gone. He was only a common soldier, but in the service of his country he had done his best. At the sight of him the Queen, with tears streaming down her cheeks, went to the litter, pinned a badge upon the poor fellow’s breast, kissed his brow, and said: “Well done, good and faithful servant!” If such a message cheered the heart of the soldier on that day, what will it be on the Crowning Day to hear the King of kings and Lord of lords say, “Well done, good and faithful servant, enter thou into the joy of the Lord” (Luke 19. 17). May this be *my* happy portion. HYP.

GODLINESS

IS more the attitude of the heart than the actions of the life. It is determined by the relationship of the individual rather than by the manner of his behaviour. You could never expect a man of loose walk and talk to be godly, but godliness is not infrequently absent where there is outward correctness of life and behaviour (2 Timothy 3. 5).

Its Nature. Paul in the epistle which almost exclusively deals with godly living, describes his charge to Timothy as "love out of a pure heart, and a good conscience, and faith unfeigned" (1 Tim. 1. 5). What law and terrors utterly failed to do, love which worketh by faith can do. Love to God, the result of union with Him. A good conscience in our actions before Him and toward our fellows, and faith laying hold upon Him for present grace and sustenance.

The Power for godly living is entirely outside of ourselves. It is the power of a once humbled but now exalted Saviour (1 Tim. 3. 16). In the Person of Christ God has been manifest in the flesh. To-day the Man Christ Jesus is seated on the throne of majesty. Every believer is united to Him there, and through the Holy Spirit He also indwells every believer. "Christ liveth in me" is the source of all godly living, and the power of it lies in allowing that Spirit by the Word to conform our actions, thoughts, and ways into conformity with Christ.

The Exercise. Not every believer is living daily in the enjoyment of salvation. The enticements and pleasures of the world, the seducing doctrines of Satan, our own apathy and indifference combine to cause the Christian to settle down content with himself. This demands constant exercise toward godliness. As the exercise of the body has health for its object, godliness is put before the Christian as the end of all his exercise. Self-denial, humiliation, patience, prayer, and the application of the Word are all entailed in this exercise.

The Profit. Godliness promises more to those who seek it than all else the world offers (1 Tim. 4. 8). It has the promise of the life that now is. "The Lord has set apart him that is godly for Himself," and the recompense of His presence is our comfort and satisfaction for the present, while the prospect of the future is full of life and joy. Contrasted with the riches of the world, "godliness with contentment is great gain." The power in us, and the prospect before us, should be enough to cause each to turn aside from everything which would hinder, and learning from Christ, "follow after godliness" (1 Tim. 6. 11).

J. H.

3 "MUSTS" OF JOHN 3.

NO. I.—THE SINNER'S "MUST." Black Background=Sin.



MUST is a very emphatic word, much more so than may, or might, or ought. As the Dictionary says, it "expresses *obligation* or *necessity*," and therefore leaves no room for doubt. The Bible has a great many "MUSTS," such as "We *must* be saved" (Acts 4. 12), "He that cometh to

God *must* believe" (Heb. 11. 6), "We *must* all appear before the Judgment Seat of God" (2 Cor. 5. 10, R.V.). But none of them are more important than the three remarkable "musts" found in the third of John. Here is a sketch for

NO. I. THE SINNER'S "MUST" (verses 3, 7). Let us take it simply, word by word. **YE** or YOU. Who was the speaker?—Jesus. Who was the hearer?—Nicodemus. What sort of man was he?—"A ruler of Jews" (verse 1), a religious, devout, well-meaning man. Hence it follows that if Jesus said to a religious man, "*You must be born again*," all men need the same thing. This is confirmed by verse 5, where "Jesus answered . . . Except a MAN [any man, good or bad] be born again, he cannot see the kingdom of God"—**MUST**. It is absolutely necessary; it is an except without an exception. It sets aside all men's views and opinions. It must be! **BE** implies present tense. Not was, or will be, but now. My name is in the family Bible as having been born, but is it in the Book of Life as having been born again? **BORN AGAIN**—What is that? Not simply reformed, professed, being good, or desiring to be a Christian, but "born from above" (margin), "born of God" (1 John 5. 1). Let us put it in other Bible ways: "*Come unto Me, all ye that labour*" (Matt. 11. 28). "*To as many as received Him*" (John 1. 12). "*Believe on the Lord Jesus Christ*" (Acts 16. 31). How can I know? Here is a simple test. How many birthdays have you during this year? **ONLY ONE**. Then you have only been "born of the flesh," and will "die in your sins." How many have you? **TWO**. Then, having been "born of the Spirit," or born from above, you are bound to land up above. How many have you? **HYP**.

NOTHING AND ITS VALUE.

"I nothing" (2 Cor. 12. 11), "but God" (1 Cor. 3. 7).

Numerically a cypher has no value of itself, but when placed after an integer it means *something*.

NO value have cyphers when standing alone,
Expressive of emptiness, helpless, undone,
Nor have they more value when placed before One,
Since His is the power of which they have none.
But if in due order reversal is shown,
Place self in its nothingness after the One ;
How great then the value of cyphers we own
When linked on, and always by faith to God's Son.
As multiplied cyphers when placed after one,
Soon mount up to something—a millionaire's sum ;
The more I am nothing, and Christ all in all,
His riches unsearchable to me shall fall.

London.

A. S. LAMB.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **PERSEVERANCE** (Notes in last number).

Sept. 6	The Motive, - -	Read Phil. 3. 1-21. -	Memorize Phil. 1. 21.
" 13	The Example, - -	" Heb. 5. 1-14. -	" 1 Peter 2. 21.
" 20	The Exercise, - -	" 2 Peter 1. 12. -	" 2 Peter 1. 5.
" 27	The Progress, - -	" 1 Cor. 9. 15-27. -	" 1 Tim. 1. 19.

CHOICE PORTION.—"Oh, be not weary! Think of the joy of harvest; think of the day when you shall rest from your labours, and these works shall follow you."—**Dr. JAMES HAMILTON.**

Subject: **GODLINESS** (Notes on page 140).

October 4	The Nature, - -	Read 1 Tim. 1. 1-20. -	Memorize Psalm 4. 3.
" 11	The Power, - -	" 2 Peter 1. 1-14. -	" 1 Sam 2. 9.
" 18	The Exercise, - -	" 1 Tim. 4. 1-16. -	" Heb. 12. 28.
" 26	The Profit, - -	" 1 Tim. 6. 1-18. -	" 1 Tim. 4. 8.

CHOICE PORTION.—"Practical holiness, though not the basis of our salvation, is intimately connected with our enjoyment thereof. If we are saved by grace we are saved to holiness."—**W. SN.**

EYEGATE LESSON for infant classes and "open Sunday" in school. **THREE "MUSTS"** OF JOHN 3, as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus *for the regular Lessons*. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c., 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

Subjects for Sunday.

4th October.

Read Exodus 3. 1-14.

Learn Acts 7. 34-

MOSES CALLED TO DELIVER ISRAEL.

Seeing a great sight—Hearing a great voice—Learning a sweet fact—Receiving an important commission—a successful issue assured.

A GAIN forty years pass over the head of Moses, now in a quiet pastoral work and scene—much of Egypt to unlearn, much of God to learn, it was in such a place and at such work that Moses found schooling and maturing. The time was now come before predicted (Gen. 15. 13), and a man was now ready for the work to be done; the manner of his call is our theme now.

A GREAT SIGHT SEEN. A bush burning, but not consumed. This not according to nature; the bush should have been destroyed, but it was not. Said to symbolise the persecuted Israelites not destroyed by the hot flame of persecution (Exod. 1. 12; see also Dan. 3. 27). It might further suggest the incarnation and the sufferings of Christ, who passed through fire of judgment, yet was not consumed thereby, but lives to-day.

A GREAT SOUND HEARD. The voice of God—not audible for nearly 400 years—a similar interval between Malachi and Christ—breaks the silence, revealing Himself as the Covenant-keeping One. “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,” the One whom the mother of Moses spoke to, of whom Moses often thought, in whom Moses trusted, to whom Moses prayed, for whom Moses suffered, was now manifesting Himself to the exile. It is a happy day for the soul when the voice of God reaches the hearing ear (Isa. 55. 3). Note the reverence enjoined: “Shoe off,” and “face hid.” Orientals remove their shoes on entering a place of worship, or when approaching an important personage.

A GREAT SYMPATHY DECLARED. “I know their sorrows”—comforting words to all oppressed, burdened souls. The great heart of God feels for man’s sorrows. Neither ignorant of nor indifferent to our affliction is our gracious Lord. While here on earth His heart yearned over the multitudes who were as sheep without a shepherd (Mark 6. 34); and now in Heaven is the same Jesus “who can have compassion” (Heb. 5. 2)

A GREAT SALVATION DESCRIBED. “I am come down to deliver . . . and to bring them up.” All the plan of salvation is indicated here; the Lord Himself, not by deputy or messenger, however powerful or exalted. “Once in the end of the age He appeared to put away sin,” and again He will appear “unto salvation” (Heb. 9. 26-28) “the Lord Himself” (1 Thess. 4. 16). Then “to bring them up,” in their case out of the house of bondage and into the land of promise, in the Gospel sense up out of the pit of sin, and out of the world of woe into His own place in the Father’s house (John 14. 3).

A GREAT SERVICE GIVEN. “I will send thee . . . thou mayest bring forth,” as if the work was Moses’ work, and the ability his too. Moses naturally looks at the task and at himself, and says, “Who am I? Can an exile man go against a kingdom and free a nation?” Answer—“Certainly, I will be with thee”—is complete. God and Moses can do anything. See Matt. 28. 18-20; Phil. 4. 13; and John 15. 5.

A GREAT SUCCESS ASSURED. “Ye shall serve God upon this mountain.” That is, all that lies between is already overcome in God’s purpose, and He sees these bondsmen of Egypt in the wilderness, with Himself, gathered round that same Horeb (Sinai). When God says “shall” there is no “may be” or “perhaps” allowable. “Shall not come into condemnation” (John 5. 24), and “shall never perish” (John 10. 28) are sufficient guarantee for faith to expect successful issue from all life’s trials and temptations.

Subjects for Sunday.

11th October.

Read Exodus 4. 1-17.

Learn 2 Cor. 5. 20.

MOSES FITTED TO SERVE.

The servant in school—The message—A new relationship—The signs of authority—The rod-serpent—Fear dispelled—Power obtained—The leprous hand—Defiled and cleansed—The water made blood : a picture of judgment—The contrasted servants, Moses and Jesus.

WE have been considering the Deliverer, Moses, as he stood on Horeb learning God's purposes of grace towards His enslaved, suffering people. We now see Moses counting the cost, and very properly discounting his own ability; at the same time we shall observe that God is educating His servant as to the Divine power that was to be the resource in that service.

A PROMISED PRESENCE. In verse 12 of chapter 3 God pledged Himself, saying, "Certainly I will be with thee. In the greater work of freeing the souls of men, Jesus said, "Lo, I am with thee." God promised His presence in all the ups and downs of the wilderness journey and kept His promise (Matt. 28. 20). This was encouragement and power No. 1. Then Moses gets the Name that describes the Person, the Eternal I AM. There is power in the Name (Luke 10. 17; Acts 3, 16; Phil. 2. 10, &c.).

A PERMANENT RELATIONSHIP. God's relationship to the people is to be declared—"The Lord God of your fathers"—and His promises and purposes made known, answering to the declaration of the *word* in New Testament times—the relationship now, not the God of our fathers, but the God and Father of the Lord Jesus Christ (Eph. 1. 3; Col. 1. 3; 1 Pet. 1. 3, &c), and all His promises "yea and amen" in Christ (2 Cor. 1. 20).

AN UNBELIEVING BACKWARDNESS. Moses, doubtless remembering when in the energy of the flesh he attempted a premature deliverance, his brethren refused to believe in him (Ex. 2. 14), is slow to venture on God's word, and says, "They will not hearken (chap. 4. 1) unto my voice," so he gets an object-lesson or two in the power that was at his back.

A WONDERFUL ASSURANCE. A lifeless, dry stick becomes a living, terror-inspiring serpent. Moses flees from it. What can take the harm out of it? God's word. What can take the terror out of Moses? God's word. Who can make that a blessing? Only God. When, in obedience to the word, Moses takes the serpent in his hand, it is again a rod. Such is God's power. (See Mark 16. 17, &c.) Is a bosom a nest of leprosy? Does the heart (natural) contaminate all that comes into contact with it? Is not the hand a sample of what the heart contains? (Matt. 15. 19; Jer. 17, 9). Who can change that and make it a well of living waters? (John 4. 14; 7. 38). Only God can cleanse the leper's spots, only God create a clean heart (Psa. 51. 10). "Water of the river . . . blood on the dry land." Last sign this. If they will not hearken to the word, nor believe the sign, this last portent give them. We think of it as a solemn judgment warning (see Ex. 7. 20; Isa. 15. 9; Rev. 8. 8; 11. 6, and many other places). Instead of life, death; instead of blessing, curse—fruits of unbelief, the damning sin.

AN UNREASONABLE EXCUSE. Yet Moses shrinks, saying, "I am not eloquent." No one ever said he was, nor ever asked him to be. It is the word, not the eloquence (1 Cor. 2. 5). Moses said in effect: "Excuse me, I don't want to go," and God, though angry at the self-will, brought in Aaron to share the work and the honour. Compare with our Lord Jesus, the willing One, who, in view of the saving of His people, "delighted to do the will of God" (Psa. 40. 7, 8; Jno. 4. 34; Phil. 2. 6, 7, 8).

Subjects for Sunday.

18th October.

Read Exodus 5. 1-9, 19-23.

Learn Heb. 3. 7, 8.

GOD'S DEMAND AND PHARAOH'S REPLY.

The divine power—Bold for God—God unknown—Three days' journey—Works *versus* words—All things working good.

IT may be well to read the last verses (29-31) of preceding chapter for connection. Aaron spoke *all the words* which the Lord had spoken, and did the signs, and the people *believed* and worshipped. The order is divine—hearing, believing, worshipping. God makes the people believers, and undertakes their cause. God has planned before they believed, but it is His way to work *in* as well as *for* His people. Faith has ever been the mark of His own (John 8. 47; 10. 26).

A COURAGEOUS ACT. Pharaoh was an autocrat, and was also worshipped as a god. It was a bold action therefore on the part of Moses and Aaron to go in and tell this man the message of the God of Israel. Like their parents, however, who “were not afraid of the king's commandment,” these two frail men having the God of their message at their back, courageously made their great demand. God's messengers have the promise of the same Presence to-day. “Go ye...lo, I am with you alway” (Matt. 28. 19; 2 Tim. 4. 17; Heb. 13. 5, 6, &c.).

AN UNKNOWN GOD. “Who is the Lord?” The Egyptians were adepts in mathematics, astronomy, and chemistry; they *knew* a great deal, but their king *knew* nothing of the God of glory. There are many, alas! like Pharaoh, to-day. “The world by wisdom knew not God” (1 Cor. 1. 21). “If they had known they would not have crucified the Lord of glory” (1 Cor. 2. 8). Ignorance of God's power, God's righteousness, God's love, God's Son, is the parent of all sin, disobedience, and death (2 Thess. 1. 8). There are some to-day who do not *know* much of this world's wisdom, but who can say like the blind man, “One thing I *know*, that, whereas I was blind, now I see” (John 9. 25). This is knowledge worth having.

THE SUFFICIENT WORD. God's servants did not argue—merely repeated their messages in another form. “The Hebrews' God” is our warrant; “let us go.”

A GREAT DISTANCE. A three days' journey would take them clear of Egypt for ever. Death, burial, resurrection, the threefold truth of the Gospel (1 Cor. 15. 3, 4). The third day, the resurrection day, tells of the distance God puts between His people and the world (Col. 2. 12).

A DECIDED REFUSAL. “Wherefore do ye...free the people?” The reply of Pharaoh was characteristic. God or no God, *my work* must go on. This is the true voice of the world; God's claims must stand aside so that their aims may be accomplished. “I have bought oxen”; “I have bought ground,” &c. (Luke 14. 18). “Some more convenient season” (Acts 24. 25).

ACTIVE OPPOSITION. “More work,”...“let them not regard vain words.” When God engages to liberate a soul, the enemy invariably sets that soul a-working. “More works”—words are vain, he says—while God says, “Dead works” (Heb. 9. 14); “living words” (1 Peter 1. 23). “Not of works” (Eph. 2. 9), but “words whereby ye shall be saved” (Acts 11. 14).

TROUBLE BEFORE TRIUMPH. Pharaoh and his taskmasters tried to drown the cry for liberty—to crush the soul of the people by hard bondage—but God for them was more than all against them. It seemed all wrong—worse than ever; but God makes no mistakes—“all things work together” (Rom. 8. 28); “affliction worketh” (2 Cor. 4. 17); and after a little suffering, then glory (1 Peter 5. 1) for the believing people of God.

Subjects for Sunday.

25th October.

Read John 19. 13-30.

Learn Isaiah 53. 5.

JESUS THE DYING SAVIOUR.

The Guiltless in the place of guilt—On the way to Golgotha—Putting away reproach—Three momentous words—A King on a cross—Clothed in His robes—Constant love—Victory complete and final.

NO theme can be found so solemn and so sacred as the death by crucifixion of Jesus the Saviour. The character of the Person, the nature of the work, and the importance of the issues of that work demand the deepest reverence and truest heart response in writer or speaker—it is holy ground, to be approached with unshod foot (Exod. 3. 5).

THE JUDGMENT-SEAT. Poor vacillating Pilate was on the horns of a dilemma. Satisfied as to the innocence of Christ he wanted to release Him, whilst on the other hand he wished to please the people. Self interest turned the balance, however, and he delivered Jesus to be crucified (verse 16). On Gabbatha's judgment-seat stood He who shall yet judge the world (Acts 17. 31). On the spot where criminals of the deepest dye had stood is to be seen the pure and spotless One (1 Pet. 1. 19). Vile man on the judgment-seat, and the pure One unjustly accused and condemned.

THE SAD PROCESSION. Physically exhausted by the mysterious sorrow and blood-like sweat of Gethsemane, the excitement attending the arrest, the trials, and suffering pain from the cruel scourging Jesus, "bearing His Cross," was led away outside the city walls. Luke tells us of Simon the Cyrenian and a company of weeping women, and a great number of people all proceeding towards the place of execution—truly a sight to wonder at.

THE PLACE CALLED GOLGOTHA. "The place of a skull" (Matt. 27. 33; Mark 15. 22), supposed to be from the same root-word as Gilgal (Joshua 5. 9), the place where reproach was rolled away. There in His own person He bore all our reproach, shame, and sin.

"THE SORROWS OF THE TREE." "They crucified Him." We need not go into detail—the laying of the wood on the ground—the digging of the hole for the socket—the prostration of the Victim—the affixing by nails of the body—the uprearing of the cross—all come into view under the word crucifixion. Note the persons who did this and to whom they did it.

THE TITLE ABOVE THE CROSS. Now uplifted on the cross, as usual in such cases, the crime and the name of the victim is affixed. In this case it is "JESUS OF NAZARETH, KING OF THE JEWS"; true in every item. The Jews protested, but there it stands, and He shall yet reign (see Luke 19. 14; 1 Cor. 15. 24, 25; 1 Tim. 6. 15).

THE SOLDIERS BELOW THE CROSS. The raiment of Jesus was parted among the soldiers, and for His vesture "they cast lots"; so that some were clothed with that which had belonged to Jesus (Phil. 3. 9; Rom. 3. 22).

THE POST OF LOVE. There stood by the cross a woman whose heart was that day pierced (Luke 2. 35), His mother; and the dying Jesus committed her to the best disciple He had, and thus a new relationship was established between John and Mary.

THE VICTOR'S CRY. With a loud voice Jesus cried, "IT IS FINISHED." The terminus is reached, the last touch put on the work, no more is to be done—"once in the end of the age He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26); "there remaineth no more sacrifice for sin" (Heb. 10. 26); it is finished, grand and glorious truth. The work was all His, and He did it all, and there it stands giving blessed rest and peace to all believers.

NOTES AND SUGGESTIONS.

HOME-CALLS have been many of late, as note on page 134 indicates. We have ready photo and brief record of ALEXANDER SCOTT, the earnest Irish evangelist, which we hope to insert in next number, following closely with W. L. FAULKNER, of U.S.A., who pioneered in Garnganze, and has laboured in many parts since; M. and Mdme. GABRIEL, CONTRASSE, of Laos, whose tragic death has stirred many hearts; as well as the veterans JOSHUA POOLE, commonly known as "Fiddler Jos"; and IRA D. SANKBY, whose hymns are sung all over the world.

SEA-SIDE SERVICES are drawing to a close. Good numbers of young folks have attended the services at Blackpool, Clevedon, Ayr, Prestwick, Largs, Gourrock, and many other resorts.

TENT SERVICES will soon be closed for the summer. Young people have received a fair share of attention in same. At PAISLEY John McDonald was blessed to a number of young folks...At BRADFORD Wm. McFarlane has a large tent, and is having children's services on Monday, Wednesday, and Friday with some interest...John Ferguson at DALMUIR...James Hamilton in WIGTOWNSHIRE...James Stephen in NEW GALLOWAY, and many others have also made known the way of life to young folks.

AMONGST YOUNG FOLKS.—Thomas Baird gave an address to parents and young people on "Ten Pounds" in the Gospel Hall, ACOCKS GREEN, Warwickshire, on July 25...James Forbes has laboured for a number of weeks in TILLYCOUNTRY. A number of young hearts have been attracted to Christ; finding delighted audiences with "Beams from the Blackboard."...Young believers' Conference in Bewick Hall, GATESHEAD, Aug. 3. First of this kind. Subject, "Our responsibility for the spread of Gospel," was opened by A. Luke, followed by A. McKinnon, Dr. Bishop, T. D. Simpson, A. Logan, and J. McGregor. Profitable time.

IN FIELDS AFAR.—In the School in BRIDGEPORT, Conn., U.S.A., started six months ago, fruit has been found in two boys and one girl professing conversion, and continuing...A young woman was saved at a Conference held in MERIDIAN, U.S.A., July 3-5...J. H. L. Ewen, of ARGENTINA, writes of being greatly helped by a Spaniard converted in Brazil, eight years ago, simply by reading the Gospel by Matthew...C. A. Swan, of LISBON, Portugal, advises that they have had to discontinue the meetings for children. A rough lot of young people made such a terrible din in the street, kept ringing a bell and otherwise making a row, till the neighbours complained, and meetings had to be discontinued...John Harris, RONDA, S. Spain, is much encouraged with as many as 100 sometimes attending the Sunday School. Several are truly converted, though they have been much persecuted by their friends, but God will give the victory...H. Payne has an interesting class of young men in BARCELONA, Spain. A good many children of the Christians give good hope for conversions...W. C. Irvine, BELGAUM, India, is having some trouble in the Orphanage, though some of the boys give much joy by their consistent work...Matthew Brown had a good opportunity to make known the Gospel in a large school, with 600 students and 27 teachers, AMALAPURAM, India, though they did not listen with the greatest attention. Asked if the time was not up, but they said, "No, we want to hear more yet."...Mary Ridley has an average of 22 in her Chinese school at SIN-CHANG-HSIEN.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S. S. Teachers, 29th year. Edited by HY. PICKERING. Contains Photographs and Brief Records of well-known Christians. Papers for Edification, Original Outlines, Sunday-school Lesson Notes, Notes and Queries, Tales Worth Telling, and Gems of Bible Truth. Rate for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more 6d. each, post free to any part of the world. Annual Volumes for 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each post free.

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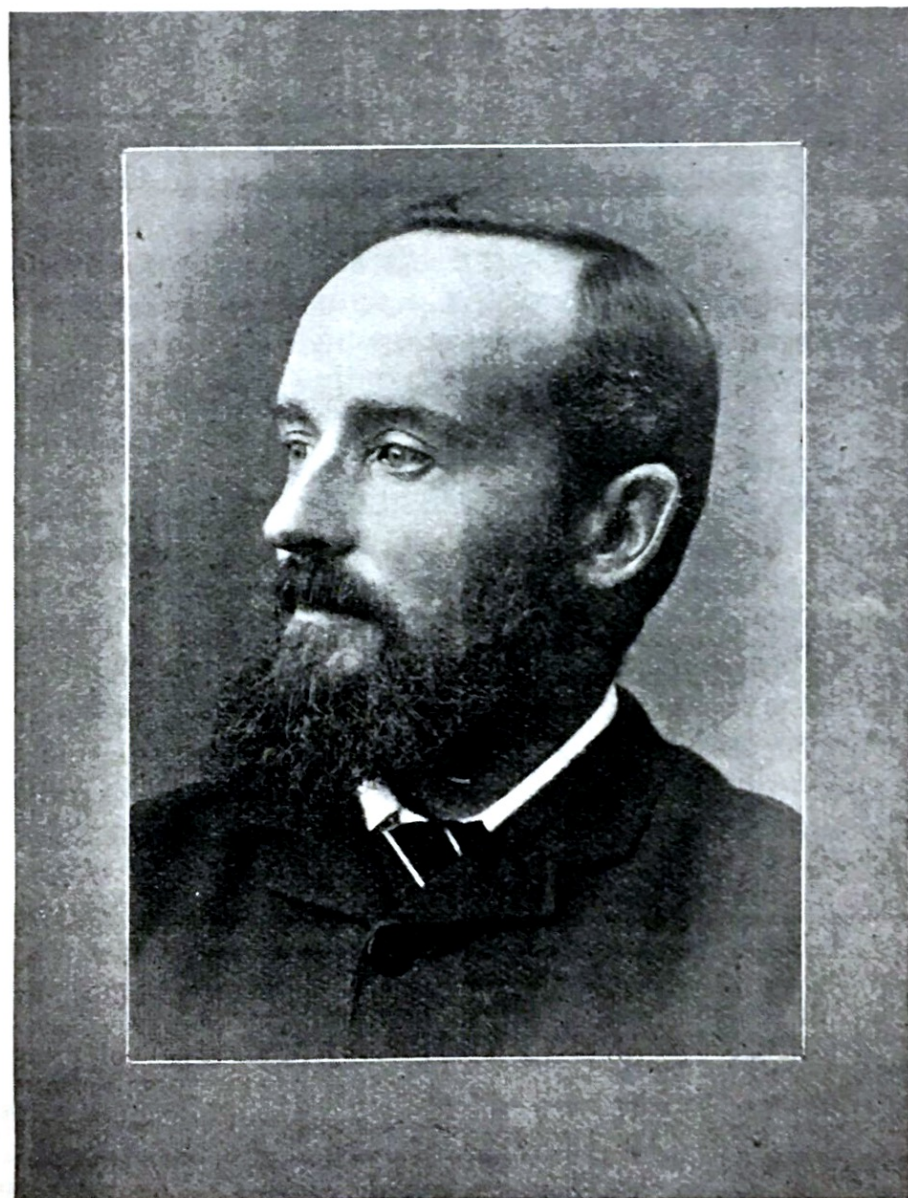
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



ALEXANDER SCOTT OF BELFAST.

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ALEXANDER SCOTT OF BELFAST.

WITH no little sorrow the news was received all over the North of Ireland of the demise of our beloved brother Scott, in the Private Hospital, Belfast, on 25th April, 1908.

ALEXANDER SCOTT was born in 1851 near to Crumlin, about twelve miles from the city of Belfast, and converted in the spring of 1874, during the deep awakening in England and Scotland, through Messrs. Moody and Sankey. Shortly after his conversion, Moody and Sankey came to Belfast, and this largely helped our brother in his start in Christian life and work for the Lord Jesus. At that time he was a member of the Presbyterian Church, but not long after this he associated himself with the Baptists, and was immersed as a believer in Christ. He spent his evenings in preaching the Gospel in the open air in the summer time, and in cottages in the winter. It was soon felt that he had a gift for preaching the Gospel, and a heart for the souls of the perishing, with the result that he was offered a Baptist Pastorate, which he declined.

Mixing with Christians and reading his Bible daily, he became a devout student of the Word, and having a fair knowledge of the Greek language, certain truths began to dawn upon his mind, and eventually changed the whole current of his life. Realising the truth of the priesthood of all believers and kindred principles, he was led to consider his ecclesiastical position, and test it by the Word of God. About eighteen months after his reception amongst the Baptists it was revealed to him that his place was outside all "isms," to gather to no Name but that of the Lord Jesus Christ.

In the spring of 1878 the earnest young Christian attended what is known in the North of Ireland as "the Easter Meetings" for believers. The ministry at these meetings settled the matter, and Mr. Scott decided to be out-and-out for the One who had called him out of darkness into light, and who now called upon him to "follow Him" in His blessed service. Shortly after, the place of business where he was employed as chemist was burned down. During the re-building of the premises he went out with other brethren to the country and preached the Gospel. The Lord blessed the Word in a signal manner, many were "born again," work was carried on all that summer, and a little meeting formed in a place where nothing of the kind had been before. Thus encouraged he went on preaching the Gospel with Mr. John Halyburton, and no two brethren had greater blessing in the North of Ireland for years than "Scott and Halyburton."

Alexander Scott of Belfast.

About 1892 Mr. Scott's throat gave him cause for alarm. So serious was the case that the doctor ordered him to another country where he could neither get preaching nor talking. He went over to France and stayed there for a considerable time. Being a good scholar, and having an aptitude for learning languages, he soon acquired a good pronunciation of the French language. To his last days he kept up a correspondence with French Christians, and read French periodicals most diligently.

After he came back from France, he found very little preaching affected his throat, so went to reside in Donegal with his wife, who was a native of that county. The strong mountain and sea air soon began to improve his health, and as he grew stronger in body his voice gradually came back to him, so that he was able to preach the Gospel by the sea-side; not a few were converted. A little church was formed, and met in his own house. A Roman Catholic woman who had been converted through his ministry, when she heard of his illness and the likelihood of his not getting better, gathered a few Christian women into her kitchen day after day and prayed for "Brother Scott." It was touching to hear that woman, with tears running down her cheeks, pleading with God that He would either raise our brother up again, or give him an "abundant entrance." The latter part of her prayer was answered in a signal manner. When the doctors gave him to understand that there was no hope of recovery, he was perfectly resigned and said, "It is all bright, bright—there is no darkness in the valley for me." About the last time he was able to speak to me I asked, "How is it with you now?" He replied, "Oh! the preciousness of the Blood of Christ." I whispered into his ear, "He'll stand by until the morning." The response came from him as he brightened up and smiled, "Yes, yes, He'll stand by." Taking my hand in his, he said so heartily, "Good-bye, I'll meet you in the morning."

Few men who have gone in and out amongst Christians had such a clear and happy record as brother Scott. We never knew or heard of him having a quarrel with his brethren, but we have heard of him helping to settle many, and nothing gave him more grief than to hear of trouble amongst Christians.

During his illness two of his daughters professed to be converted which was a great joy to him, and helped him to commit in simple faith his wife and family to the Lord. The message to his children was "Let your father's God be your God." A.H.

PROPHETIC OUTLINE FOR YOUNG CHRISTIANS.

THE subject of this simple Chart is taken from the words of the Lord Jesus in Matthew 7. 13, 14, "Wide is the gate, and *broad is the way*, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and *narrow is the way*, which leadeth unto life, and few there be that find it."

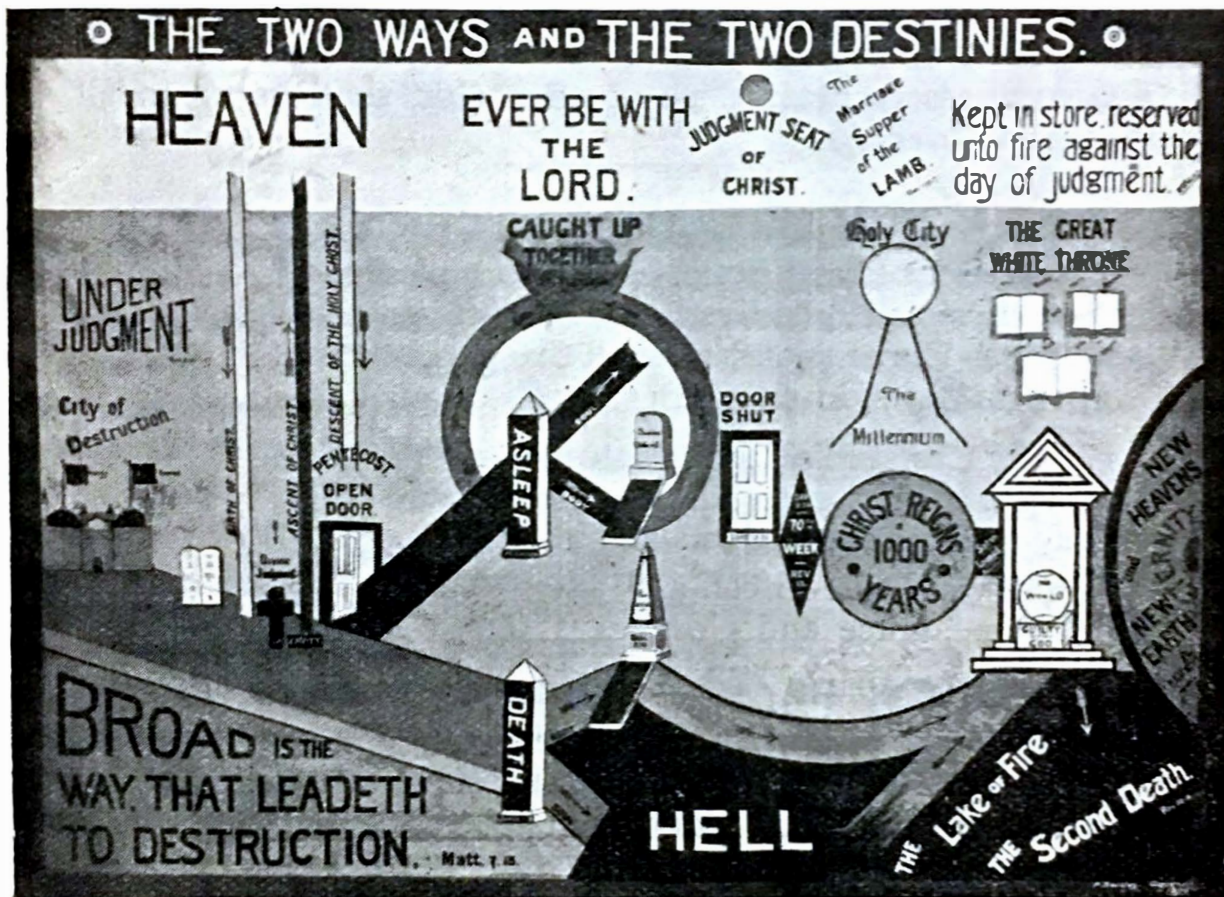
Paul, in writing to the Ephesians, says, "You hath He quickened, who were dead in trespasses and sins; . . . and were by nature the children of wrath, even as others" (Eph. 2. 1-3), indicated in the Chart by the *City of Destruction*, representing the world and its inhabitants ruined through the fall (Rom. 5. 12, 18; 3. 10-23). How then could man escape from being *under judgment*, and yet Justice be satisfied? There was but one way. The Lord of Glory coming down to Bethlehem's manger (Luke 2. 11-16), and "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of *the Cross*" (Phil. 2. 8). The justice of God being thus satisfied, in proof thereof He raised Him from the dead, and when He *ascended* up on high, the Comforter, which is the *Holy Ghost*, *descended* at *Pentecost*, and opened up to all mankind a new and living way back to God through the atoning work of Christ. He is now entreating the sinner to enter the *open door*, and pass out from the *broad way*, that leadeth to *death* and *hell*, into the *narrow way*, which leadeth to life eternal.

Every true believer can now say, "Death and judgment are behind me, grace and glory are before"; and the hope that God sets before every believer is "the coming again of our Lord Jesus Christ" to the air. But if we should fall *asleep*, "to be absent from the body is to be present with the Lord" in spirit (2 Cor. 5. 8). The body goes to the grave till Jesus comes, then "this corruptible shall put on incorruption," and "we who are alive and remain shall be *caught up together* with them in the clouds, to meet the Lord in the air, and so shall we *ever be with the Lord*" (1 Cor. 15. 51-58; 1 Thess. 4. 15-18). The Lord's coming may happen at any moment, then many shall strive to enter the open door, and shall not be able, for the Master of the house has risen up and hath *shut to the door* (Luke 13. 25, 26). Those who die on the broad way shall lie in their graves until after the *thousand years*. This concludes the present dispensation of the day of grace.

The *judgment-seat of Christ* takes place in heaven after the rapture of the Church. It is not a question of salvation because they are already saved, justified, and glorified, but of

Prophetic Outline for Young Christians.

reward for every deed done in the body, whether good or bad, from the moment He saved us until He comes to the air for us (2 Cor. 5. 10; 1 Cor. 3. 9-15). The *marriage supper of the Lamb* takes place after Jesus has rewarded His servants (Rev. 19. 5-9). During the period on earth, and on the *70th week*, there will be a time of great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. 24. 21). At this time the vials of God's wrath will be poured out in quick succession. Wars, famines, pestilence,



The *italics* in the article indicate the portions noted on the chart.

earthquakes in divers places, and persecutions to the Jews; but he that shall endure unto the end, the same shall be saved. This scripture refers to the faithful Jews during the seven years of tribulation, and not to the present church dispensation (Matt. 24. 6-13). Immediately after the tribulation the Son of Man is seen coming in the clouds of heaven with power and great glory bringing with Him, the Church, the Bride, the Lamb's wife, represented by the *Holy City*. He shall put under His feet all His enemies, and establish

Prophetic Outline for Young Christians.

His *millennial kingdom*, when He shall rule and reign as King over all the earth (Matt. 24. 29-31; Rev. 20. 4; Zech. 14. 9). At the end of this *1000 years Satan is loosed* again for a short season (Rev. 20. 2-10). Then we have the final ending for every Christ rejector—the judgment of the *great white throne*, when the *books* will be opened, and death and hell deliver up their dead, which were in them, to stand before God, and “death and hell were cast into the *lake of fire*.” This is the *second death* where the worm dieth not, and the fire is not quenched (Rev. 20. 11-15; Mark 9. 44). Then the heavens and earth which are now shall be burnt up. Nevertheless we look for *new heavens* and a *new earth*, wherein dwelleth righteousness (2 Peter 3. 1-13), when God shall be all in all throughout *eternity*.

P. B.

THE IMITATION OF CHRIST.

COME as Christ came, in lowly simple guise ;
Live as Christ lived, and men will thee despise ;
Speak as Christ spoke, so shall thy works remain ;
Love as Christ loved, and great will be thy gain.

Give as Christ gave, thou shalt increase thy store ;
Weep as Christ wept, till weeping days are o'er ;
Pray as Christ prayed, so shall the answer come ;
Walk as Christ walked, and thou shalt reach His home. T. B.

MORE PEARLS FROM OLD SEAS.

GREAT gift is *good* ; great grace is *better* ; great Godliness is *best*...Perfection is attained by attention to trifles...One ounce of mother is worth a pound of parson...Be not in willing league with any known sin...One pound of truth is worth a ton of error...If you and sin are friends ; God and you are enemies...Such as think believing easy, know not what believing means...The first step to heaven is to learn how much we deserve hell...Every Adam likes an Eve, and every Eve a serpent...My love to God is just as deep as it is to the brother I love *least*...Heaven's *best* entered earth that earth's *worst* might enter heaven...No man who sees himself to be a sinner at all will ever speak of himself as a small sinner...Narrow hearts and narrow ways go together...Love hallows every spot, however mean ; love beautifies every scene, however poor ; love magnifies every form, however lowly.

HANDFULS OF HELP.

The Mighty Deliverer.

1. Jehovah is His name, - - - - Exodus 6. 3
2. Their cry came up unto Him, - - Exodus 2. 23
3. He heard, - - - - Ex. 2. 24; 3. 7; 6. 5
4. He remembered, - - Ex. 2. 24; Gen. 15. 14; 46. 4
5. He looked, - - - - Ex. 2. 25; 3. 7
6. He had respect unto, - - - - Ex. 2. 25; 3. 16
7. He came down, - - - - Ex. 3. 8, 12
8. He delivered, - - - - Ex. 12. 51; 14. 26-30
9. Brought out, - - - - Ex. 12. 41; Deut. 4. 20
10. Brought in, - - - - Josh. 3. 17; Deut. 6. 23

“Thou, God, Seest Me.”

Gen. 16. 13; Jer. 32. 19.

1. The eyes of the Lord are upon the ways of man, - - - - Jer. 16. 17; Psa. 33. 13, 14
2. He pondereth all their goings, Prov. 5. 21; Job. 34. 21, 22
3. The eyes of the Lord are in every place, - Prov. 15. 3
 - (a) To Guide, - - - - Psa. 32. 8; 101. 6; Job. 36. 7
 - (b) Protect, - - - - 2 Chron. 16. 9
 - (c) Encourage, - - - - Judges 6. 19
 - (d) Pity, - - - - Isaiah 63. 5, 8
 - (e) Deliver, - - - - Psa. 102. 19; Deut. 26. 7-9
 - (f) Reprove, - - - - Luke 22. 61

Paul's Testimony to God's Faithfulness.

In 2 Corinthians 11. 25-33 Paul relates all that has befallen him for Christ's sake and the Gospel's, and testifies to God's faithfulness and sustaining grace. Of God's faithfulness and power to keep he further says:—

1. God is faithful; by whom ye were called, 1 Cor. 1. 9; 10. 13
2. The Lord is faithful; who shall stablish you and keep you, - - - - 2 Thess. 3. 3
3. He *abideth* faithful, - - - - 2 Tim. 2. 13
4. I am *persuaded* He is able to keep, - - - - 2 Tim. 1. 12

So greatly does he delight in dependence upon God that he still further adds:—

5. Most gladly . . . will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong, 2 Cor. 12. 9, 10

JUDGMENT.

THE overwhelming sense of the ultimate vindication of truth which has seized mankind is sufficient to convince that the deeds of the present await a day of judgment.

The Sphere. Judgment is, however, one of the fundamental truths of revelation (Heb. 6. 2). Its scope is universal. Beyond the appointment which removes man from this present sphere lies the judgment. "All that are in the graves shall hear His voice, and shall come forth" (John 5. 28, 29) either to the resurrection of life or of condemnation. "God shall bring every work into judgment, with every secret thought" (Eccles. 12. 14), and "He shall judge the quick and the dead."

The Judge is the man Christ Jesus (Acts 16. 31). This authority is given Him because "He is the Son of Man" (John 5. 22). To-day He is the dividing point between the favour and the wrath of God. In the hour of His rejection the judgment of this world passed. In Him sin has been condemned, and Satan overthrown, while the world, which rejected Him, has been given assurance of His glory in His resurrection.

The Degrees. Sin having been dealt with at the Cross, and the world having rejected the Lord Jesus, the question on that day is only degree. It needs no judgment day to find a verdict. "He that believeth not is condemned already." It is only the sentence which awaits that day, and shall be according to every man's work. The obedience or refusal of the revelation given will fix the measure of responsibility.

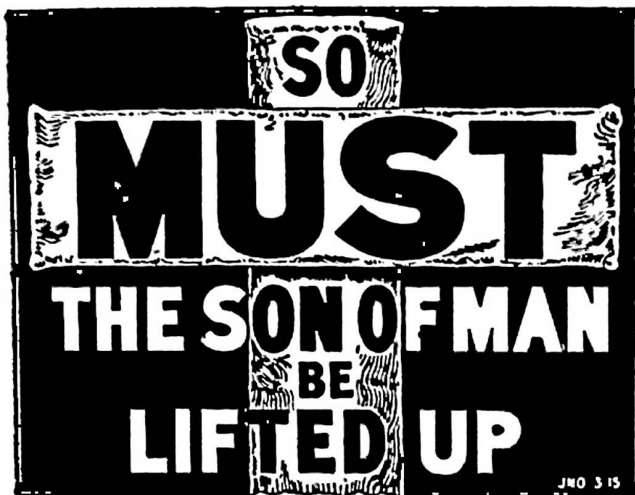
The Servants. To the believer the judgment in the sense of the assize is past. "No condemnation," and "shall not come into condemnation," is the present and the prospect of every child of God. As a servant, however, his stewardship shall be brought into review, and he shall be rewarded according as his works shall be. The character of the structure we are now raising will be tried, and all that is not in accordance with His mind and will will be burned up (1 Cor. 3. 13).

The World. The purposes of grace accomplished, the glory of the Lord shall be manifested. He shall judge the world in righteousness. In Matthew 25. 31 we find the living nations of earth gathered before Him and separated, the sheep from the goats. This is preparatory to the millennium, which will be followed by the final overthrow of Satan, and the judgment of the wicked (Rev. 20. 11, 15). Notice here, first, "It is the dead"; second, the deciding factor is the "Book of Life"; third, that the condemnation is in strict equity, "according to their works."

J. H.

3 "MUSTS" OF JOHN 3.

NO. II.—THE SAVIOUR'S "MUST." Clear ~~Crimson~~ = THE BLOOD.



MUST once more! Those who studied "the sinner's must" with us last lesson will not soon forget the emphatic nature of this word, leaving no room for doubt or uncertainty. The *black* "must" reminded us of our sin, guilt, and doom. No. II. THE SAVIOUR'S "MUST" (verse 14)

brings us to the sinner's hope. Nicodemus had been told by Jesus, "Ye must be born again," and had inquired as to how an old man could be born the second time. In order to make it plain Jesus selected the simplest salvation story in the Old Testament. Going back to Numbers 21, when there was life in a look at the serpent. Then He applied it sweetly to Himself, "So must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" (verses 14, 15). All look steadily at the *red* sheet, and we will study the words a moment. **SO MUST.** It was absolutely necessary for Jesus to die, for "without shedding of *blood* is no remission" (Heb. 9. 22). All the blood of bulls and goats, all the good deeds of mankind could never take away sin, it required the death of the Sinless Sufferer. Rest not in any merit of your own for salvation, rest alone in "the blood of Jesus Christ" (1 John 1. 7). **THE SON OF MAN.** Not a man, or any man, but the One whom "God sent into the world." One so *holy* that He could touch the throne of God, One so *lowly* that He could touch the sinful sons of men in order that those who were far off might be made nigh by the blood of Christ (Eph. 2. 13). **BE LIFTED UP.** Hence the necessity of the cross. Salvation is not procured by the *birth* of Christ, by the *life* of Christ, by the *example* of Christ, but by the **DEATH** of Christ (Isa. 53. 5; Heb. 9. 26; Rev. 5. 9). All the good resolutions, pitiful prayers of the serpent-bitten, were of no avail, but the moment they looked they lived. So any bitten sinner who "beholds the Lamb of God which taketh away the sin of the world" (John 1. 29) is healed. Have you looked to Jesus? Are you saved? HYP. .

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **GODLINESS** (Notes in last number).

October	4	The Nature, - -	Read 1 Tim. 1. 1-20.	- Memorize Psalm 4. 3.
"	11	The Power, - -	" 2 Peter 1. 1-14.	" 1 Sam 2. 9.
"	18	The Exercise, - -	" 1 Tim. 4. 1-16.	" Heb. 12. 28.
"	26	The Profit, - -	" 1 Tim. 6. 1-18.	" 1 Tim. 4. 8.

CHOICE PORTION.—"Practical holiness, though not the basis of our salvation, is intimately connected with our enjoyment thereof. If we are saved by grace we are saved to holiness."—W. Sx.

Subject: **JUDGMENT** (Notes on page 156).

Nov.	1	The Sphere, - -	Read Romans 2. 1-16.	- Memorize 2 Cor. 5. 10.
"	8	The Judge, - -	" John 5. 19-31.	" John 5. 27.
"	15	The Degrees, - -	" Luke 19. 11-27.	" Luke 19. 15.
"	22	Servants, - -	" 1 Cor. 3. 9-23.	" 2 Tim. 4. 8.
"	29	The World, - -	" Matt. 25. 31-46.	" Isaiah 32. 1.

CHOICE PORTION.—"Turn thine eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others, a man laboureth in vain, and easily sinneth; but in judging and discussing of himself, he laboureth fruitfully."—THOMAS A KEMPIS.

EYEGATE LESSON for infant classes and "open Sunday" in school. **THREE "MUSTS"** OF JOHN 3, as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus *for the regular Lessons*. For the "open" Sundays Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c, 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

1st November.

Read Exodus 6. 1-13.

Learn Heb. 1. 1, 2.

GOD'S GRACIOUS WORDS TO HIS PEOPLE.

Falling back on God—The ever-abiding, unchangable One—True to His promise—
Seven "I wills" of Jehovah—All of God.

THE people of God, after Moses' and Aaron's visit to Pharaoh, were in a worse position than ever, their tyrant-oppressor grinding them under his heel, so that they appealed to Moses and Aaron, saying, "The Lord look upon you and judge"—a remarkable committing the matter to the Lord's judgment, a good thing when trouble casts one back on God.

THE SERVANT'S APPEAL. Moses did well in returning to the Lord with the burden—putting it plainly before Him, even though it does seem reproachful. The Lord wants to relieve us, not only of our sins, but also of our troubles (Phil. 4. 6). This, however, brings out still further revelations of God's mind.

GOD ALL-SUFFICIENT. "I am Jehovah." God Himself is ample reason and assurance of His people's welfare. Jehovah means He that is, that was, and is to come. As the Almighty He appeared to Abraham, Isaac, and Jacob—sufficient for the patriarchs was that God. He is the same, ever the same. What He was to the patriarchs He is to the people, and ever will be (see Heb. 13. 8; Num. 23. 19).

GOD'S WORD STANDS. "Established My covenant." Faithful is the unchanging God—He remembers His covenant (Psalm 111. 5; 89. 34). He was, and is true to His covenant with Abraham, Isaac, and Jacob, and no seeming failure is more than a mere incident in His plan. Assuring them of this is His way of comforting and strengthening His

God's Gracious Words to His People.

people in trial. Under the new covenant, sealed in the blood of Jesus, the same unfailing God maintains His faithfulness (Heb. 6. 18; 8. 7).

GOD'S PURPOSES DECLARED. Notice the definiteness of God's words, emphasised by the declarations of His Person—seven “I wills”—without any ifs, or may be, or perhaps, but yes and verily.

I will bring you out.
I will rid you of bondage.
I will redeem you with a stretched-out arm.
I will take you to Me for a people.
I will be your God.
I will bring you into the land.
I will give it to you for a heritage.

GOD'S POWER WILL PREVAIL. “All things are of God” (2 Cor. 5. 18). Redemption, salvation, liberty, heaven—everything of God for His people. By simple faith we have access into this grace (Rom. 5. 2). Salvation is of the Lord (Jonah 2. 9). There is no other—how shall we escape if it is neglected? (Heb. 2. 3). Who can deliver? (Rom. 7. 24). None but Jesus. As these Hebrews could only be freed by God in His own way, so only by God, through the redemption that is in Christ Jesus (Rom. 3. 24), can souls be freed now. Faith in Jesus makes us children of God (Gal. 3. 26), and engages all God's power on behalf of the trusting one.

8th November.

Read Exodus 11. 1-10.

Learn Proverbs 29. 1.

GOD'S LAST WORD TO EGYPT.

No Surrender—A final stroke spoiling the Egyptians—God's ambassadors—A far-reaching blow—Completely cowed—The great difference—Sheltered by the blood.

REPEATED warnings, and plagues accompanying them, had only very temporary effect upon Pharaoh; his heart he hardened, and he would not obey. Our lesson describes the last voice to that stern despot, and predicts an awful stroke soon to fall on him—only one plague more, but of such a kind that he will thrust the slaves out in terror.

A NECESSARY RECOVERY. “Let every man borrow.” The word “borrow” does not convey the right meaning. They were not to borrow in the sense of a loan; the word really means to *demand*. The Israelites had served with rigour for years and all the while had been kept in great poverty. What they were now demanding was the recovery of overdue wages. The people found “favour in the sight of the Egyptians.”; this was quite within God's power. (See Dan. 1. 9; Gen. 39. 21.)

A HIGH OFFICE. “Moses was great.” Ambassadors for God, like kings' ambassadors, are generally honoured by their office (2 Cor. 5. 20). “Thus saith the Lord.” With all the authority of divine power Moses delivered the message of his Master.

AN APPOINTED TIME. “About midnight,” yet a little space of time—a few hours—ere the stroke falls. How will they spend it? Would they act like Nineveh? (Jonah 3). No, they hardened their heart, and the blow must fall (Prov. 29. 1).

A GREAT JUDGMENT. “All the first-born shall die.” A terrible edict. In the palace and in the prison, death—one death in every family—no family at leisure to comfort one another—they could not believe it, yet it was true. Romans 5. 12 tells us that “death has passed upon ALL men, for that all have sinned”—not ONE in a family, but everyone in every family—and the only way to get life is by believing in the Lord Jesus Christ (John 3. 36).

God's Last Word to Egypt.

"A GREAT CRY." A bitter cry of anguish under the stroke of judgment. God's voice unheard ends in man's cry unheeded (Prov. 1. 27, 28). "Not a dog moves his tongue" is an expressive way of describing the cowering of the Egypt nation in the presence of God's people (Rom. 16. 20).

A GOD-MADE DIFFERENCE. A broad line of distinction—redemption by the Blood of the Lamb—lies between God's people and the condemned-already world. In nature, in sin "no difference" (Rom. 3. 22). In Christ makes all the difference.

A FINAL ABANDONMENT. "And he went out from Pharaoh." The last word was said—now nothing remains to do there—the ultimatum has been delivered—war is declared—the ambassador withdraws. So the chapter closes. Pharaoh is left to his hardening and his doom, and Moses goes to his people to prepare them for the great coming crisis—to gather them under the Blood of the Lamb and around the Person of the Lamb, to feed on Him in that safe place, while the judgment falls on the unsheltered Egypt nation around (1 Cor. 5. 7). Happy people! Dark, dark Egypt!

15th November.

Read Exodus 12. 1-14.

Learn 1 Peter 1. 18, 19.

THE PASSOVER.

Old times ended, new times begun—A suitable Lamb selected and set apart—All take part—The marked door—Peace inside and provision—For a little while—Ready to depart.

THE memorable night of the first Passover feast, the only one celebrated in the land of Egypt, is the subject of our present lesson, and gives us a vivid picture of redemption by Blood through the death of the Lamb.

AN APPOINTED DAY. "This month shall be unto you the beginning of months"—as natural life counts from natural birth, so spiritual counts from new birth, which new birth is at the Cross (John 3. 15). No time counts before that. The "tenth day" was to be the day of selection, the number ten denoting responsibility (see ten commandments, ten virgins, &c.), and the day of salvation is now, when all should see about having a "Lamb."

AN APPROPRIATE LAMB. The kind of lamb is well defined, as well as the time of taking. Note the points: ONE Lamb—though many lambs, one—they all indicated one only, Jesus the Lamb of God. SUFFICIENT—Household might be too little—the lamb never too little. EVERY man, according to his eating, found sufficient for him in the Lamb. WITHOUT BLEMISH—Type of the Lord Jesus (Heb. 9, 14; 1 Peter 1. 19). TAKEN OUT—So was Jesus (Heb. 5. 1). SLAIN (verse 6). The living Lamb could not save. His spotlessness, innocence, separation, could not preserve. He must needs die (John 3. 15; John 11. 50, &c.).

A SUGGESTIVE MARK. Blood on two side-posts and upper door-post. A testimony to God and man of faith in the Blood. Not on the threshold, to be under foot (Heb. 10. 29). Every house marked and every first-born sheltered under the Blood.

A GROUND OF PEACE. The Blood secures, the Word assures. "When I see the blood I will pass over you"; inside the house the inmates had the word of God that He would pass over them—that there was no condemnation (Rom. 8. 1); outside the house, meeting the eye of God was the blood. The first-born did not need to pray, realise, or feel, inasmuch as he believed God's word would he feel quite peaceful and safe.

A SPECIFIED MANNER. "Thus shall ye eat it"; every detail was arranged—when, how, and where. The Lamb, whose Blood pro-

The Passover.

vided safe shelter, was to be the food of the saved (John 6. 56). Jesus is the food of the soul.

A LIMITED TIME. "Let nothing of it remain until the morning." In the morning when Jesus comes the feeding on Him by faith shall cease, and we shall feast in sight. The Lord's Supper is "till He come" (1 Cor. 11. 26).

AN EXPECTED END. "Your staff in your hand." This indicates readiness to depart and expectancy of starting off immediately. So should the Christian be always in readiness to leave this Egypt world at an instant's notice (Luke 12. 35, &c.). Much more, which space does not allow us to mention, will occur to the teacher—the main point in this, as in all lessons, is to keep the Person and work of the Lord Jesus well to the front, so that the Passover story will be remembered chiefly as speaking of "Christ *our* Passover sacrificed for us" (1 Cor. 5. 7).

22nd November.

Read Exodus 12. 29-42.

Learn Romans 6. 22.

EGYPT'S JUDGMENT; ISRAEL'S LIBERATION.

Death-shadow over all—A great cry of distress—Humbled, but not repentant—Hurried out—A long period passed—A promised fulfilled—An eventful time.

IN our last lesson we were occupied with the action of the Lord's people in the keeping of the feast, sheltered by the blood of the slain Lamb, and fed on its person. We now turn to see the effect of judgment on the foes of God's people, and the happy liberation of those who had hitherto been bondsmen.

A WIDESPREAD JUDGMENT. In all the land of Egypt, from the palace to the prison, in every house was a dead one; wherever a first-born one was unsheltered by blood, death came (Rom. 5. 12). The Egyptians had caused the Hebrew male children to be thrown into the river, and now their own first-born are destroyed by the stroke of God's judgment. "Whatsoever a man soweth that shall he reap" (Gal. 5. 7).

GREAT DISTRESS, BUT NO REMEDY. "Pharaoh rose in the night . . . there was a great cry in Egypt. Whilst the Israelites, sheltered by the blood of the Lamb, had peace, and were feasting on the roast lamb, there was great distress amongst the Egyptians, "for there was not a house where there was not one dead" (v. 30). The day of opportunity had passed; the day of judgment come, as come it will on all who despise God's call (Prov. 1. 24-27).

A SPEEDY LIBERATION. Pharaoh called that same night for Moses and Aaron, saying, "Go *serve* the Lord, as ye have said," and "the Egyptians were urgent" to send away the people they had been so determined to retain. "They were thrust out of Egypt" with jewels of gold and silver and raiment—out of bondage into happy liberty. So great was the haste that they had no time to bake bread, and they had to take the unleavened dough with them as it was (Deut. 16. 3). They were made free to *serve* the Lord: so to-day of those redeemed by the Blood of the Lamb it should be true. "Being then made free from sin ye became the servants of righteousness" (Rom. 6. 18).

A GLANCE BACKWARD. "The sojourning of the children of Israel": in this is indicated the long period of their living as strangers (Hebrews) in a foreign and enemy's land—now past for ever—and the true Canaan's freedom and plenty come at last.

A PROMISE KEPT. 430 years before had God pointed to that day as a great day, and it came to pass. Calvary's day and hour appointed came, and the Person and His work with it (Gal. 4. 4). Another set time is spoken of (Acts 17. 31). It, too, will arrive, and the event with it.

Egypt's Judgment; Israel's Liberation

A NOTABLE NIGHT. "A night much to be observed" is that "Night of the Lord"—God's night, all of God—A peculiar title. Does it not call to mind 1 Corinthians 11. 23: "That night in which He was betrayed"; the night of His work for His people, when He wrought liberty for the bondslaves and set free the captives (Heb. 2. 15).

29th November.

Read John 20, 17-29.

Learn Acts 2. 36.

JESUS, THE RISEN SAVIOUR.

Love wins—A meeting under difficulties—Beginning in fear, ending glad—Risen Saviour's greeting—The disciple who was absent—He wanted to see and feel—Satisfied—Worshipping.

THE truth concerning the raising from among the dead of our Lord Jesus is as important as the truth concerning His death, and in our present lesson we are engaged with some of the events of that momentous day.

THE REWARD OF LOVE. Mary of Magdala was the first human being who saw the Lord in resurrection (Mark 16. 9), and she saw Him through weeping eyes. To One whom she thought an ordinary gardener she said, "My Lord." They have taken away "*My Lord*." There is much food for thought here. Peter and John had come and examined, and *gone home*! Mary, with keen-scented love, waited where she had last trace of her Lord, and she was amply rewarded. **LOVE WINS.**

THE RISEN SAVIOUR'S FIRST WORDS. "Go to My brethren," and "My Father, your Father," &c. New relationships are here revealed, the old dead and buried. "Newness of life" is come to pass. Out of Mary the Lord had cast seven devils (Luke 8. 2). She was far off by nature and practice; but now through the work of Christ she is brought so nigh (Eph. 2. 13) that she is able to address God by the same endearing name as the Lord Jesus—"Father." What grace!

THE SECRET MEETING. Jesus appeared to Mary Magdalene early on the morning of the first day of the week, and the *same day* at evening (the Emmaus appearance took place at the interval, see Luke 24) the disciples gathered together, the report of the resurrection having spread. They *shut* (barred) the door, not to keep Jesus out (Rev. 3. 20), but the enemy, Jews. This serves another purpose, *i.e.*, to show that where His people are Jesus can be, despite doors, barricades, or Jews. He *stood in the midst* (Matt. 18. 20). Always in the midst (see John 19. 18; Matt. 18. 20; Rev. 5. 6).

THE FEARFUL DISCIPLES. To that trembling company Jesus' greeting was "Peace!" He made peace, preaches peace, gives peace, and *is* our peace (Eph. 2), and we *have* peace with God through Him (Rom. 5. 1); showing them His hands, with the nail prints, and His side with the spear wound, He displayed the ground of peace to the disciples, making their hearts glad.

THE DOUBTING DISCIPLE. The "other disciples" who reported to Thomas what had taken place had cause to be vexed with him, but again, eight days after, on the first day of the week, with shut door, the disciples gathered, Thomas with them. The special feature of this appearing is the revelation of the Lord to this *faithless* disciple. He wanted *sight* and *feeling*, but he was no better off—not so well off—after he both saw and felt. Seeing is *not* believing.

THE DOUBTER CONVINCED. Exclaiming, "My Lord and my God!" all the being of Thomas bowed in worship in the presence of that One who bears the marks of the cross (Rev. 5. 9).

THE VERY SAME JESUS. We thus see that in the resurrection Jesus is the same, the very same loving, sympathising Jesus—desiring not only to love, but be loved—and He is worthy of it all.

NOTES AND SUGGESTIONS.

CONFERENCES.—Sunday-school Teachers' Half-yearly Conference in Albany Hall, GLASGOW, September 19. Subject: "Secret of Success in Work amongst the Young," was introduced by R. E. Sinclair, Edinburgh, followed by W. Kyle, J. Wilson, and others...Elim Hall being too small for Annual Conference of young men and young women, it will be held in Southern Y.M.C.A. Institute, EGLINTON TOLL, Glasgow, October 24, at 4. Messrs. Alexander Stewart, L. W. G. Alexander, Hy. Pickering, and James McKendrick expected...Annual Conference of Tract Band in Bethany Hall, PAISLEY, October 24, at 3.30. Speakers: W. J. Henry, W. H. Whitaker, John Peebles, and Wm. Thomson...S.S. Teachers' Conference in Bloomsbury Baptist Central Church, Shaftesbury Avenue, W.C., LONDON, on October 31. John Brunton and Hy. Pickering expected. Subject: "Matter and Method in the Sunday School."

UNDER CANVAS.—Tent season just closed has been a time of blessing to many, old and young. T. Sinclair and D. Hamilton have had large children's meetings in tent at MUIRKIRK...J. M. Hamilton had the joy of seeing fruit in the closing meetings at DOULOCH...Meetings for children in Pioneer Tent at DALMUIR have also been encouraging...M'Kinnon and Lees have had good meetings at WHEATLEY HILL, Co. Durham...The tent which F. A. Glover pitched at NAILSEA was wrecked in recent gale. Previous to this a number of young folks received blessing...E. A. Thomas has had large audiences of boys and girls in MANCHESTER tent.

CARRIAGES.—M. M'Donald with his motor Bible Carriage was a fortnight in FORRES. Large audiences both in the open air and in the hall...The I.O.W. Van has been two weeks at FRESHWATER. Our aged brother, Albert Midlane, helped W. G. Morley in the work...John M'Alpine is at HASKYNE, near Ormskirk, Lancashire.

FAR AND NEAR.—W. E. Willy hopes to have meetings in CARLISLE, commencing Oct. 18...F. A. Glover and Cecil Pitman had large open-air meetings for old and young at ILLFRACOMBE during August...James Stewart, a diligent worker amongst the young in Bethany Hall, PAISLEY, hopes to sail shortly for India...J. H. L. Ewen, MONTE VIDEO, "We are again scattering the good seed in the Sunday morning fair; 200 Gospels and 1500 tracts seem but a meagre supply, so ready are people to receive them."...Miss Nicholls, ESSEQUIBO, "Glad to report increase of Sunday school scholars, and several have turned to the Lord. We take the scheme lessons in our schools, and find them very helpful."...A number of young people mostly connected with Christian families have been saved and baptised at MARIN, Spain. The education of the youth of Spain, especially of the upper classes, is almost entirely in the hands of the Jesuits...Mr. Nagel tells of blessing received by the children in the orphanage at TRICHUR, Travancore...KIANGSI boys' school has been really encouraging, attendance more regular, teachers' work satisfactory.

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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



WILLIAM L. FAULKNOR, AFRICAN AND AMERICAN LABOURER.

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WILLIAM L. FAULKNOR.

ON May 30, 1908, there went home to be with Christ, from his late residence in Pomona, California, a brother, beloved by many, WILLIAM L. FAULKNOR.

“Born twice in Hamilton, Canada,” as he was wont to say; the first time on January 1, 1857, and the second time, when through faith in Christ Jesus he became a child of God, on the evening of July 23, 1874. For four months of that summer two well-known brethren, Donald Munro and John Smith, had preached Christ on the streets of Hamilton, and many precious souls won for Him had been their reward, among them being dear “Willie Faulknor,” as he was familiarly known.

At an early age he had been brought to see his lost condition, and for some years tried, as he often said, in various ways to establish his own righteousness, even going the length of being immersed and joining the Baptist denomination. Through the faithful and searching ministry of those two brethren, however, he was led to see the futility of all human effort, and as a guilty and helpless sinner, was enabled to rest upon Christ for salvation. John 3. 16 being one of the Scriptures through which his mind and heart were led into peace. Just before his death, when one quoted John 3. 16 in his hearing, he responded, “IT IS GRAND!”

In 1874, as the result of the summer’s work of Messrs. Munro and Smith, the assembly in Hamilton was begun, and William Faulknor heartily identified himself with them. This link of fellowship with Christians gathered in the Lord’s name alone remained unbroken till the home-call came.

Beginning with some other young men to preach Christ in the open air, he proved himself to be one who had the glory of Christ and the need of souls on his heart. He worked at his trade by day, and the evening found him at the street corner or in the little gospel hall sharing the labours and reproaches, the joys and the sorrows of the struggling little company.

After a few years of this, with the hearty fellowship of his brethren, he gave himself to the work of the Gospel. He did not choose the easy path of preaching only when there were meetings to receive, and welcome and provide for him, but pressed into the needy out-of-the-way places of Canada. Some years were thus spent in company with Dr. J. N. Case and others, who “roughed it” and won souls, many of whom stand to-day as monuments of the grace of God.

Feeling much exercised about the need of CENTRAL AFRICA,

William L. Faulknor.

our brother. decided to give himself to that work: With the hearty fellowship of assemblies in Canada and the United States, he eventually left by way of England and Scotland for what he hoped was to be the scene of his labours for the remainder of his life. He reached Bihé, where he joined Mr. C. A. Swan on May 27, 1887, and on December 17, 1887, arrived at Garenganze, Central Africa.

It was soon evident, however, that Mr. Faulknor's health was not going to stand the strain of the African climate. After some months he contracted the dreaded Munono, an African disease, which baffled all attempts to cure. He suffered much, but in his patience glorified God, possibly as much as under happier circumstances he might have done in more active labour. After four years he started on the return trip, arriving again in England on December 30, 1891. Here through the great kindness of the Lord's people in the British Isles he regained sufficient strength to return to America, where, as health permitted, he resumed his evangelistic and pastoral work in Canada and the United States.

In 1896 he came to the Pacific Coast, and after his marriage in 1897 to Miss Anna Sayles, of Chicago, took a house in Pomona, California, where he has resided ever since. A rather sad coincidence is that his funeral was held on the eleventh anniversary of their marriage. Three years ago, along with his wife, he re-visited the scenes of his earlier labours in Canada, cheering the hearts of many by his testimony to the same old truths by which they had been years ago led into the liberty of God's salvation, and into the paths of separation to the Name.

Three months prior to his death, Mr. Faulknor's health, which had never been fully restored since his return from Africa, seemed to take a decided turn for the worse. On Sunday, April 12, 1908, he was obliged to take to his bed, and after seven weeks of patient suffering, during which time all that love and skill could do was done for him, he quietly fell asleep on May 30. An autopsy showed that a tumour on the brain had caused his death.

Besides the many of God's people in that district who miss his kindly visits, always so full of help, he leaves a wife, who, while far from strong, is being upheld by God in this sore trial. Remember her at the throne of grace, and the needy Pacific Coast, that God may provide men for the carrying on of His work there.

T. D. W. M.

THE DEITY OF JESUS CHRIST.

CHRIST was the Jehovah of the Old Testament, who could say, "Before Me there was no God: I know not any." All the fulness of the Godhead dwelt in Him (and dwells, of course) "bodily." He was "Immanuel"—His name called "Jesus" (JAH—the Saviour), for "He shall save His people from their sins." When Isaiah, in chapter 6, saw the thrice-holy Jehovah of Hosts, he saw, says John, Christ's glory, and spake of Him. . . . (See also Daniel 7. 9, 22 ; 1 Tim. 6. 15 ; Rev. 19. 11-16).

I read, "In the beginning was the Word, and the Word was with God, and the Word was God." Wherever my mind can go back to as a beginning as to time, there He was. And that there may be no plea of *endiathetos* (that is His inherence as "reason" *without* being a *person*), he adds, "He was in the beginning with God"—always a distinct Person. And lest any inferiority should be alleged, Paul tells us, "All the fulness was pleased to dwell in Him," for this is the true force of the passage. And so the fact is declared to have been, "For in Him dwelleth all the fulness of the Godhead bodily." As a Person, He "emptied Himself." He could not have done so save as God. A creature who leaves his first estate sins therein. The sovereign Lord can descend in grace. In Him it is love. Then, as in that position, he receives *all*. All the words He has are given to Him. He is, though unchangeable in nature as God, yet in His path a dependent Man. He lives by every word that proceeds out of the mouth of God—is sealed by the Father; the glory He had before the world is now given Him of the Father. Now in this state of obedient Servant, with a revelation which *God gave to Him*, the day and hour of His judicial action was not revealed (Mark 13. 32). "It is not for you," He says to His disciples, "to know the times or the seasons which the Father hath put in His own power." And to this exactly Psalm 110 answers: . . . "Sit on My right hand *till* I make Thine enemies Thy footstool." When? Sit there in this place of divine glory till — ; no more is said. Now, I do not pretend to explain—God forbid I should!—how this is.

I see in scripture in the full, not *theiotees* (Romans 1. 20) merely, but *theotees* (Col. 2. 9), of Christ maintained by the truth—that *none* can *know* the Son but the Father; the Father we do: He is simply the adorable God (Matt. 11. 27). The Son's divine nature seemed, so to speak, exposed to danger by His blessed humiliation; not so the Father. It is

The Deity of Jesus Christ.

secured (I mean, of course, as to thought), by His being thereby absolutely unfathomable. Such I believe He is. I know He is the Son. I know He is a true, proper man. I know He is "I AM," "the true God." *How* to put this together I do not know, though I see and know they are together—am glad I do not—as a creature. Did I know, I should have lost that divine fulness, which, if capable of being fathomed when in manhood, was not truly then divine. God, through grace, I know; man, too, I know, in a certain sense; but God become a Man is beyond all, even my spiritual thoughts. Be it so; it is infinite grace, and I can adore. I am sure, for my soul's blessing, He is both; and the Son of the Father too—for the persons are as distinct as the nature is clear. Say to a Christian: "The Son sent the Father," he would instinctively revolt at once. That "the Father sent the Son" is the deepest joy of his soul.

J. N. D.

THE SERVANT'S PATH

IN A DAY OF REJECTION.

SERVANT 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 sweet 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 piercéd Him before;
Press on; look up, though clouds may gather round;
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go, tell thy Master, for they did the same
To Him, who once in patience toil'd for them:
Yet He was perfect in all service here;
Thou oft hast failed: this maketh Him more dear.

Self-vindication shun: if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite

The Servant's Path.

Satan himself thy friend in need to stand ?
Leave all with God ; if right He'll prove thee so ;
If not He'll pardon, therefore to Him go.

Be not men's servant : think what costly price
Was paid that thou mayest 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
To serve on earth, with liberty of heaven.

All His are thine to serve ; Christ's brethren here
Are needing aid : in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.
Yield to no " Party " what He rightly claims,
Who on his heart bears all His people's names.

Be wise, be watchful : wily men surround
Thy path. *Be careful, for they seek with care
To trip thee up* ; see that no plea be found
In thee thy Master to reproach. The snare
They set for thee will then themselves enclose,
And God His righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is,
Count it great honour, if *they* love thee well.
Nought can repay thee after losing this.
Though with the wise and wealthy thou should'st dwell,
Thy Master oftentimes would pass thy door,
To hold communion with His much-loved poor.

" The time is short " : seek little here below,
Earth's goods would cumber thee and drag thee down ;
Let daily food suffice, care not to know
Thought for to morrow, it may never come.
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

JOHN JEWEL PENSTONE.

TO THE POINT.

ONLY one life,
'Twill soon be past ;

Only what's done
For Christ will last.

HANDFULS OF HELP.

On the Shortness of Life and Man's Frailty.

The PSALMIST says :

1. How short my time is, - - - - Psa. 89. 47
2. It is soon cut off, and we flee away, - - Psa. 90. 10
3. It is as a tale that is told, - - - - Psa. 90. 9
4. Like a shadow that declineth, - - - - Psa. 102. 11
5. My days are consumed like smoke, - - - Psa. 102. 3
6. A thousand years in Thy sight are but as
yesterday ; as a watch in the night ; as a
sleep ; like grass, - - - - Psa. 90. 4-6

JOB says :

1. My life is wind, - - - - Job 7. 7
2. Swifter than a weaver's shuttle, - - - Job 7. 6
3. Swifter than a post, - - - - Job 9. 25
4. We are but of yesterday ; our days upon
earth are a shadow, - - - - Job 8. 9
5. They are passed away as the swift ships ; as
the eagle that hasteth to the prey, - - Job 9. 26
6. He [man] shall flee away as a dream . . . a
vision, - - - - Job 20. 8

In SAMUEL we read that we are as water spilt on
the ground, which cannot be gathered up
again, - - - - 2.Sam. 14. 14

In HEZEKIAH'S weakness he said : Mine . . . age
is removed from me as a shepherd's tent, - Isa. 38. 12

HOSEA says of the wicked : They are as a morning
cloud, and as the early dew that passeth
away ; as the chaff that is driven with the
whirlwind out of the floor, and as the
smoke out of the chimney, - - - - Hos. 13. 3

PAUL says : Time is short, - - - - 1 Cor. 7. 29

JOB also adds : When a few years are come, then
I shall go the way whence I shall not return, Job 16. 22

Therefore seeing how short our time is, let us join in the
prayer of the Psalmist : So teach us to number our days that
we may apply our hearts unto wisdom (Psa. 90. 12) ; that,
being weighed in the balances, we may not be found wanting
(Dan. 5. 27 ; Col. 4. 5).

GLORY.

THE "God of Glory," who transformed the idol worshipper of Mesopotamia into Abraham, the pilgrim seeking "for a city," has given to His people "Christ, the hope of glory," and the Spirit, the earnest, that we shall be partakers of His glory.

Manifested. Standing between the paradise of God and the entrance thereto of the sinner was the glory of God. Creation declared His glory, the law, bore witness to its character; but its full revelation awaited the advent of the Son—"the express image of His person," "full of grace and truth." He has perfectly expressed the Father's glory. He has glorified the Father. The glory of the Son was the glorifying of the Father. The betrayal and the cross (John 12. 24-28; 13. 31-32) first revealed the glory of the Father, and next the glory of the Son. †

Partakers. The Father's glory being established by the cross, the "God of all grace is calling sons unto His eternal glory." To the praise of the glory of His grace. He is bringing (Heb. 2) and bestowing the glory of sonship (John 17; 1 John 3. 1) on pardoned sinners. The knowledge of His glory dispels the doubt and darkness of sin, and into the poor earthen vessel this treasure is poured. The saint is made a partaker of the divine nature, and even now, morally, it is true that "the glory Thou hast given Me, I have given them" (John 17. 22).

Conformity. This glory is not transitory. No veil hides its author from His people. His glory shines upon us. Occupation with Him must result in growing likeness to Him. As we gaze upon Him we take on the reflection of His character, while the Spirit changes us from glory to glory. Linked with glory is suffering. Suffering first, glory thereafter. The third heaven and the thorn in the flesh is still God's order for His people here. The glory of the future has its counterpart in the suffering of the present (2 Cor. 4. 18).

Realization. Our citizenship is in heaven. We look for the Saviour. The ultimate purpose of God is that "we should be conformed to the image of His Son." The final fulfilment will only be "when we shall see Him." Our bodies, which bear the image of the earthly, shall be fashioned like unto His glorious body. We shall be presented faultless before the presence of His glory with exceeding joy.

3 "MUSTS" OF JOHN 3.

No. III.—THE SOVEREIGN'S "MUST." Bright Blue=HEAVEN'S KING.



"MUST"—the last and best, telling us not of the *black* "must" of the sinner's sin and shame, nor the *red* "must" of the Saviour's sorrow and death, but the Royal *blue*, of Him who shall yet be crowned King of kings and Lord of lords. For "unto the Son He saith, Thy

throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom" (Heb. 1. 8). Eyes front till we speak a little of

No. III. THE SOVEREIGN'S "MUST" (verse 30). As truly as the Saviour must be lifted up on the Tree for the salvation of men, so truly must He increase and increase till "at the Name of Jesus every knee shall bow" (Phil. 2. 10). What a sweet study for all. **HE**, the very same Jesus who was born in a stable, laid in a manger, brought up with a carpenter, "had not where to lay His head," agonised in the garden, died on Calvary, was laid in Joseph's tomb. "HE must reign till HE hath put all enemies under His feet" (1 Cor. 15. 25), for is He not the "appointed Heir of all things" (Heb. 1. 2)? **MUST**. Thank God there is no doubt about this "must" either. The almighty has decreed that "He *must* increase," and it will come true. Emperors, kings, and princes of the world have risen up against the Lord and against His Anointed, but that Peerless Name shines with more lustre to-day than ever before, and will shine brighter and brighter until the crowning day. **INCREASE**. John the Baptist, the greatest among men and all other Johns and all others, must *decrease*, but Jesus must increase. Is it not written in Isaiah 52. 13: "He shall be exalted and extolled, and be very high," and in Isaiah 9. 7: "Of the INCREASE of His government there shall be no end"?

In concluding it may be well for each of us to consider the three great questions raised by the "**THREE MUSTS**." (1) Have I taken my true place as a black, guilty sinner before God? (2) Am I trusting alone for salvation to the crimson flow of Calvary? (3) Am I on the Lord's side *now*? HYP.:

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **JUDGMENT** (Notes in last number).

Nov.	1	The Sphere, -	-	Read Romans 2. 1-16.	-	Memorize 2 Cor. 5. 10.
"	8	The Judge, -	"	John 5. 19-31.	"	John 5. 27.
"	15	The Degrees, -	"	Luke 19. 11-27.	"	Luke 19. 15.
"	22	Servants, -	"	1 Cor. 3. 9-23.	"	2 Tim. 4. 8.
"	29	The World, -	"	Matt. 25. 31-46.	"	Isaiah 32. 1.

CHOICE PORTION.—"Turn thine eyes unto thyself, and beware thou judge not the deeds of other men. In judging of others, a man laboureth in vain, and easily sinneth; but in judging and discussing of himself, he laboureth fruitfully."—THOMAS A KEMPIS.

Subject: **GLORY** (Notes on page 172).

Dec.	6	Manifested, -	-	Read John 12. 20-36.	-	Memorize Acts 7. 2.
"	13	Partakers thereof,	"	Heb. 2. 1-18.	"	2 Cor. 3. 18
"	20	Conformity thereto,	"	2 Cor. 4. 1-18.	"	Rom. 5. 2.
"	27	Realization, -	"	Rom. 8. 14-30.	"	Rom. 8. 30.

CHOICE PORTION.—"Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it 'For My sake'."—THEODORE CUTLER.

EYEGATE LESSON for infant classes and "open Sunday" in school. **THREE "MUSTS"** OF JOHN 3, as on former page.

SUNDAY-SCHOOL LESSONS.—Studies in "GOSPEL LESSONS IN ANCIENT STORY," dealing with type and shadow in Genesis and Exodus *for the regular Lessons.* For the "open" *Sundays* Twelve New Testament Studies on "THE PERSON AND WORK OF CHRIST" have been selected.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

The Gospel Scheme, with Weekly Lessons, Memory Texts, Helpful References, &c., 3d. per dozen; 1/6 per 100, post free. *Boys and Girls Almanac*, containing Lessons, Memory Texts in full, Daily Text. 6d. per dozen; 3/6 per 100, post free. *Boys and Girls Magazine* contains the Lessons, Memory Texts each month. Halfpenny.

30 YEARS AGO this little monthly was started in a very humble way by William Shaw, of Maybole. Its aim then, as now, was the edification, encouragement, and upbuilding in the faith of young believers. This steady aim has been appreciated by an ever-widening circle of workers in all parts of the world.

During the 30th year we hope to continue the well-known features. Of **BRIEF RECORDS** we have ready Gabriel Contesse and his wife, of Laos, who both died suddenly from cholera; Sir Edward Denny, whose hymns are sung in every Morning Meeting; we hope to have Donald Munro, of Toronto, whose abundant labours throughout the American Continent are known; the sweet singer of Gospel songs, Ira D. Sankey; the old-time veteran Joshua Poole, commonly known as "Fiddler Joss," co-worker with some of the early evangelists; Gordon Forlong, of New Zealand; Henry Heath, of Woolpit; Robert Murray M'Cheyne of saintly memory, and others as the march of time indicates.

The subjects for Sunday will be continued on a three-year plan, and entitled:—"PROVISION FOR THE WILDERNESS, AND LIFE IN THE LAND"; the Bible-Class Subjects will be entitled—"A CLUSTER OF PRECIOUS FRUIT, produced through the operations of the Spirit"; Handfuls of Help, Tales worth telling, Eyegate Lessons, Papers on important subjects, Pearls picked up, &c., will all be maintained as hitherto.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

6th December.

Read Exodus 13. 1-16.

Learn John 5. 39.

A LASTING MEMORIAL PROVIDED.

Redeemed property—To be remembered for ever—To be taught to others—An ass needing a Lamb—A Lamb for an ass—What if no Lamb?

HAVING delivered His people from their bondage and redeemed them to Himself, it is the Lord's desire that the redeemed ones should own His rights and keep in memory in all generations what they are to Him and He to them—this is the burden of the portion before us now.

SANCTIFICATION. "All the first-born...is mine." The firstborn of the Israelites had been preserved by redemption from the general destruction which befell the Egyptians, and now God claims the one so redeemed. Believers to-day, having been purchased by the precious blood of Christ (1 Peter 1. 19), belong to Him (1 Cor. 6. 20), and should not henceforth live unto themselves, but unto Him who died for them and rose again (2 Cor. 5. 14, 15).

REMEMBRANCE. "Remember this day—this day ye came out." The day on which the Israelites were delivered from under the power of the tyrant Pharaoh was a day that was to live in their memories for all time coming, and in order to help in this the Lord instituted a seven-day feast of unleavened bread. The saved of the Lord to-day can sing—

"And we have known redemption, Lord,
From bondage worse than theirs by far."

But we are so apt to *forget* the Lord and His delivering grace (Psalm 103) that He found it necessary on the night of His betrayal to appoint a memorial service (1 Cor. 11. 23), so that the greater deliverance of Calvary might be kept fresh in mind and heart.

INSTRUCTION. "Thou shalt show thy son" (see chaps. 12, 26, and 13, 14). This memorial was not only for those who had personally passed through the scenes, but for all generations, that they also should know what God had done for them. Others are to be told redemption's story, and specially the children, because youth is the time when the mind is plastic and impressions are made which remain through life (Prov. 22. 6).

REDEMPTION. Its NATURE BY BIRTH, as man is born a sinner (Psalm 51. 5; John 3. 3). CONDEMNED ALREADY—found the sentence already written against it (1 Cor. 15. 22)—but the same word that told the sentence spoke of the remedy (see Rom. 5. 20, &c.). Its CHARACTER—*unclean* (Lev. 11. 26), and so is man (Isa. 6. 5; 64. 6)—*wild* and *untamed*; man is like him (Job 11. 12)—*straying* (Ex. 23. 4; 1 Sam. 9. 3), and Isaiah 53. 6 and Luke 15. 6 tell the same of men. Such are some of the characteristics of the ass, and these are also, each of them, true of the children of Adam. Apart from the Lamb, death was its doom from the very day of its birth.

SUBSTITUTION. All redemption story rises up here. The eyes of man, the eyes of God, are centred on the Lamb. The ass lies helpless, condemned in its crib, and we turn from it to its antitype, and "Behold the Lamb of God which taketh away the sin of the world" (John. 1. 29). The lamb is a contrast to the ass. It is *innocent* (Heb. 7. 26), *patient* (Isa. 53. 1; Matt. 26. 53; Heb. 12. 3), *humble* (Phil. 2. 7, 8), and a *sacrifice* (Heb. 7. 26, 27; 1 Peter 1. 18, 19). All these and more are seen in the Lord Jesus.

A Lasting Memorial Provided.

JUDGMENT. "Thou shalt break its neck." Sad end of the poor ass if the master did not care enough for it to give up the lamb—nothing for it but death. Just the same if he could not find a lamb. God loved the condemned world, and gave His Son (John 3. 16). He did find One, only one, a ransom (Job 33. 24).

13th December.

Read Exodus 14. 19-31.

Learn Psalm 106. 10.

REDEEMED BY POWER.

In the face of death—God a Sun and a Shield—Darkness and light—In the valley of death—A powerful look—Faith in God.

WE now review the way of God with His people in leading them through the depths and separating them by the passage of the Red Sea unto Himself. By the blood of the lamb God redeemed them, and by the arm of His power He brought them out. The same grace and power that sheltered them from death at the Passover defended and delivered them at the Red Sea—"all is of God."

PHARAOH UNSUBDUED. The awful judgment on the firstborn of Egypt had only for the moment terrorised the perverse monarch. He was smitten, but not subdued. So hard the heart, so blind the infatuation of man. (See Isaiah 1. 5.) Threefold purpose is served by the events narrated in our lesson—(1) Pharaoh's unchanged determination to have his way is revealed; (2) God's power to punish and protect is displayed; (3) an age-enduring lesson is given to God's people.

THE ISRAELITES CORNERED. There were various routes out of Egypt to the East, neither of which were chosen. The Children of Israel were led into a position which any leader of ordinary capacity would have avoided. It seemed bad leading to lead the people into the corner they were in, for the pillar of cloud led the Hebrews into the place of trial (see Luke 4. 1), and paused in front of the Red Sea, with mountains on either side and Pharaoh's host behind them. They could neither fight nor swim. There was only one way open to them—the way upward to the throne of God.

THE ISRAELITES PROTECTED. The pillar of the cloud became rear-guard, taking its place between God's people and their enemies. "The Lord is a Sun and Shield" (Psa. 84. 11). A most interesting view of the Divine care. Between Israel and their foes the very God Himself stood. To reach these poor, helpless ones, Egypt's warriors must get through that cloud—past that God (John 10. 28, 29). It was darkness to one, light to other. On one side of the Cross, only darkness; on the other side, light. See the two thieves (Luke 23. 39, 40). Death or life (2 Cor. 2. 15). All night through the dark clouds of God's anger shadowed the Egyptian host (John 3. 36); all night through the bright light of God's favour shone on the redeemed.

THE ISRAELITES DELIVERED. A strong, east wind caused the sea to flow back, opening up a path through the deep. "The winds and the sea obey Him" (Matt. 8. 27). Through the valley of the shadow of death (Psalm 23. 4) they safely walked; only faith can walk safely there.

THE EGYPTIANS TROUBLED. In the morning watch the Lord "looked" unto the Egyptian host and troubled them greatly; how dreadful the face of the Lord in His anger (Rev. 6. 16). Contrast with His look on Peter (Luke 22. 61).

THE EGYPTIANS PUNISHED. The Egyptians said; "Let us flee," but it was too late. The towering walls of water, released at the

Redeemed by Power.

word of the Lord, rolled back to their bed, and, like lead (Ex. 15. 10), the enemies of Israel sank in the flood. So the Lord saved His people and judged His enemies in one stroke. Thus was Israel saved from death, delivered from their enemies, and brought out of the wilderness—all of God and by God. "Salvation is of the Lord" (Jonah 2. 9), from first to last, "God for us," "who can condemn?" (Rom. 8).

20th December.

Read Exodus 15. 1-9.

Learn Exodus 15. 2-

REDEMPTION SONG.

The people who "sing"—What they sing—Who they sing to—What the Lord is—
Hath done—Will do—Salvation a joyous theme.

THE first song of the Old Testament is the song of a saved people. Redemption ground is the only fit place for singing—a redeemed company only truly can sing. Even angels are never said to sing. Although poets often say they do, the Bible does not. The angels, in Luke 2, 13, 14 and Revelation 5, 11, 12, are described as "saying," but in Rev. 5, 9 the saints sing "a new song." Psalm 40 is the same; "out of the pit," "on the rock," and "a new song" follows, "even praise to God."

REDEMPTION'S SONG. "*Then* sang Moses and the children of Israel" (v. 1). There was no singing in Egypt; on the contrary, hard bondage and embittered lives (Exodus 1. 14), but now standing on redemption ground a nation of freemen, joy fills the heart and praise fills the mouth. There can be no real joy until we are brought into liberty—freedom from sin (Psalms 32. 1). Thank God, this is possible: Jesus died to save us from sin's guilt (1 Cor. 15. 3), and He lives to save us from sin's power (Heb. 7. 25).

IT'S OBJECT. "I will sing unto the Lord" (v. 1). There is not a word about man in all the song, not even their leader Moses is mentioned: it is all about Jehovah. In Heaven the song is also "Unto Him who loved us" (Rev 1. 5), so should it be on earth. God will not allow the flesh to glory (1 Cor. 1. 29); to God should be ascribed all the glory in time as it will be in eternity (2 Peter 3. 18).

IT'S THEME. "He hath triumphed gloriously" (v. 1). The Lord deserves all the praise because He has done all the work. The love that expressed itself on the Cross of Calvary is surely worthy of the worship of our hearts. Our salvation and the Lord's glory appear together (2 Cor. 2. 14).

THE SINGER'S PRESENT POSSESSION. Notice the "my's"—my strength, my song, my salvation, my God, my father's God—mine He is in all His attributes. "The Lord is the portion of mine inheritance" (Psa. 16. 5)—not only what He has done for me, but what he is to me is part of the saved one's song (1 Cor. 1. 30; Eph. 1. 3).

THE PROSPECTIVE OUTLOOK. "I will prepare Him an habitation." See also verses 17, 18—a prophetic forecast, rising to the level of God's afterward-expressed desire and intention (Exodus 25. 8). Again recounting in very expressive language, the great work of God in the overthrow of their enemy in verses 4 to 10, they proceed in the vigour of glad faith to describe what may be expected of such a glorious One. As if the desert were passed, they sing, "Thou hast guided them in Thy strength unto Thy holy habitation."

A HAPPY, HOLY SCENE. There in the wilderness, on the Red Sea shore, the first song was sung and the first joyous dance we read of

Redemption Song.

took place. Salvation wrought, God possessed, glory in view, justifies and calls for expressions of joy, gladness, and praise far greater than is commonly seen (1 Peter 1. 8; Neh. 8. 10).

27th December.

Read John 14. 1-14.

Learn Acts 1. 11.

JESUS, RETURNING SAVIOUR.

The comfort of love—Faith's strong tower—Hope reaching out to home—Only children of the Father there—The place occupied—The Person coming—The Way and the Guide.

THE hour was drawing near when Jesus must be separated from His loved disciples, and He takes opportunity to reveal His constant love, and makes promise of His coming again. Our Lord had just told Peter that He would deny Him thrice before next morning, and immediately follows the word: "Let not your heart be troubled." How brightly do Jesus' grace and forgiving love shine here; not a word of reproach, but, instead, words of deepest, tender comfort and help.

TROUBLED HEARTS. The Lord had been telling His disciples He was about to leave them (John 13. 33), and as a consequence they were troubled. Since the time they had been called to follow Him they had been almost constantly in His company. "To Him they looked, on Him they leaned." They also trusted that He would redeem Israel (Luke 24. 21), but now He is about to leave them in a cold world. Little wonder they were troubled in heart. The trouble of the disciples, however, called forth from the Lord Jesus these words of comfort which have cheered myriads of God's people in deepest gloom.

FAITH'S OBJECT. "Believe in God, believe also in Me." God was an object of faith to them, although they had never seen Him. The Lord Jesus was to be the same when He had left this scene. It is faith first, faith in the middle, and faith at the end. The sinner's troubled heart by faith finds peace in believing (Rom. 5. 1), and the saint finds joy and peace in the same way (Rom. 15. 13; 1 Peter 1. 8). Note that it is persons we are to believe in—real, living loving active Ones—God the Father, God the Son (2 Tim. 1. 12).

THE FATHER'S HOUSE. "In my Father's house are many mansions" (verse 2.). There may be, and is "trouble" on the way to it, but beyond the trouble is Home, and hope reaches out to it. The Greek word for mansion means *abode*—a permanent dwelling-place. Earth has no such place. Every dwelling here is temporary, but the Christian's home in heaven is eternal, where the inhabitants never die. Then it is the *Father's* house; only children are there (Jer. 3. 19). Here opens out the teaching of the need of the new birth, the new nature, and sonship, in order to enjoy heaven and heaven's company. The child's spirit here is the earnest and foretaste of the child's home in heaven (Ephes. 1. 14; 2. 19).

A GLORIOUS FACT. Jesus Christ came to prepare a people for heaven, by bearing away the sin and fitting them for the indwelling Spirit. He has now gone on High, and occupies the highest place in heaven "for them" (Heb. 6. 20; 9. 24). He is now in possession of the place, and in due time will "come again" to take all the children there.

A GREAT PROMISE. "I will come again." In His own Person to this earth will Jesus come again to call away His own. This has been and is the hope of the Church in all ages (1 Thess. 4. 15-18; Phil. 3. 20, 21; 1 John 3. 1-3, &c.). Again, notice that the Person is more than the place. Jesus says: "That where I AM, there ye may be also."

NOTES AND SUGGESTIONS.

The **Pathway** will continue during 1909 with the same special and ordinary features, which have made it the favourite Magazine for Teachers and Aggressive Workers. *Specimens will be posted free to any Teacher who will hand round.*

FORTHCOMING.—S.S. Teachers' Conferences will be held in LARKHALL, Muir Street Hall, Nov. 14, at 4. W. J. Grant will introduce subject...In Hope Hall, MANCHESTER, on Nov. 14, at 4.30, Hy. Pickering will take up "The Sunday-school: its Motives, Materials, and Methods." ...In Cumberland Hall, PAISLEY, Nov. 21, at 3.30. Subject: "The Bible, the Blackboard, and the Blessing in the Sunday-school." Hy. Pickering will introduce, followed by Jas. Wilson, W. Harrower, and others.

THE SCHOOLS have now settled down to the winter's work. The week-night meeting for the young is being blessed in conversions. Reports come from T. M. Sinclair and D. Hamilton at DRONGAN, James Forbes at SAUCHIE, John Brunton at CHELMSFORD, F. A. Glover at LOUGHTON and MOAT'S TYE, Suffolk, who also asks prayer for forthcoming mission at RAINHAM, Essex...Encouraging news of a week-night class for boys and girls at DUNDONALD...Of a soul-saving work at Hope Hall, ROCKFERRY...At HEBBURN-ON-TYNE, school has increased to 100, with 300 present at week-night meeting.

OPEN-AIR.—A thanksgiving meeting for blessing received during the summer meetings conducted on the sands by G. Priestly, in Gospel Hall, BLACKBURN. Messrs. Camp, Laurie, and Priestly gave help...**GLASGOW.**—United open-air meetings were closed with a week's special meetings at various centres. Tea meeting on Friday, Oct. 9, was well attended. Messrs. Hy. Pickering, Jas. Wilson, and C. Innes, gave seasonable ministry. Workers have been cheered by hearing of a number of conversions...Some seventeen different places in and around OXTED have heard the Gospel many times during the summer months.

TENTS AND CARRIAGES.—A number of boys and girls have professed at RAWCLIFFE, Yorks, where A. Hodgkinson and others have been labouring...T. Caulker has been helping young Christians at WYKE, and PRINGLEY...T. Baird gave a lantern address on "The Pilgrim's Progress" in tent at MALVERN...Counties' Evangelisation Workers held Conference in Earlham Hall, DALSTON. Messrs. Cluny, Robertson, Bilson, and others took part...W. C. Morley is busy with tent and carriage at FRESHWATER, Isle of Wight. Some blessing being manifested amid much persecution...Archie Payne has had good times among young folks at RISCA and ILFRACOMBE, afterwards at TREDEGAR.

IN OTHER LANDS.—At SAN TOME, Spain, two interesting cases of conversion, girls (both Romanists), have recently occurred...The little school at LINARES has increased in numbers and success. They have now no accommodation for more children, and signs of blessing follow...**KAMAKERAI.**—"During the last two months we have had a season of reviving. The number of candidates is now thirteen, four of them being from our boys"...**QUEENSLAND.**—The two Gospel Vans have been doing a good work, especially among the back-blocks...Mr. Manders continues to move around...Mr. Alexander had some blessing at IPSWICH...Mr. Forbes M'Leod had interesting meetings at TOOWOOMBA.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S.S. Teachers, 29th year. Edited by HY. PICKERING. Contains Photographs and Brief Records of well-known Christians. Papers for Edification, Original Outlines, Sunday-school Lesson Notes, Notes and Queries, Tales Worth Telling, and Gems of Bible Truth. Rate for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more 6d. each, post free to any part of the world. Annual Volumes for 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each post free.

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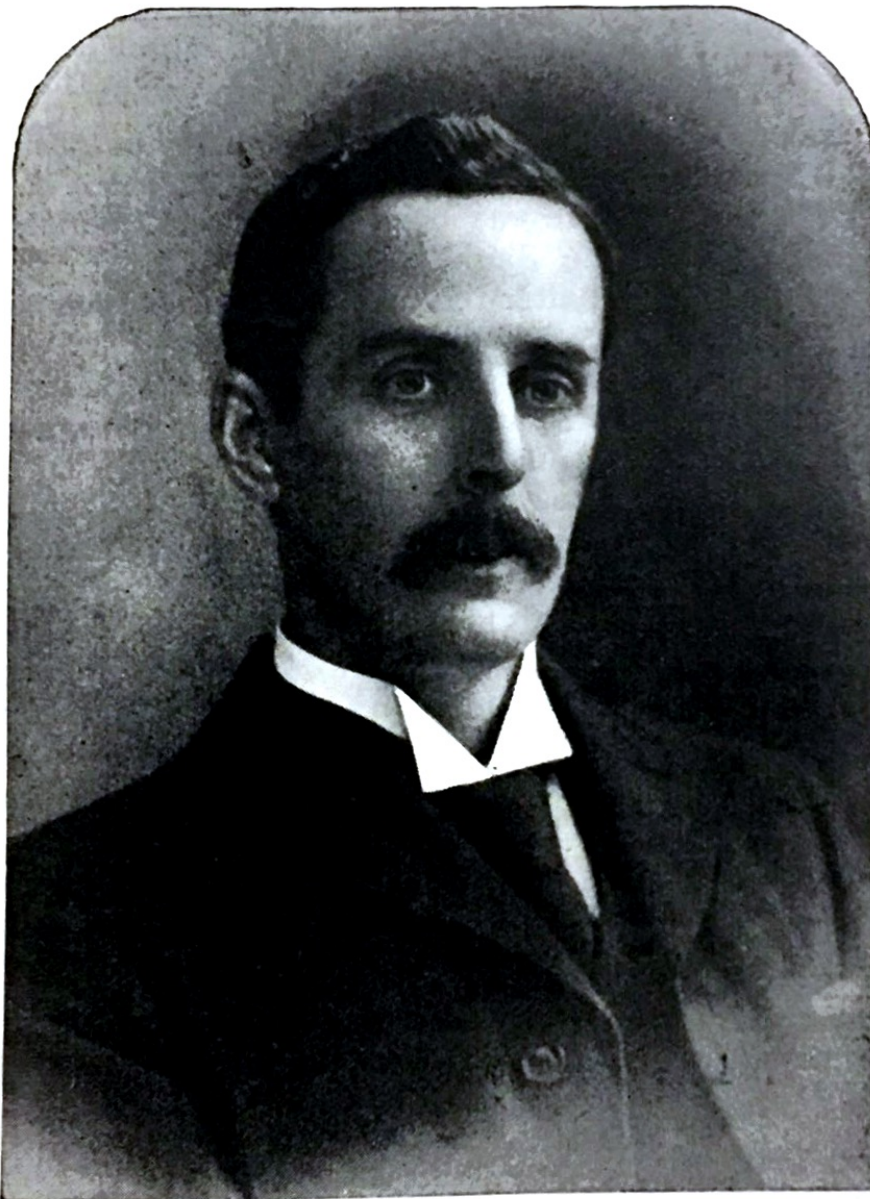
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The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



THE LATE H. E. POWNALL, B.A., MISSIONARY, CHINA.

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HERBERT EDWARD POWNALL, B.A.

ONE of the remarkable features of "these last days" has been the thinning of the ranks of accredited leaders in the various arenas—whether Political, Social, Evangelical, or Missionary.

Former pages have indicated some of the leaders in Christian Work as well as in the Mission Field. Now one more must be added to the list in the person of a well-known and earnest Labourer in China, details of whose early training we give, with the hope that it may again stir some of the best of our young men and women to give of their best to Him, in return to Him who gave His all for them.

HERBERT POWNALL was the third son of G. P. Pownall, Vicar of St. John's, Hoxton, and, before that, Dean of Perth, Western Australia. He was born at Hoxton (a parish a mile and a half north of the Bank of England), on 25th October, 1865. His education, after the elementary stage, was pursued at Islington Proprietary School, where by his talent and diligence he made very rapid progress. From this school he passed on to St. Paul's, then in St. Paul's Churchyard, London, gaining a scholarship there, which meant free tuition. Immediately after achieving this success he completely broke down in health, and had to "lie fallow" for a whole year, during most of which time he was in the country, and the object of his dear mother's unremitting care. When his health was sufficiently re-established he began his career at St. Paul's School. His studies were at first about equally divided between Classics and Mathematics, but latterly, on the advice of the Headmaster, he devoted himself chiefly to Mathematics, with the result that when he competed at Peterhouse, Cambridge, for a scholarship, he was successful in winning it. Three years later he took his degree with a good second class in the Mathematical Tripos.

Some time after leaving Cambridge, he became an Assistant Master at Colet Court, Hammersmith, a preparatory school for St. Paul's, and the other great public schools, having amongst his pupils the two sons of the late Archbishop Temple, at that time Bishop of London. Though working hard as a schoolmaster during the day, he yet found time in his evenings for various kinds of aggressive work, such as conducting open-air services, visiting the common lodging-houses of some of the East London slums, and maintaining out of his own slender purse a soup kitchen, always denying himself that others might be benefited. His tenderness of heart was ever showing itself in various ways; one day, for instance, on hearing that the

Herbert Edward Pownall, B.A.

funeral of a pauper, who was quite unknown to him, would be unattended by any follower, he went and followed the coffin himself.

Ultimately a distinct call came to him to offer himself for Missionary work, and moved by the appeals of Mr. E. J. Blandford, then home from China, he offered himself for work in that land, setting sail on his 29th birthday. His first period of service in China lasted until the time of the Boxer outbreak some eight years ago, when he returned home with his wife—also a devoted missionary—Miss Ada L. Caley, of Tunbridge Wells, who also went to China in 1894.

During the year or more that he was in England, he employed a large portion of his time in acquiring all the medical and surgical knowledge that he could, by attending instructions under the superintendence of Dr. Harford, at Livingstone College, and he returned to China with a medical equipment which included a very large supply of drugs. The deepest affliction of his life, other than the departure of his dear parents, was the loss of his beloved sister, Mrs. Kingham, her husband, and their sweet child, in the outbreak at Nan-chang-fu in the early part of 1906. His affection for these brave mayters of Christ was boundless; and the shock of their deaths was a thing from which probably he never wholly recovered.

In the summer of 1907, when at Kuling for the usual and much-needed rest and refuge from the great heat in lower parts, Mr. Pownall was taken very ill, and was told that he must remain there, and not attempt to go down to the city for a long time. His heart was seriously affected; but so intent was he on service that in January he wrote, "I am enjoying a much-needed time with a good Chinese teacher of the language." At the end of February, "acting on the advice of one doctor, and the permission of a second, and feeling it was the Lord's will," they left the hills, and for some days he seemed to get on fairly well; but he was suddenly taken very ill again, and with difficulty reached Nan-chang-fu. There his wife found willing helpers in caring for him, and valuable medical assistance. When it seemed possible, he was moved to Shanghai, and received into a comfortable room in what is called the hospital in the C.I.M. compound, where he finished his earthly course on the 8th of June, 1908, after 14 years of service in China.

It was no small ability that our departed brother devoted to the service of God in China. He might have had an easier path here, and one that would have led to more earthly honour;

but we are sure he will never regret yielding himself to the spread of the gospel in that distant land, and his reward will be an unfading one. Eternity alone will show how God used that one life yielded to Himself for China.

CHRIST IS COMING.

WHEN the Lord Himself was down here He became a Prophet—the Prophet of His people then, as He is our Prophet now. And in John 14—which is His prophecy—what does He say? He had just been speaking of leaving His disciples, and they were downcast and disappointed that the kingdom for which they had been looking had not come. Have you ever thought that the Jew, not seeing His sufferings, was like a man looking at the mountain top which the sun tips with gold, and losing sight of the intervening valleys? Too many of us see only the deep valleys, and fail to lift up our eyes to the mountain top. The Gentile does not see the glory, and the Jew does not see the humiliation of Christ. These disciples were perplexed and disappointed, and the Lord said unto them: “Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions.” You shall have a presentation as children, and then when presented you will come with Me, and you will be joint-heirs in the kingdom. Do not let your hearts be troubled: “I go to prepare abiding places for you” (John 14. 2, R.V.). You will be no more strangers or guests; no further vicissitudes; no more losing of dear ones. A sweet thought for those who have lost dear ones out of the family circle. Where are they? In the sweet abiding-places of God; secure and established as are the pillars in the New Jerusalem. Note also the expression, “And if I go, I will come again.”

He is coming down personally, as He went up personally. The one is as literal as the other. Here we have a unique, a special word—something different from what we have in the prophets. We never read in the prophets of a Father’s house, or a word so touching and tender as “I go to prepare a place for you.” Here He speaks His heart of love when He says He will not leave them orphans in this world’s vicissitudes, its open graves and funeral knells. No, “I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF.”

A friend of mine came down from a sick-room, and said that just as he was about to leave he said to the sick one, who was in fact dying, “I am going to leave the most precious

Christ is Coming.

word in the Bible with you." "What is that?" she said. He quoted this word: "I go to prepare a place for you. And if I go to prepare a place for you, I will come again." "No," she said to him with her dying lips, "that is not the most precious word; the most precious word is, "I will receive you *unto Myself*."

But the subject is inexhaustible. The whole Bible is full of it. May our hearts, every one of them, get as full of it, too, as the Bible can fill them. We shall then go about as walking testimonies in these last days that Christ is coming, and our redemption draweth nigh.

J. D. S.

YOUNG PEOPLE AND DANCING.

BIBLICAL NOTES AND QUERIES.

QUESTION XLIII.—*Is it right for believers to have their children taught dancing?* "Train up a child in the way he should go: and even when he is old, he will not depart from it" (Prov. 22. 6). "Bring them up in the nurture and admonition of the Lord" (Eph. 6. 4). These two passages we take to be a sufficient reply to this question. If dancing-parties and balls, with all their accompanying vanities, are "*the way a child should go*,"—if they are to be found among the Lord's "*admonitions*," or if they form part of the Lord's "*nurture*"—then by all means let the children be so taught. But if the sum total of such things is "the lust of the flesh, the lust of the eyes, and the pride of life," how, then, dare a Christian parent cause his child to be trained to such a manner of life?

Although no amount of "*training*" or anything short of regeneration will make a child a Christian, nevertheless it ought to be the unremitting effort of Christian parents to bring up their children in such habits of thought and life as shall leave little to be *unlearned* or given up when grace has at last spoken the quickening word and brought the child by nature dead in sin to life eternal.

J. R. C.

SEARCHING QUESTIONS FOR SAINTS.

DO you speak of the faults of others unnecessary?
Do you love to hear others praised when God has worked through them?

Can you rejoice to see another succeed when you have failed?

In every heart there is a supreme place—a sort of throne. Who sits in yours, an Idol, Self, or God?

THE SPIRIT IN THE WORD.

IF the Holy Spirit appears to occupy a subordinate place in the revelation God has given us, it must not be inferred therefrom that He is any way inferior in power or glory to the Son.

Inspiring. The Bible claims for itself, fully and emphatically in its every part, Divine Authorship. The Scripture was "given," and its writers were "moved by the Holy Ghost," as "the spirit in them did testify" (1 Peter 1. 11). The agents may have been many and varied, but the Author never changed. Whether in its ordinances (Heb. 9. 8), or its prophecies, the progress of its revelation, or the fulfilment of its promises, the Scripture is its own testimony to the power and personality of the Holy Spirit (2 Peter 1. 21).

Testifying. The Spirit of Christ in the prophets testified of the sufferings of Christ, and the glory that should follow. The same spirit in the Apostles bears witness to the glory which succeeds the Cross (2 Cor. 4. 6; 1 Cor. 2. 10). "He shall receive of Mine" was the promise of the Son; and the Epistles are the evidence of how fully He has received and borne witness to the glory of the Lord. The Cross is not only the foundation, but it is the centre of its revelation.

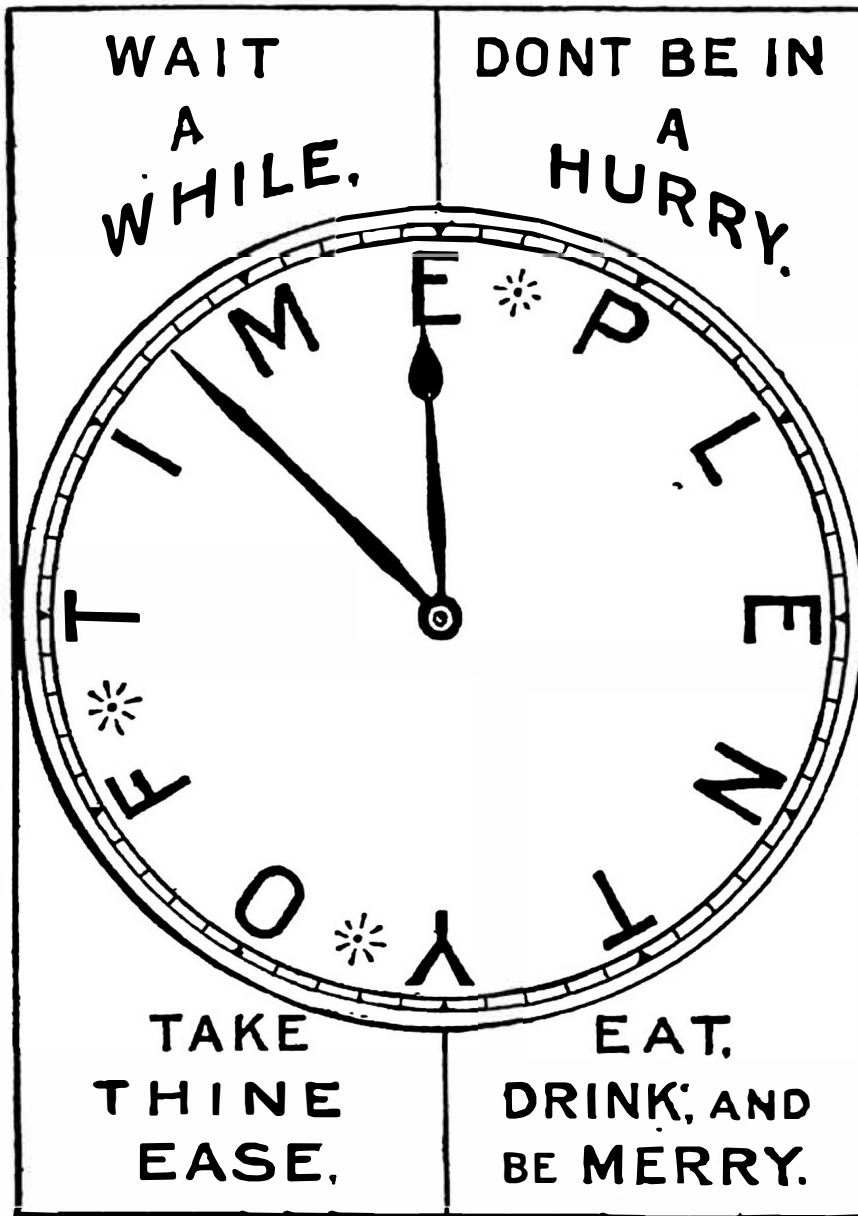
Fulfilling. The Spirit is the great fulfiller of prophecy. He not only testified of the Christ, but the life of the Son of Man on earth was commenced, energised, and completed through the Spirit. Conceived by His power, the Spirit abode on Him at baptism; He was led of the Spirit; "The Spirit of the Lord God is upon Me" was fulfilled in Him (Luke 4. 21). He cast out demons by the Spirit. Through the Spirit He offered Himself unto God, and in resurrection by the same Spirit was declared to be the Son of God.

Revealing. Spiritual things are spiritually discerned, and through the Word the Spirit reveals to the believer the things of Christ. We require the Spirit to make the revelation God has given us in His Word good to our souls. "God is His own interpreter," and we must learn that the study of the Scriptures demands subjection of heart and will to God, and entire dependence on the Spirit.

Quickening. The Word of God liveth and abideth for ever (1 Peter 1. 23). It is the Spirit that quickeneth. We are born of the Word and of the Spirit (John 3. 5), and the power for quickening and reviving the life of the saint is ever the same. Careful feeding on the Scriptures under the guidance of the Spirit is of the utmost importance, as by it alone can the Christian count upon sustenance and strength.

J. H.

THE DANGER OF DELAY.



MOST of the object lessons would require an art master to draw! is a common objection to many sketches which cannot apply to this simple outline. A pin in centre and a piece of string, with loop for pencil or chalk, will give circumference. Then add pointers and letters **PLENTY OF TIME.** After a few words on the text "Time is short" (I Cor. 7. 29), fill the corners with four common excuses. (1)

"WAIT A LITTLE." A little *spark* has caused many a house to be burnt; a little *leak* many a ship to sink; a little *sin* many a lost soul. "In *due time* Christ died" (Rom. 5. 6). Now is your due time to be saved. (2) Now write **"DON'T BE IN A HURRY."** The man running to the Refuge; the father running to meet the prodigal, cry the very opposite. Rub out "NT" and it will be right, for "NOW" is God's time. (3) Fill corner three, **"TAKE THINE EASE"** (Luke 12. 19). So said the careless rich farmer; so says the sluggard. God says, "Awake! awake!" (Isa. 51. 9). (4) Last and most foolish comes **"EAT, DRINK, AND BE MERRY,"** showing deliberate indifference, and it is added, "for *to-morrow* we die" (Isa. 22. 13). That to-morrow may never come. "To-day if ye will hear" (Heb. 3. 15). Hyp.

PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

A pleasure shared is a pleasure multiplied...Narrow paths always lead to high altitudes...The miracle of Israel is the miracle of history...A vast historical experience lies behind the practice of prayer...Think tenderly of the fallen. The lust which threw them down slumbers within thee...Man could not have written the Bible if he would, and would not even if he could...Either the Bible will keep me from sin, or sin will keep me from the Bible...When we ask anything of God in prayer, let us willingly co-operate with Him in bringing it to pass.

A little good may like a seed
Yield up its seven times seven ;
May spring and climb the jasper wall,
And drop its fruit in heaven.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

BIBLE CLASS SUBJECTS in connection with *Daily Texts* and *Monthly Subjects* in "THE BELIEVERS' DIARY and Christian Workers' Pocket Companion for 1908" (specimen copy free to any worker), a course of "HELPFUL SUBJECTS FOR HEAVEN-BOUND SAINTS" is taken up for this year, a paragraph, as on former page, being devoted to each Sunday.

Subject: **GLORY** (Notes in last number).

Dec.	6	Manifested, - -	Read John 12. 20-36.	-	Memorize Acts 7. 2.
"	13	Partakers thereof, "	Heb. 2. 1-18.	-	" 2 Cor. 3. 18
"	20	Conformity thereto, "	2 Cor. 4. 1-18.	-	" Rom. 5. 2.
"	27	Realization, - -	" Rom. 8. 14-30.	-	" Rom. 8. 30.

CHOICE PORTION.—"Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it 'For My sake'."—THEODORE CUYLER.

Subject: **THE SPIRIT IN THE WORD** (Notes on page 186).

Jan.	3	Inspiring, - -	Read 2 Tim. 3. 1-17.	-	Memorize 1 Peter 1. 25.
"	10	Testifying, - -	" 1 Peter 1. 1-12.	-	" Heb. 4. 12.
"	17	Fulfilling, - -	" Luke 4. 16-32.	-	" Isaiah 61. 1.
"	24	Revealing, - -	" John 16. 1-15.	-	" Eph. 6. 17.
"	31	Quickening, - -	" Romans 8. 1-17.	-	" 1 Chron. 28. 12.

CHOICE PORTION.—"If you are willing to choose the darkness of faith instead of the illumination of reason, wonderful light will break out upon you from the Word of God."—A. J. GORDON.

EYEGATE LESSON for infant classes and "open Sunday" in school. THE DANGER OF DELAY, as on former page.

SUNDAY - SCHOOL LESSONS. — "THE HOMEWARD JOURNEY," tracing God's dealings with His redeemed people in their wilderness journey toward and their entrance into the Land of Promise, as well as the leading events until the time of the setting up of David's kingdom in Israel.

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, thus keeping prominently before the minds of the young the *shadows* of the Old and the *substance* of the New Testament, and devising a method adapted alike to schools having classes all the year round and schools having a monthly open day.

The Notes on the Lessons are given a month ahead, so as to enable distant Schools to use them on dates as printed.

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SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

3rd January.

Read Exodus 15. 22-27.

Learn Phil. 4. 19.

THE START ON THE JOURNEY.

The new path—New necessities—Opportunity for faith—Bitter made sweet—God the Healer—A place of refreshment—A foretaste of good things—The true Elim.

IN the same chapter, and immediately following the happy song of the redeemed, we find the narrative of their behaviour and exhibition of their spirit in their earliest experiences.

TRIAL. The children of Israel had gone but three days into the wilderness when they met with a difficulty. Up to this point everything had been in their favour. They had been exempted from all the judgments poured upon the Egyptians; they had seen their enemies dead upon the sea shore, but now they are face to face with a real sore trial, namely, the want of water. Water in our land is so plentiful that we cannot value it rightly; but in a hot Arabian desert water is a necessity. This was an opportunity to seek a supply from God. Psalm 106. 13 says, however, "They soon forgot His works"; and the first difficulty brought out what sort of people they were.

DISAPPOINTMENT. They found water, but it was bitter, awfully bitter—they could not drink it. What will the disappointed people do? Will they turn to God? No, they murmur against Moses. A chapter which opens with triumphant song ends with discontented murmuring (verse 24). Oh, the unbelief of the human heart!

HEALING. A tree was shown Moses which, when cast into the bitter waters, made them sweet. Reminds us of the Lord Jesus being cast into deep waters where the floods overflowed Him (Psalm 69. 2), in order that all the blessings of salvation might be ours. The tree of Calvary changes the bitter sense of condemnation into the sweetness of forgiveness. It is at Marah's bitter waters we learn more of God; here He calls Himself the Healer.

REFRESHMENT. Elim's wells and Elisha's palms follow Marah; these waters were doubtless springs. Cool, fresh, living waters, "springing up" (John 4. 14). See Isaiah 12. 3, "Wells of salvation," and Revelation 22. 17, "Water of Life." Jesus said to the woman in John 4. 14: "Whosoever drinketh of the water that I shall give Him shall never thirst."

PROSPECT. Those seventy palm trees, with twelve wells of water, gave the people a foretaste of the good land they were going to (Deut. 7. 7). "A rest within the wilderness"—an "earnest" (2 Cor. 1. 22; Eph. 1. 14). The branches of the palm tree were used during the Feast of Tabernacles (Lev. 23. 40; Neh. 8. 15; John 7). In the desert they pointed to the land they were going to. In the land they reminded them of the wilderness past for ever.

VICTORY. Palm branches and wells of water are beautifully linked in John 7. It was at the Feast of Tabernacles Jesus cried, "If any man thirst, let him come to Me." He saw them going out to Siloam and drawing water there, but they did not know the Fountain of Living Water in their midst. He saw them bearing palm branches, though poor slaves of sin. He knew about palm branches—true victor's palms (Rev. 7. 9), that never wither, to be borne in the heavenly land, where living waters ever flow. Therefore He pitied them in His love, and longed to show them the real meaning of these things. Palm branches were spread in Jesus' way on the road to Jerusalem (John 12). Victor's crowns (Rev. 4. 10) will be cast at His feet in heaven by no fickle crowd. "What will it be to be there?"

Subjects for Sunday.

10th January.

Read Exodus 16. 1-15.

Learn John 6. 51.

THE FOOD FOR THE JOURNEY.

Mistrust leads to murmuring—God all-sufficient—Natural and supernatural—The provision for all persons and for all the days.

ELIM wells and palm trees must soon be left, and the arid desert, with fresh experiences and fuller knowledge of God and themselves, be gained by the redeemed and pilgrim host. There is a needs-be for trial (1 Peter 1. 6, 7) that faith may have its field of exercise and development. This is the lesson of the wilderness (Deut. 8. 3).

THE PEOPLE'S COMPLAINT. Only about a month had elapsed since they left Egypt, and their supplies had run out. At the first sign of need all the past work of God for them is lost sight of, and grievous murmurs are heard in the camp. Unbelief is the parent of murmuring. They were in God's hands, they were His people, they ought to have reasoned that if God was able and willing to save them at the Passover and the sea, He would not, could not, allow them to die of starvation. So in Romans 8. 32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Like the children of Israel all murmurers have bad memories and unbelieving hearts; they forget *past* deliverances, and when trial crosses their path refuse to trust Him for the future.

GOD'S GRACIOUS ANSWER. "I will rain bread from heaven for you." It was God's part to send the manna; it was the people's part to gather. Along with the gift there was a test of their obedience as well as faith; every day they gathered, only for a day, in faith of supply next day; on the sixth day double quantity for Sabbath use as a sign of *obedience*. "To obey is better than sacrifice" (1 Sam. 15. 22). The first Adam fell because of his disobedience; the second Adam, Jesus Christ, by a life and death of obedience glorified God (John 13. 31), made an end of sin (Rom. 8. 3), and brought in an everlasting righteousness (2 Cor. 5. 21). We are saved to-day by the obedience of faith (Heb. 5. 9), and men will be eternally lost because they "*obey* not the Gospel" (1 Pet. 4. 17).

THE LESSON OF THE QUAILS. "At even the quails came up"; this is a miracle, not the creation of a new thing, as manna was, but the bringing of a thing already in existence to the people, showing that God can use and control all nature to supply His people's need (see 1 Kings 17. 6, &c.). Compare with Numbers 11. 31-34, where quails again are given, but in wrath, because manna was rejected. Experience of God's goodness brings heavier responsibility (Luke 12. 48).

THE LESSONS OF THE MANNA. As the quails show God using the natural, the manna shows God above nature, creating a new thing, so new that the people called it "man-hu" (What is it?). This manna is eminently typical of Christ (1 Cor. 10. 3; John 6. 32). Note (1) from heaven; no earth-born could meet the need; (2) the need of all met, feeding young and old, wise and unwise alike; (3) free to all; (4) satisfies all; (5) found early; (6) wonderful, and can be used even though we do not "understand"; (7) comes near; (8) is for every day, and all the day till the wilderness experience is past. Blessed are all they who feed on Christ, the heavenly manna.

GATHER DAILY AND EARLY. The manna was to be gathered *daily* (verse 5). The lesson for the Christian is that daily grace is needed for the daily journey; yesterday's supply will not suffice for to-day. It was also to be gathered *early*—in the morning (verse 21). We should seek the face of God before we see the face of man. Men of faith like

The Food for the Journey.

George Muller made this the rule of their lives. The lesson for the unconverted is that Christ should be sought *early*, and the promise is, "They that seek Me early shall find Me" (Prov. 8. 17). "Now is the accepted time" (2 Cor. 6. 2).

17th January.

Read Exodus 17. 1-15.

Learn John 7. 37.

WATER FOR THE JOURNEY.

Another need and another cry—Blind unbelief—A strange question—A patient and gracious God—God and man at the cross—Smitten for all—All-sufficient.

SLOW to learn, slow to believe, God's people, with the daily supply of bread fresh from heaven, had only to endure fresh trial to manifest further failure: Marah's bitterness, wilderness hunger, and desert thirst all bring out the same characteristics. Water, the need of it and its supply, is our present theme. If manna was a type of Christ, no less is water an oft-used figure of the same Person. Bread and water are both necessary for life, and are gifts of God.

THE PEOPLE'S WAY WITH GOD. They "tempted the Lord, saying, Is the Lord among us or not?" Strange this saying, with cloudy pillar leading and manna feeding! They proceeded to "chide" (strive or contend) with Moses, so much so that he said, "They be almost ready to stone me." Moses as their leader had done a great deal for the children of Israel; but like Paul in a later day he could have said, "The more abundantly I love you, the less I be loved" (2 Cor. 12. 15). They treated our Lord in the same way; they would have stoned Him (John 8. 59). They did worse, "they crucified Him" (John 19. 18).

GOD'S WAY WITH THE PEOPLE. The want of water served God with an opportunity for the display of His resources. Surely He was long-suffering, and proceeds to supply their need, and in doing so presents to us a foreshadow of a need more clamant than that of the people met in His wondrous manner of doing.

GOD'S MAN AND THE PEOPLE'S MEN. Representative of God was Moses, and representing the people were the elders; both together proceeded to do "what God had determined before to be done" (Acts 4. 28). Moses had in his hand the rod, a symbol of power; a sceptre to smite the rock—teaching us that both God and man at the cross participated in the affliction of Jesus (Acts 2. 23). See also "I" and "Thou" in verse 6.

SMITTEN ONCE FOR ALL. The rod fell on the rock—it was cleft. A very suggestive picture of the Calvary scene. "For the transgression of My people was He stricken" (Isaiah 53. 8; John 19. 34). Compare with Numbers 20. 11, where Moses was commanded to "speak" to the rock, but He "smote" it, greatly displeasing God, for the picture was marred. Judgment stroke must not fall twice. "Once for all" is the word (Heb. 9. 26).

SUFFICIENT FOR ALL. Water enough "gushed" out of the flinty rock to supply all the thirsty ones of that multitude. It was for "whosoever will" (Rev. 22. 17), "without money" (Isaiah 55. 2). A wonderful rock—a rock to follow them (1 Cor. 10. 4). A supply, like the manna, all through the way.

PLAIN TEACHING OF THE EVENT. We have thus plainly set before us the Cross of Christ and the Christ of the Cross. "No life in you" (John 6. 53), except ye drink of the blood of the Son of Man"; only by His piercing can the blood flow, and from the same Living One the streams of living water flow to all the believers all the way along (John 7. 38). So copious the supply that the word "rivers" is used.

Water for the Journey.

STRONG THROUGH GOD. The rest of the lesson verses are taken up with the fight with Amalek. Again we see that God is the only resource of His people, and Moses, Aaron, and Hur on the Mount with God remind us of our blessed Lord, who is gone into heaven itself to make intercession for us (Heb. 7. 25). His hands never hang down with weariness or weakness; and oh, what a wonder! These hands are pierced; nail marks tell of His love unto death. Jesus lives, and must prevail.

24th January.

Read Exodus 19. 1-16.

Learn Gal. 3. 10.

SINAI, THE MOUNT OF GOD.

A holy place—The messenger and the message—God's redeemed possession—Serve because saved—A happy people and a holy people.

HITHERTO we have been engaged with Israel's early experiences of trials and lessons of trust in God, we are now to notice their arrival at the plain adjacent to Mount Sinai and the momentous events which took place there.

UNAPPROACHABLE HOLINESS. Sinai's mount, though rugged and lofty and grand in its natural solitude, was only an ordinary place had not God been there manifesting Himself and His holy character. It is always the Presence that makes the place notable. It was so at Bethel (Gen. 28. 16); at Horeb (Exodus 3. 5); it is so now (Matt. 18. 20)—not the marble-pillared cathedral nor the stately building, but the place of the lowly heart is the Holy of Holies (Isaiah 57. 15).

A MEDIATOR REQUIRED. The mount of Sinai, with its bounds set round about (verse 12), its thunders and lightnings (verse 16), all speak of the great moral distance which exists between an holy God and a guilty sinner. No Israelite dare approach that mount—just as no sinner in his sins can approach God to-day—and so a mediator was required—one to stand for them to God, and from God to them. Such was found in Moses who is a type of Jesus the Mediator of the new covenant (Acts 8. 6), through whom and in virtue of whose atoning work we approach God to-day (Heb. 10. 19).

A LOOK BACKWARD. The ground of God's claims on His people is redemption. "Ye have seen what I did for you, and what I have done to you." "Ye are not your own, for ye are bought with a price; therefore" (1 Cor. 6. 19, 20). See also 1 Peter 1. 18.

BLESSING CONNECTED WITH OBEDIENCE. Israel was already a redeemed and saved people, and God's people, and that for ever; but God's treasures and their highest blessing were dependent on their obedience to His word and will. As in 2 Corinthians 6. 17, 18 we read: "I will be a Father," put conditionally; that is, the practical action and manifestation and appreciation of the relationship will be known.

A GREAT NATION A GOOD NATION. "A kingdom of priests, an holy nation"—this surely is a most desirable end, not as yet reached in Israel's nation, but accomplished in Christ and His people (1 Peter 2. 9); He the Obedient One being the object in view and His people in Him (1 Peter 2. 4).

THE PEOPLE'S PROMISE. "All that the Lord hath spoken we will do"—how little understood they either themselves or the obligations they accepted; how pitiable the case of those who think they can "do" the righteous demands of the law. How blessed to know that it is not "do," but "done"! Christ has done all—"nothing left for us to do."

Sinai, the Mount of God.

TWO MOUNTS CONTRASTED. See Galatian epistle, chapter 4, verses 24-31, and Hebrews, chapter 12, verses 18-24, where we see that it is not now Sinai with its law and terror and bondage, but Jesus and liberty and peace and Sonship.

31st January.

Read John 1. 19-34.

Learn John 1. 29.

JESUS, THE LAMB OF GOD.

Many typical of one—A great Person for a great work—Perfectly accomplished in God's purpose, on the cross, on the throne—Yesterday, to-day, and for ever—From Eternity to Eternity.

NO more delightful and significant title does our Lord bear than this, "The Lamb of God," indicative of His character as well as His work. John describes himself as merely "a voice" passing away, accomplishing in its own virtue nothing; but points to Jesus as both being and doing.

JOHN'S TESTIMONY OF HIMSELF. There seems to have been a general feeling amongst the Jews that the coming of Messiah was about due. The preaching of the Baptist had been attracting a great many people to hear him (Matt. 3. 5), and it was just possible that John was the long expected one. A deputation was formed to wait upon him, and get from him at first hand who he really was, and the purpose of his mission (verse 19). He denied he was the Christ, neither Elias (John 1. 21), nor the promised prophet (Deut. 18. 15, 18); he was just a *voice* crying in the wilderness (verse 23). John had a very humble opinion of himself, but the Lord honours him (see Luke 7. 26-28). John is a splendid example of what a servant of Christ should be; he points to Christ and hides himself, while the Lord on the other hand fulfils His part, "Them that honour Me, I will honour" (1 Sam. 2. 30).

JOHN'S TESTIMONY OF CHRIST. "Preferred before me, because He was before me" (verse 30). By natural birth John was older than Jesus, but Jesus had a pre-existence. He was from all eternity (Prov. 8. 22-30), He was the Son of God (verse 34). In order to redeem man He becomes the Lamb of God. From Genesis to Revelation, all through, the choicest type of sacrifice is the Lamb. Genesis 22. 7 question, "Where is the Lamb?" is answered by John's testimony. Exodus 12, Paschal Lamb is also met in "Christ our Passover" (1 Cor. 5. 7). All the lamb offerings of Leviticus show out the same Jesus in much of His worth. Isaiah 53, suffering Lamb is the same; and right away into eternity it is the Lamb that was slain on the Throne (Rev. 22. 3).

A WONDROUS PERSONALITY. Twice over did John point to Jesus as the only object worthy of attention. Of all the crowds of great and small that flocked to Jordan, none so worthy of observation as God's chosen, appointed, and approved Lamb, having in Himself all the qualities required: "Holy, harmless, undefiled, separate from sinners" (Heb. 7. 26).

A WONDERFUL WORK. Of all the deeds that could be done, this the greatest, most necessary, and beneficial, namely, to bear away the sin of A WORLD. One sinner's load is a great burden—a world's sin who can measure? "Caused to meet on Him" (Isa. 53. 6) was all the terrible iniquity of US ALL. That was what God laid on Him and that was what His love made Him take up.

THE BEGINNING, CENTRE, AND END. "Before the foundation of the world" (1 Peter 1. 20; Rev. 13. 8) ordained the slain Lamb; manifested in His life on earth and death at Calvary "the Lamb of God"; now in heaven on the throne (Rev. 5. 6) and in all future eternity carrying through all events and ages one character and one basis of all righteousness, peace, and joy, the Lamb of God the Centre. Happy they who "Behold Him!" now believingly (Psalm 2. 12).

SYSTEMATIC WORK AMONGST YOUNG FOLKS.

THE steady increase in the *population* (consisting at first of young folks); the *important cry* for steady earnest Sunday-school workers; the *enveloping forces* of darkness surrounding the young on every hand, call loudly for more UNITED, AGGRESSIVE, SYSTEMATIC effort to reach young hearts in their earliest days.

In thorough sympathy with this endeavour we hope to make *The Pathway* for 1909 a real help to all workers in the most hopeful of spheres. During the THIRTIETH YEAR we hope to have

WORKERS IN COUNCIL. Choice portions of addresses at Conferences of Sunday-school Teachers and Workers among the Young, by Walter E. Willy, T. Baird, H. W. Figgis, and Hy. Pickering, at London, Manchester, Bolton, Liverpool, Paisley, &c., &c. Helpful to hundreds when spoken, we shall pass on to thousands to read.

BRIEF RECORDS will include Gabriel Contesse and his wife, of Laos, who both died suddenly from cholera; Sir Edward Denny, whose hymns are sung in every Morning Meeting; Andrew Millar of "Church History" fame; the sweet singer of Gospel songs, Ira D. Sankey; the old-time veteran Joshua Poole, commonly known as "Fiddler Joss," co-worker with some of the early evangelists; Gordon Forlong, of New Zealand; Henry Heath, of Woolpit; Robert Murray M'Cheyne of saintly memory, and others as the march of time indicates.

NOTES AND QUERIES for Teachers and Workers will include doctrinal and practical points of interest answered by Dr. Anderson-Berry, J. R. Caldwell, and other accredited teachers.

BIBLE CLASS SUBJECTS. The development of the senior and adult class induced us to issue *The Believer's Diary* and Christian Worker's Pocket Guide, with monthly subjects on Foundation Truths and daily portions bearing on same, with spaces for notes, &c. (Paper Cover, 1d.; Cloth, 2d.; Morocco, 6d.; Black-loop and Pencil, 1/). The subject selected for 1909 is "A CLUSTER OF PRECIOUS FRUIT produced through the operations of the Spirit." Crisp comments on Love, Joy, Peace, &c., &c. A section a Sunday would be helpful, and develop thought, research, and mutual profit.

"**PROVISION FOR THE WILDERNESS AND LIFE IN THE LAND**" is theme for *Gospel Scheme of Lessons for 1909*, forming a carefully-selected plan of Weekly Subjects for Bible Classes, Sunday Schools, Bible Bands, Home and Personal Study, with simple and evangelistic notes. The Scheme is being most extensively adopted. 3d. doz.; 1/6 per 100, post free. Free Samples for comparison to any teacher.

EYEGATE LESSONS are becoming more and more useful in Junior Classes, special or "open" Sundays, and general instruction of young hearts in Salvation Truths. We give an Original Lesson month by month, with simple instructions how to make or use.

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BOYS AND GIRLS ALMANAC and Scripture Searching Text Book is now issued in an enlarged and improved form to match the scheme. 40 prizes for young and old. 1/2d. each; 6d. doz.; 3/6 per 100, post free. Teachers should give each of their children a copy on the first Sunday of the year, and thus encourage Bible study and research.

The Believer's Pathway.—A Magazine for Bible Students, Christian Workers, and S.S. Teachers, 29th year. Edited by HY. PICKERING. Contains Photographs and Brief Records of well-known Christians. Papers for Edification, Original Outlines, Sunday-school Lesson Notes, Notes and Queries, Tales Worth Telling, and Gems of Bible Truth. Rate for the year—1 copy, 1/; 2 copies, 1/6; 3, 2/; 4, 2/6; 6 or more 6d. each, post free to any part of the world. Annual Volumes for 1908, 1907, 1906, 1905, 1904, 1903, 1902, 1901, 1/ each post free.

NOTES AND SUGGESTIONS.

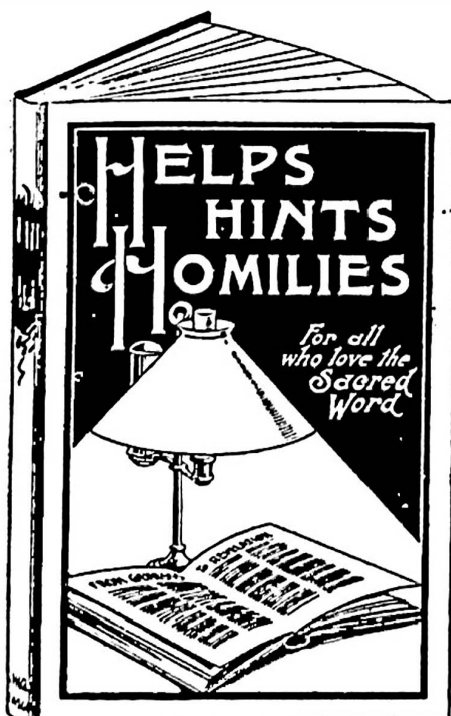
FORTHCOMING.—Quarterly Meeting of S.S. Workers in Hope Hall, ROCK FERRY, on Dec. 1...On Jan. 1, in connection with ABERDEEN Annual Conference, a meeting for S.S. Teachers, at 2...At GATESHEAD, S.S. Teachers Conference in Co-operative Hall on Jan. 2.

TEACHERS IN COUNCIL.—Large and enthusiastic Conferences have been held at Bloomsbury Chapel, LONDON, Oct. 31. Speakers: John Brunton, Hy. Pickering, and H. W. Figgis...MANCHESTER, Nov. 14, Hy. Pickering, T. Baird, J. W. Cumming, and others; twenty-five schools represented...LARKHALL, Nov. 14, W. J. Grant, T. Kelly...PAISLEY, Nov. 21, Hy. Pickering, Jas. Wilson (Garngad), W. Harrower, John Hawthorn, and Jas. Wilson (Partick); much helpful instruction and encouragement to teachers.

YOUNG PEOPLE.—Elim Hall Annual Conference for young men and women was held in Southern Institute, GLASGOW (owing to Elim Hall being too small) on Oct. 24; about 700 present. Alex. Stewart, L. W. G. Alexander, Hy. Pickering, and Jas. M'Kendrick gave profitable ministry...PAISLEY Tract Band Conference in Bethany Hall, Oct. 24. W. J. Henry, W. H. Whitaker, John Peebles, and Wm. Thomson; a good meeting...Conference on "The Model Gospel Worker" in Masonic Hall, AYR, Nov. 16, largely attended. W. J. Grant, J. Ritchie, Jr., and C. Innes.

HOME NOTES. Mr. James Forbes continues to labour in and around ALLOA; tokens of blessing among old and young...M. M'Kinnon and James Lees have been visiting at COCKENZIE, DUNBAR, and PRESTONPANS...Mr. W. E. Willy has been preaching to old and young in CARLISLE...Mr. James M'Kendrick had encouraging meetings in GRANGEMOUTH and Elim Hall, GLASGOW, when a number of young folks attended...Mr. W. H. Whitaker has been having special meetings in MILNGAVIE...About fifty young Christians meet in hall, 70 George Street, ABERDEEN, for Bible study. This could be copied with profit...Annual Praise and Report Meeting of Counties' Evangelisation Workers in DEVONSHIRE HOUSE, November 13, when helpful and cheering reports of the summer's work were given...Mr. W. C. Morley is having large meetings for old and young at FRESHWATER, I.O.W.

FOREIGN NEWS. A number of the scholars have professed in Bethany Hall, BRISBANE...A new boarding school for boys has been opened at NASRAPUR, India...An increase in attendance of Syrian children at PARUR, India...Miss Millington, KINGSTOWN, St. Vincent, tells of the conversion of five of her scholars.



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