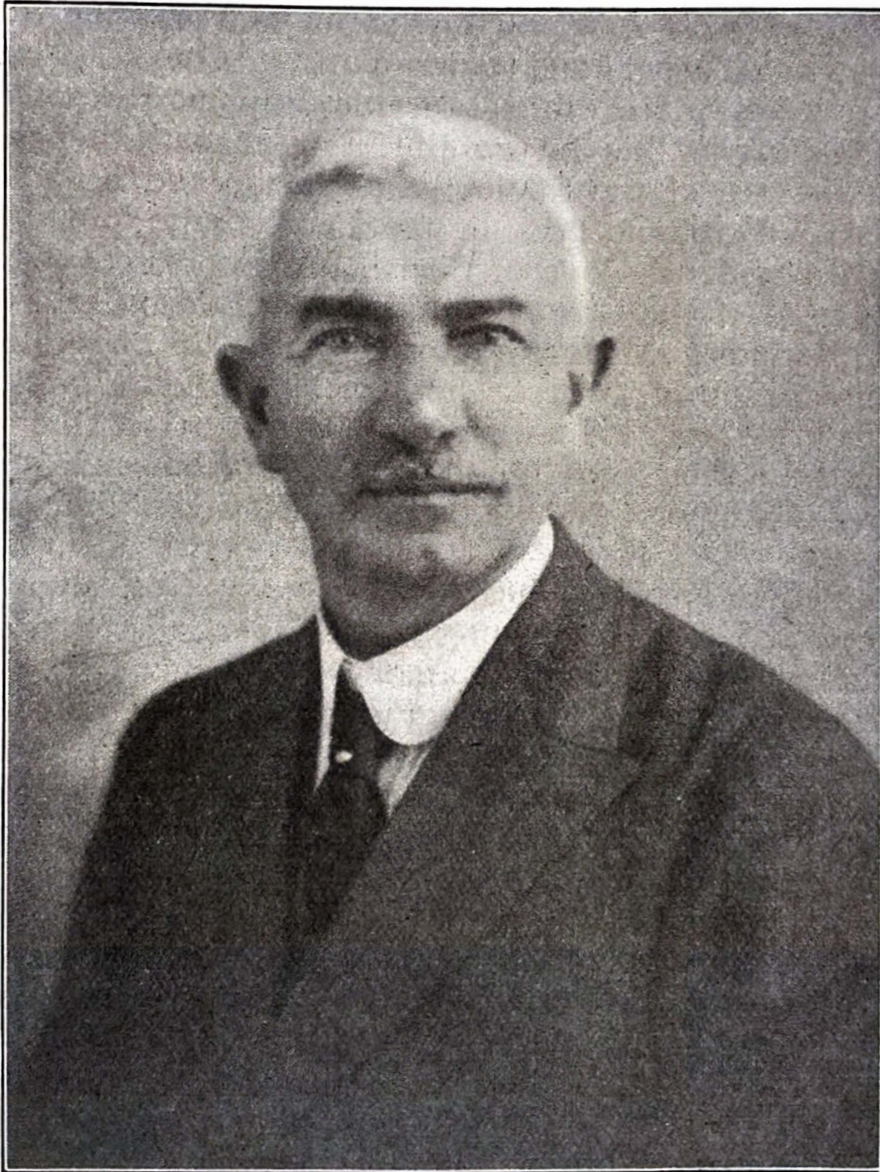


The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



JOHN M. NICHOLSON, of Lewis

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JOHN M. NICHOLSON, of Lewis.

THE natives of the isle of Lewis have sustained a great loss in the somewhat sudden and unexpected Home-call of John M. Nicholson, on 21st January, 1933.

John Nicholson was a native of Lewis, having been born there 63 years ago. He had the heritage of a godly parentage, his father and mother having been members of the Presbyterian Church. Like many another young man of these northern isles, our friend emigrated to the United States of America for the purpose of being trained as a school teacher, and it was while in America that two events took place which became important factors in the shaping of his future life. He made the personal acquaintance of the Saviour of sinners, and he met the Christian lady who became his devoted wife.

Filled with the love of Christ and impressed with the great need of the Gospel in his native Lewis, he and his young wife set sail for the port of Ness, 25 miles distant from Stornoway, where there was neither church nor testimony of any kind. In this neglected part they commenced in their own humble way, without any visible means of support, to tell the story of God's love in the Gospel.

Immediately whole-hearted work for God was commenced at Ness; first among a few fisher lads, and afterwards in a developed way among all and sundry. Soon other calls followed, and he gradually became a veritable "Father in Israel," helping, advising, guiding, instructing, in almost everything that affected the people spiritually, physically, temporally, socially, legally, medically, and all else. All of which was in marked contrast with the first days when the people were distinctly suspicious, shunned him, and many times even threw things at him. But his real sympathy and whole-hearted devotion to their interests, in which he never spared himself, soon changed everything.

In course of time he built a hall at Ness, which the people used regularly to the full. Also, out on the moor, some six miles or so from Ness, where the people take their cattle for the summer grazing, he made a meeting-house out of a derelict old mediaeval stone building called Doune Tower. There both the people from the shielings and from the villages round about gladly met for worship

John M. Nicholson, of Lewis.

week by week, whilst the summer grazing continued. When the fishing fleets were at Stornoway, he was always actively at work amongst the fisher folk, speaking and preaching in English and Gaelic. And similarly at Great Yarmouth when the fleets went there. All of which at times took him away from his home for months.

It is not possible to put into words all that the long continued loving service meant to the people. Certain it is that many were won for Christ, a good number of whom are now beyond the seas, because local economic conditions compel them to go elsewhere to seek a livelihood.

Many pathetic stories could be told of what happened from time to time. Some of them he himself wrote about, but there are other stories telling of his self-sacrificing generosity and concern, which only intimate friends who were on the spot may tell. The writer remembers one instance whilst staying at Edgemoor Hall, when, because he had neither money nor much else at the time, he came indoors, hurriedly grabbed blankets off his own bed, and gave them to a poor sick person he had been visiting. A by no means isolated act of its kind.

Periodically he visited the mainland, and spoke at meetings, preaching the Word and telling about the work in the Lewis. His recent visit, unexpectedly the last, was one of much suffering. Yielding to the advice of friends, he was examined by X-ray in the Royal Infirmary, Edinburgh, and afterwards underwent an operation. But nothing could be done. The trouble was too advanced. As soon as it could be arranged, he was moved to a nursing home in Edinburgh, where, after a couple of weeks, he greatly desired to get back to the Lewis. The way wonderfully opened for that to be done, in every respect—money, ministering friends, and weather conditions. Nothing was unprovided! The very sea-crossing was exceptional: the sailors remarking that it was the first quiet day they had had for a fortnight! (And within forty-eight hours afterwards a most violent storm came on!) But the end soon came. The tenth day, about six in the morning, he quietly “passed in to see the King.” And now he has gone; and his life’s work and worth remain with us.

A.M.B.

The *Stornoway Gazette* wrote thus of our departed

John M. Nicholson, of Lewis.

brother: "Mr. Nicholson was a Christian gentleman of outstanding sympathy and practical kindness to many. The sick poor in this district have in him lost a sincere and ever helpful friend. Indeed, Mr. Nicholson was everybody's friend, and, like the Master Whom he served, he 'went about doing good,' irrespective of creed or denomination. It will be a long time ere this community get used to not seeing Mr. Nicholson's tall, agile figure moving in and out among us, with his ever pleasant salutation. He was a man of constant and kindly deeds. But I must desist, for surely a more facile pen than mine shall endeavour to pay tribute to the memory and work of this good man."

POINTS OF PROFIT.

A Good Master. "He is a good Master," said David Livingstone; "none ever like Him," he added, for Christ had won his enthusiastic affection. "Master, lead on, and I will follow Thee to the last gasp with truth and loyalty," said Adam, the old serving man to Orlando. That was great devotion. Can we match or outmatch it for a better Master? (Matt. 23. 8).

Live White. There are prejudices of class and race and colour, and they can be terribly cruel, even though some strong souls are stung into splendid resistance. "When I found I was black," said Alexander Dumas, "I determined to live as if I were white, and so compel men to look beneath my skin." Live as becometh the Gospel (Phil. 1. 27).

Col. Sir James Dormer. How the colonel once surprised a native prisoner during the war in the Sudan is told by Major General Sir Leopold Swains. When the prisoner was brought before him, the colonel asked: "Do the Mahdi's followers believe that their leader can do anything possible?" The native replied that they did. "Then can the Mahdi do this?" asked Sir James, taking out his glass eye, tossing it in the air, and replacing it. The native shivered with fright and agreed that the Mahdi couldn't rise to that. The Christian can say, "I can do all things through Christ which strengtheneth me" (Phil. 4. 13).

ISABELLA PATTERSON, Belfast.



MISS ISABELLA PATTERSON, of Belfast, a devoted Christian worker, passed to her reward on October 24th, 1932. She was born near Ballymena, and removed to Belfast about 63 years ago. Early brought under the sound of the Gospel, she was definitely led to Christ in a mission conducted by Charles Inglis, of London, in the Star Saloon, Belfast, and very soon manifested a keen desire to see

others led to the Saviour. Our sister became a real soul-winner, and quite a number to-day testify that she was the means of their conversion.

She first met with Christians in Custom House Square, and later attended meetings in Christopher Street, nearer her home, and Old Lodge Assembly. Later she attended Manor Hall, and during the past ten years she was in happy fellowship in Victoria Memorial Hall.

She commenced Sunday School work in Old Lodge Road Assembly, which she faithfully carried on for over fifty years. In a similar capacity Miss Patterson laboured for the past ten years in the Ballymure St. Hall, which till recently was used only for Gospel and Sunday School work.

Our sister's sympathies were not confined to the Homeland. She took a prayerful and practical interest in the spread of the Gospel in lands afar, and was a close friend of the late Miss Rose M'Cann, of Malaya. In this connection Miss Patterson wielded considerable influence on younger sisters, especially in engaging their help in furthering the Lord's work in regions beyond.

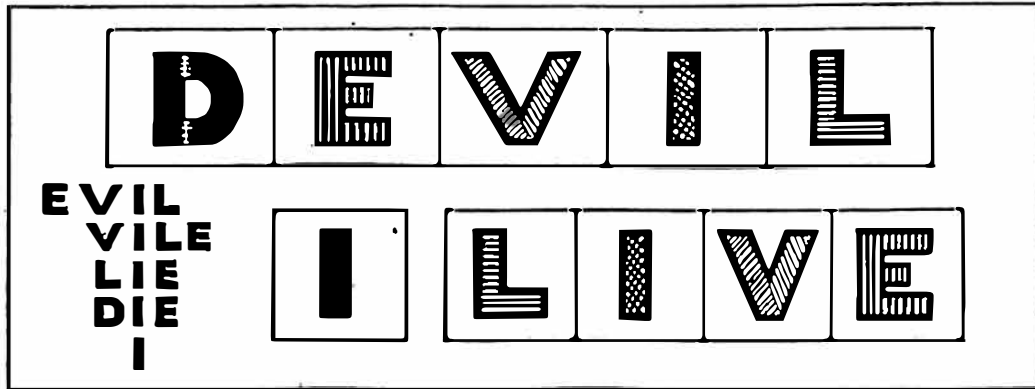
She had a peaceful Home-going, and bearing a good testimony to her many friends, she finished her course rejoicing in her Saviour.

JOHN HOUSTON.

FEAR NOTHING BUT SIN.

GIVE me one hundred preachers who fear nothing but sin and desire nothing but God; such alone will shake the gates of Hell and set up the kingdom of Heaven on earth. God does nothing but in answer to prayer.—*John Wesley.*

A WORD-MAKING LESSON.



THE following is a card lesson on word-making, which has commanded good attention. Each letter should be on a card eight or ten inches high, and of different colours. Children can be selected to hold same when required. First of all the whole word is shown.

DEVIL. Something should be said of how he appears as the enemy of God and man right at the very beginning (Gen. 3), also of his character, the father of lies and roaring lion seeking to devour. The point to emphasise is that he is a deadly enemy. The next word is.

EVIL, "D" having dropped out. Here we get the result of the enemy's victory. Evil deeds, evil words and thoughts all emanate from that one bad source like a polluted stream. The third word is

VILE. That is what sin makes a man—unclean and loathesome as a leper. The fourth word is

LIE. Tell about the lie of the serpent, then test as to whether any have never told any. Contrast with the only One who could say, "I am the Truth." The next word is

DIE, the sure and certain proof of sin.. Its certainty as to fact, its uncertainty as to time should be noted, and the need of readiness. The letter

I follows. Refer to the five I's in that monster in the temple, "*I fast,*" etc., and to Naaman, "*I thought,*" etc. It stands for self. Make a black "I" on one side for the sinner, and a red "I" on the other side for the Saviour (see John 12. 32). The last is

I LIVE. To get the second "I" make the "D" as on sketch detachable. Here we have the result of the Saviour's death (cf. Gal. 2. 20); then press home the Gospel Message. A suitable Bible illustration is that of Isaac condemned to death. As he watched the ram on the altar, he, too, could say, "I LIVE, because Another has died for me."

R.J.C.

"HE SURRENDERED ALL."

WE sometimes sing a little hymn that always stirs the heart. I remember hearing Dr. Torrey say that he believed of all the hymns that were used in his great meetings around the world, it was the one that seemed to be most blessed of God to the people. It is:

"I surrender all,
I surrender all,
All to Thee, my blessed Saviour,
I surrender all."

But that hymn never had the appeal it ought to have for my own heart, until one day I found myself changing that chorus. I was thinking of Him who, though He was "in the form of God, thought equality with God not a thing to be grasped; but made himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2. 6-8), and as my Heart was occupied with Him, I found myself singing these words:

"He surrendered all,
He surrendered all,
All for me, my blessed Saviour,
He surrendered all."

SIMPLE BLACKBOARD LESSONS

FOR YOUTHFUL READERS. FROM "GOSPEL SCHEME" SUBJECTS.

April 2.

**Abram Richly
Blessed.**

Gen. 14. 12-24.

CAPTIVITY.
OURAGE.
ONFLICT.
ONQUEST.

April 9.

**Abram's
Justifying Faith.**

Gen. 15. 1-18.

ENCOURAGEMENT.
NTREATY.
NLIGHTENMENT.
NRICHMENT.
NSTASY.

April 16.

**God's Everlasting
Covenant.**

Gen. 17. 1-16.

SELECTION.
UFFICIENCY.
INCERITY.
UBMISSION.

April 23.

Abram the Intercessor.

Gen. 18. 17-33.

URGENT
NSELFISH
NRESTRAINED
NCEASING

PRAYER

April 30.

Christ the Living Bread.

John 6. 24-35.

BROKEN FOR ALL.
SATISFIES THE HUNGRY.
GIVES
SUSTAINS **LIFE**

SELECTING A LESSON.

WE have noticed that if teaching is to be effective, it must first influence the teacher. And if the teacher is to be effective, it must be taught in the Word. That teaching must be not merely the teaching of the schools, but the teaching of the Holy Spirit. He is the Author of the Scriptures, and He alone can illuminate and sanctify to men the truths which they contain.

This made clear, there remains the method of approach to the youthful hearts God in His mercy has put under your instruction. What is your aim? Of Timothy it was said: "Thou hast known the Holy Scriptures." The task of his mother and grandmother had been to instruct this lad in the Scriptures, and this is the duty of every parent. In a lesser degree the S.S. teacher accepts a like responsibility. Nothing less should be the teacher's aim, for if salvation is of the Lord, the Spirit acts through His Word, and we know not what He will bless, this or that, therefore our business is to cover the field of Divine revelation, instilling into young minds the very Word of God. Emphasising its demands for holiness, explaining its condemnation of sin and sinners, repeating its warnings, and examples of judgment, yet withal preaching its good news.

In the selection of a lesson attention must be paid to the capacity and age of the child, but the main aim should be to give to the children a comprehensive knowledge of the Word of God, and therefore instruction should be of a consecutive character. Apart from the interest which a continued story, whether from Old or New Testament, may create, there is the advantage of continued and progressive teaching. It is to be regretted that there is in some quarters a tendency to depart from any scheme of subjects or lessons, and pursue a fragmentary method of dealing with favourite texts. Whatever gain may accrue from a teacher handling a familiar theme is more than lost because of the fragmentary character of the teaching. Truth thus presented is apt to become lopsided to the instructor, and not a little distorted to the hearers. When one hears a teacher say concerning a portion of the Word, "There is no Gospel in that," one is apt to question the fitness of the teacher. God's government must be explained as well as His grace; His austerity and sovereignty emphasised as well as His mercy and love. J.H.

ABRAM RICHLY BLESSED.

READ Gen. 14. 12-24. MEMORY TEXT: Heb. 5, 1. HINTS: Antitype, Heb. 7. 17; bread and wine, Matt. 26. 26, 27; blessing, Eph. 1. 3-6.

CHEDORLAOMER and the confederate kings defeated the king of Sodom, and took Lot captive. In self-denying grace Abram set out with his 318 household slaves, defeated Chedorlaomer and his armies and delivered Lot.

The Tempter. "The king of Sodom went out to meet him" (v. 17). In acknowledgment of his indebtedness to Abram, the king of Sodom set out to meet and make a tempting offer to Abram. God so arranged matters, however, that before he was met by the king of Sodom (a type of Satan) he would be met and fortified against the temptation by Melchizedek (type of Christ) (1 John 2. 1).

God's Priest. "Melchizedek, king of Salem . . . he was the priest of the most high God" (v. 18). Melchizedek is a clear type of the Lord Jesus. He is spoken of as being without beginning of days or end of life (Heb. 7. 3). There was no record of his birth or his death. The Lord Jesus Christ was from everlasting to everlasting. He is God's eternal Son, and our Saviour, Mediator, and Great High Priest. It is also said of Melchizedek that he was king of righteousness and king of peace. (Heb. 7. 2). The Lord Jesus made peace by the Blood of His Cross.

The Tempting Offer. "Give me the persons (souls) and take the goods" (v. 21). Satan can appraise true values. The soul is of infinitely more value than the body. Satan will give men anything they want to-day—wealth, pleasure, fame—if only he gets their soul. "What shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8. 36).

Abram's Triumph. "I will not take anything that is thine" (v. 23). Having been blessed by Heaven through Melchizedek, Abram could afford to reject the rubbish of earth. The Lord Jesus when tempted by Satan refused the kingdoms of the world. Moral victories are infinitely greater than physical victories.

Illustration. A dying Christian when asked on what he rested his soul for eternity replied, "On the justice or righteousness of God." "You mean," said his friend, "on the mercy of God?" "No," said the dying man, "on the righteousness of God as vindicated at the Cross of Christ, and by which peace has come to my soul."

Lesson 15
April 9

ABRAM'S JUSTIFYING FAITH.

READ Gen. 15. 1-18. MEMORY TEXT: Rom. 5. 1. HINTS: From all things, Acts 13. 39; by God, Rom. 3. 26; the way, Isa. 53. 11.

OUR lesson treats of Abram's justification on the ground of faith apart from the works of the law.

Abram's Fear. "Fear not, Abram" (v. 1). In the previous chapter Abram had gained two great victories, one physical and the other moral, and now he swings from the excitement of victory to the bondage of fear. Abram may have been afraid that the defeated kings would combine against him and have their revenge. In the depth of his despondence God graciously appears to His servant with the encouraging word, "Fear not" (Rom. 8. 31).

Abram's Disappointment. "The Lord God said, What wilt thou give me, seeing I go childless?" (v. 2). God promised that his seed should be countless as the dust of the earth and as numerous and glorious in beauty as the stars, and yet he was childless. Some ten years had passed since God had made His promise to Abram, and yet there was no sign of the seed promised. Had He forgotten His promise? His delays are not denials.

His Faith. "Abram believed God" (Rom. 4. 3). Abram saw no hope physically of God's promise being fulfilled, but he simply took God at His word. He did not understand how God would fulfil His promise, but God had spoken, and His word was enough for Abram. To refuse to believe God's Word is simply making God a liar, and many are doing that to-day (1 John 5. 10).

His Righteousness. "He counted it (his faith) to him for righteousness" (v. 6). Abram was not justified (accounted righteous) by the works of the law, but on the ground of faith. He was justified on the same principle as sinners of the present day. He believed God, just as we to-day believe on the Lord Jesus Christ, and the result was he was justified. Faith gives God the credit of salvation, while we receive the blessing. Note God made a covenant with Abram (see v. 18) which covenant was based on sacrifice (see vv. 9-11).

Illustration. A young woman who had been attending Gospel services and was convicted of sin was passing out of the meeting undecided. The preacher said to her, "Will you dare to make God a liar?" The words startled the young woman, and seeing the awful sin she had been committing, she believed God's Word and was saved.

Lesson 16
April 16

GOD'S EVERLASTING COVENANT.

READ Gen. 17. 1-16. MEMORY TEXT: Galatians 3. 8. HINTS: Everlasting covenant, Isa. 55. 3; better covenant, Heb. 8. 6; spiritual, Heb. 10. 16.

By human means Abram had endeavoured to bring about the fulfilment of God's promise of a son, but Abram and Sarah had brought trouble on themselves and others.

God Revealed. "I am the Almighty God" (v. 1). In revealing Himself as the Almighty God, He virtually told Abram that He was not only all-sufficient, but He was *all-efficient* to carry out all His purposes without human aid on Abram's part. Then God speaks to Abram thus: "Walk before Me and be thou perfect." In other words Abram was to do the right thing as before God, and He would bring His will to pass.

God's Covenant. "Behold My covenant is with thee, and thou shalt be a father of many nations" (v. 4). Note the far extent of God's promise; he was not only to be "father of many nations," but "exceeding fruitful," and the land of Canaan was to be his and his seed after him for an everlasting possession. In extensiveness this covenant resembled the covenant of grace as seen in the Gospel.

Abraham's Faith. "Thy name shall be called Abraham" (v. 5). Abram and Sarai had their names changed. The "ha" which was added is part of God's own Name, and would indicate the power and energy of God imparted to the dead body of Abram. The name Abraham really means "father of a multitude," and Abram's faith is seen in that he accepted the new name, while as yet he had no heir. This was God-honouring faith (Heb. 11).

His Obedience. "This is My covenant which ye shall keep" (v. 10). Abram's part in the covenant was that every man child was to be circumcised, a command which he faithfully and immediately carried out. We learn from Colossians 2. 11 that the spiritual meaning of the ordinance of circumcision is seen not only in the death of Christ by which the body of the sins of the flesh is put away or crucified, but that in Christ we have been raised from the dead to walk in newness of life.

Illustration. A young Scotsman named M'Laren, who had been earning his livelihood as a shoeblick in Calgary, was advised by the lawyers at Vancouver that he was heir to a fortune of £20,000. All that he had to do was to "believe" (John 5. 24), and "receive" (John 1. 12), and "know" (1 John 5. 13).

LESSON 17
April 23

ABRAHAM, THE INTERCESSOR.

READ Gen 18. 17-33. MEMORY TEXT: 2 Thess. 1. 9. HINTS: Saved as by fire, 1 Cor. 3. 15; out of fire, Zech. 3. 2.

IN our lesson we have the Lord paying a visit to Abraham attended by two Heavenly messengers. This is one of the appearances of God on earth in the form of Man, prior to the Incarnation. The story is full of mercy and judgment.

God's Friend. "Shall I hide from Abraham that thing which I do?". God treated Abraham as His friend. Abraham was not only a man of faith, he was a man of character. It is said of him that he would command his children aright. The secret of the Lord is with them that fear Him. Abraham not only feared the Lord, but the fear of the Lord characterised his household. To this man God told His secrets. Obedience to God's Word and will is necessary if we are to become the friends of God.

Divine Carefulness. "I will go down now and see" (v. 21). The Lord here speaks after the manner of men. Judgment is His strange work, and before He punishes He will see that His judgment is just. He represents Himself as coming down to earth to satisfy Himself as to the condition of Sodom. We think of the Lord Jesus coming from the Glory to the Cross, not to judge but to save.

Abraham's Intercession. "Abraham drew near" (v. 23). Abraham acted the part of intercessor on behalf of the inhabitants of the wicked city. The prayers of a righteous man availeth much, and it has been suggested that if Abraham had continued interceding below the number of ten he might have saved the city. The Lord Jesus is our Great Intercessor Who in Heaven intercedes on behalf of His people, and because of His effective intercession He is able to save to the uttermost (Heb. 7. 25).

Lot's Deliverance. "Delivered just Lot" (2 Peter 2. 7). Although Lot is spoken of as just, yet his sojourn in Sodom had not improved the morals of the city. He would have accomplished more good to the city if he had remained outside in fellowship with God. Mercy was extended to him, and because of God's grace and Abraham's intercession Lot was saved. Lot, like Paul, could have said, "By the grace of God I am what I am" (1 Cor. 15. 10).

Illustration. "There is comfort in the memory of a good life," said a visiting friend to a dying Christian. "My hope is not in my goodness, but in God's mercy as seen at the Cross of Christ," was the happy reply.

CHRIST, THE LIVING BREAD.

READ John 6. 24-35. MEMORY TEXT: John 6. 51. HINTS: The type, Exod. 16. 15; free to all, Psalm 78. 24, 25; Neh. 9. 15; 2 Cor. 8. 15.

THE Lord the previous day had fed the multitude, and the people followed Him to Capernaum.

The Sordid Motive. "Ye seek Me . . . because ye did eat of the loaves" (v. 26). It was a sordid, selfish motive that prompted them in their search for Jesus. They were thinking of their physical rather than their spiritual needs, more of their bodies than their souls, more of time than eternity. This is the greatest folly possible.

The Vital Question. "What shall we do that we might work the works of God?" (v. 28): Men and women then, as to-day, wanted to reach Heaven on the *doing* principle. The Philippian jailer's question was: "What must I *do* to be saved" (Acts 16. 30). Others have asked the same question. The Lord's answer was simple and complete: "This is the work of God that ye *believe* on Him Whom He hath sent" (v. 29). God saves not on the principle of works, but on the principle of faith (Eph. 2. 8).

The Earthly Food. "Our fathers did eat manna in the desert" (v. 31). This food was for earthly use. It was God's gift, and was free to all; indeed, as it fell on the ground the youngest and smallest child was nearest the supply. It was there for the *taking*. It was sweet and fresh and daily came from Heaven. How like God's salvation in Jesus Christ. God not only provides salvation, but brings it to our door (Rom. 10. 8).

The Heavenly Bread. "My Father giveth you the true Bread from Heaven" (v. 35). The Lord Jesus is the true Bread sent down from Heaven. Before He could become the Bread of Life, the Lord Jesus had to undergo the bruising of Calvary. In order that we might live He had to die and His Blood had to be shed. And now if we eat of Him, which is a figure for accepting Jesus Christ as Saviour, we receive that eternal life of which He is the Author and Sustainer.

Illustration. A University student in Glasgow once wakened up a servant of the Lord at midnight, in great anxiety of soul, with the question: "What must I do to be saved?" The old servant of Christ replied: "You are too late." "Too late!" said the inquirer in great consternation. "Yes," said the old Christian; "the work was done over 1900 years ago." "The work of God is that ye believe."

CHRIST'S WITNESS TO THE SCRIPTURES.

THE best testimony to the Scriptures is Scripture, for therein the believer will find the evidence which supports their claim.

The Law (John 5. 45). Citing past revelation as the witness against present unbelief, the Lord says: "Moses in whom ye trust." The Mediator of the law which was made up of covenant, command, and ceremonial is a condemnation of men who disregarded God's covenant. The Jews failed to apprehend that it was a shadow of good things to come, that its holiness could not be attained, that it was a schoolmaster until Christ.

To their Integrity (John 10. 35). A quotation from Psa. 82. 6 is used to establish the reasonableness of the claim that He Who was sanctified and sent by the Father was the Son, has linked with it this vital truth: "The Scriptures cannot be broken." A truth which the Lord's hearers did not question. We are thus presented with a double affirmation, first that the speaker is the Son of God, and second, that He gives His unqualified approval and signified His acceptance of Moses and the Psalms.

To their Subject (John 5. 39). A threefold witness is here given by the Lord; the testimony of John, the works which he did, the Scriptures. The Divine writings which His hearers read and searched because they were the channels of enlightenment and salvation, possessed their quality because "they testify of Me." In direct testimony in his own and Aaron's ministry, Moses pointed to Him Who was to come.

To their Authority (Matt. 5. 18). The Scriptures claim the authority of a Divine revelation, and require under the penalty of death and judgment an unqualified obedience. To this claim the Lord sets His seal. All shall be accomplished. Faith sees past and present fulfilment of prophecy and promise. The future is the Lord's, but in His life He accomplished the law, and in His death He fulfilled it.

To their Fulfilment (Luke 24. 27). Note the Lord speaks now in resurrection. He qualifies nothing, retracts nothing that He formerly taught, but says, "These are the words which I spake while I was yet with you." In all the Scriptures He expounded the things concerning Himself.

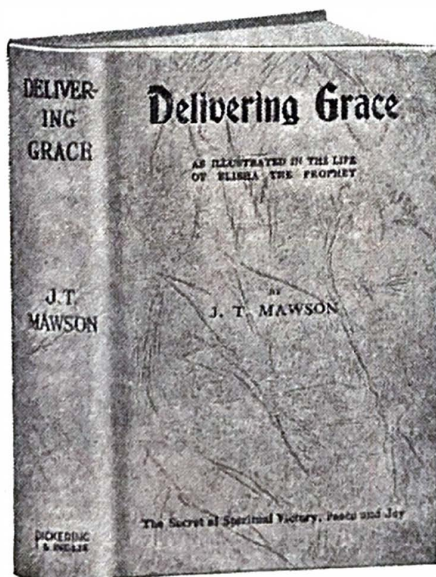
NOTES AND INTIMATIONS.

FORTHCOMING.—West Kensington. Lecture in Archel Rd. Hall, Mar. 4, at 7.30. Speaker, Jas. Stephen. Subject, "The Eternal State"..**Sheffield.** Y.P., in Fitzwilliam St. Hall, Mar. 4, at 7.30, P. Mills; 18th, J. M'Cready..**London.** S.S. Workers', in Metropolitan Tabernacle, Mar. 25, at 3.15 and 5.45. Capt. Reginald Wallis and E. S. Curzon..**Glasgow.** S.S. Workers', in Wellcroft Halls, Mar. 25, at 4. John Ritchie, W. A. Thomson, Wm. King..**Tottenham.** Y.P., in Brook St. Chapel, Apl. 1, at 4 and 6.15. E. Walker and W. J. Horsburgh..**Nottingham.** S.S. Workers', in Clumber Hall, Apl. 8, at 3.15 and 6. Geo. Foster and F. A. Tatford..**Folkestone.** M.S.C. (formerly held at Eastbourne), Apl. 13-18. E. S. Curzon, A. E. Green, J. M. Shaw, J. B. Watson..**Paignton.** Y.P., Apl. 14-17. Dr. Deck, G. M. J. Lear, S. Mitchell..**Littlehampton.** Apl. 13-18. S.S. Workers', E. Barker, R. Redenham Guyatt..**Margate.** Conference cancelled owing to proximity to Folkestone..**Wembley.** Gospel Hall, Ealing Rd., Apl. 29, at 6.30 p.m. Conference for Preachers and Teachers (brethren only). E. S. Curzon, M. Goodman..**Plymouth.** United M.S.C., May 3 and 4. D. Brealey, J. Stephen, Handley Bird..**Enfield.** Y.P., in Shirley Hall, May 13, at 3.45 and 6.15. H. Heath, J. M. Shaw, E. F. Walker..**Exmouth.** Young People's Holiday Conference, July 15-29. Particulars from F. A. Tatford, 72 Oakington Ave., Wembley Park, Middlesex.

WORKERS' GATHERINGS—Sheffield. Y.P. Rally, Feb. 4, largely attended. Geo. Ainsworth gave appreciated help..**London.** Large numbers of young people in Bloomsbury Chapel, Saturdays of Feb., when W. E. Vine, P. T. Shorey, M. Kagan, W. H. Clare, J. W. Ashby, J. M. Shaw, W. G. Hales, and J. J. Ruddock gave addresses on Prophecy..**Manchester.** Saturday Rallies continue to be much appreciated. M. E. Green, E. S. Curzon and others have given help.

HERE AND THERE.—Australia. 11 young people were recently baptised in the sea at Bon-beach, a suburb of Melbourne..**Spain.** T. W. Rhodes writes from Madrid that 15, mainly young

people, are asking for baptism..**Canada.** During 5 days' meetings held in a schoolhouse at Balsam Bay, Man, the schoolmaster and others professed..**India.** Several orphan girls were recently baptised at Kollegal..**Malaya.** Among 5 believers baptised at Ipoh, were 2 of 8 brothers from a heathen home.



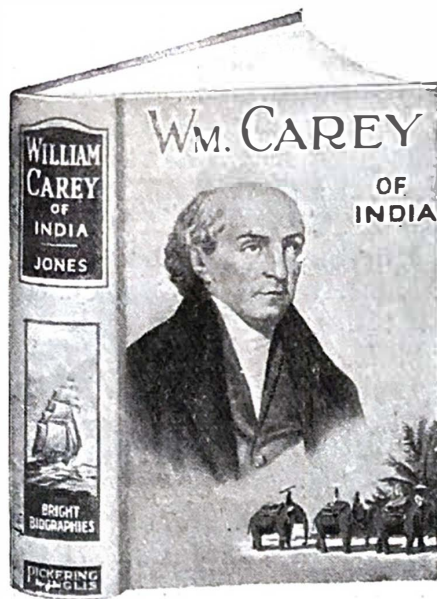
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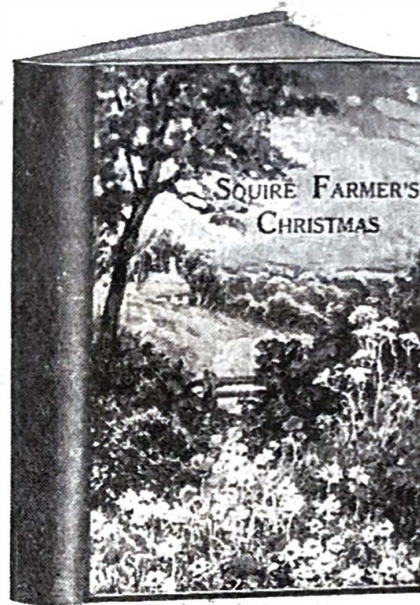
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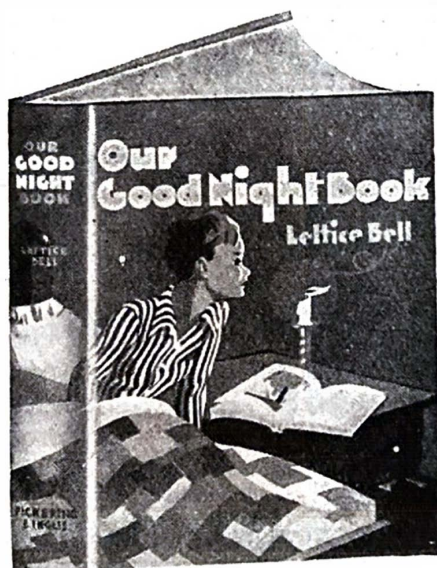
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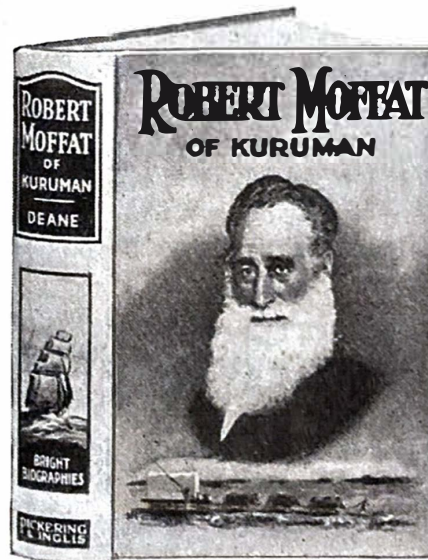
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1933 WEEKLY SUBJECT—MEMORY TEXT—**1st Quarter**
HELPFUL HINTS.

Jan. 1—God Creates Man.....Gen. 1. 26; 2. 3
Memory Text: Eccles. 12. 1. Hints, New creation, 2 Cor. 5. 17;
renewed image, Col. 1. 15; renewed dominion, Psalm 8. 6.

Jan. 8—Eden's Pleasant Garden.....Gen. 2. 8-23
Memory Text: 1 Cor. 2. 9. Hints, Better home, John 14. 2;
eternal, 2 Cor. 5. 1; happy and pure, Rev. 21. 4, 27.

Jan. 15—Man's Fall from Innocency..Gen. 3. 1-15
Memory Text: Romans 5. 19. Hints, Result, Rom. 5. 12;
remedy, 1 John 1. 9; restoration, Hebrews 9. 28.

Jan. 22—Cain and Abel.....Gen. 4. 1-15
Memory Text: Hebrews 11. 4. Hints, Acceptable sacrifices,
Heb. 10. 12, Eph. 5. 2, Heb. 13. 15; necessary, Heb. 9. 22.

Jan. 29—Birth of the Saviour.....Luke 2. 8-32
Memory Text: Isaiah 9. 6. Hints, Fulfilled promise, Gal. 4. 4;
purpose, Hebrews 2. 14; final victory, Rev. 20. 10.

Feb. 5—Man's Sin: God's Grace.....Gen. 6. 5-22
Memory Text: Isaiah 52. 10. Hints, Salvation prepared, Luke
2. 30, 31; salvation proclaimed, Acts 13. 38; salvation missed,
Matt. 24. 37-39.

Feb. 12—The Ark of Safety.....Gen. 7. 1-10
Memory Text: Romans 8. 1. Hints, In judgment, Psalm 69.
1, 2; preserved, Isaiah 43. 2; beyond, Romans 6. 9.

Feb. 19—God's Covenant with Noah.Gen. 9. 8-17
Memory Text: Isaiah 55. 3. Hints, New covenant, Luke 22. 20;
better covenant, Heb. 8. 6; everlasting covenant, Heb. 13. 20.

Feb. 26—The Saviour's Victory.....Luke 4. 1-13
Memory Text: 1 John 3. 8. Hints, Victory promised, Gen. 3. 15,
Rom. 16. 20; victory fulfilled, Hebrews 2. 14, Rev. 20. 10.

Mar. 5—Confusion of Tongues.....Gen. 11. 1-9
Memory Text: Proverbs 11. 21. Hints, Man's unity, Psalm 2. 2,
Luke 23. 12; God's unity, John 11. 52, Acts 4. 32.

Mar. 12—The Call of Abraham.....Gen. 12. 1-9
Memory Text: Hebrews 11. 8. Hints, The Lord's call, John
10. 3; called from, 1 Peter 2. 9; called to, 2 Peter 1. 3.

Mar. 19—Lot's Fateful Choice.....Gen. 13. 1-17
Memory Text: Luke 10. 42. Hints, Moses' choice, Heb. 11. 25;
Joshua's choice, Josh. 24. 15; people's choice, Matt. 27. 21.

Mar. 26—The Water of Life.....John 4. 1-14
Memory Text: Rev. 22. 17. Hints, Free to all, Isaiah 55. 1;
abundant supply, John 7. 38.

The Reading Portion gives a brief view of the weekly subject; the Memory Text will fix the narrative on the scholar's mind; the Hints will suggest comparisons and contrasts to the teacher; the whole is distinctly evangelical in tone.

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1933

WEEKLY SUBJECT—MEMORY TEXT—
HELPFUL HINTS.

2nd Quarter

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- Apl. 2—Abram Richly Blessed....**Gen. 14. 12-24
Memory Text: Hebrews 5. 1. Hints, Antitype, Hebrews 7. 17;
bread and wine, Matt. 26. 26, 27; blesser, Eph. 1. 3-6.
- Apl. 9—Abram's Justifying Faith....**Gen. 15. 1-18
Memory Text: Romans 5. 1. Hints, From all things, Acts. 13.
39; by God, Romans 3. 26; the way, Isaiah 53. 11.
- Apl. 16—God's Everlasting Covenant.**Gen. 17. 1-16
Memory Text: Galatians 3. 8. Hints, Everlasting covenant, Isa.
55. 3; better covenant, Heb. 8. 6; spiritual, Heb. 10. 16.
- Apl. 23—Abram, The Intercessor..**Gen. 18. 17-33
Memory Text: 2 Thess. 1. 9. Hints, Saved as by fire, 1 Cor. 3. 15;
out of fire, Zechariah 3. 2.
- Apl. 30—Christ, the Living Bread...**John 6. 24-35
Memory Text: John 6. 51. Hints, The type, Exodus 16. 15; free
to all, Psalm 78. 24, 25, Nehemiah 9. 15, 2 Cor. 8. 15.
-
- May 7—Abraham's Severe Trial....**Gen. 22. 1-13
Memory Text: 1 Peter 1. 7. Hints, Wonderful faith, Matt. 8. 10;
wonderful unbelief, Mark 6. 6.
- May 14—Finding Isaac's Bride.....**Gen. 24. 1-21
Memory Text: 1 Peter 1. 8. Hints, Christ the Bridegroom,
John 3. 29; espoused to Christ, 2 Cor. 11. 2.
- May 21—Rebekah Meets Isaac.....**Gen. 24. 53-67
Memory Text: John 14. 3. Hints, The meeting, 1 Thess. 4. 17;
the home, Rev. 21. 1, 2.
- May 28—Seeker and Saviour.....**Luke 19. 1-10
Memory Text: Luke 15. 4. Hints, Promise, Ezek. 34. 11; pic-
ture, Matt. 18. 12; price, John 10. 15.
-
- June 4—Esau Sells his Birthright...**Gen. 25. 27-34
Memory Text: John 3. 6. Hints, Two brothers, Gen. 4. 2; two
natures, Gal. 5. 17.
- June 11—Rebekah's Cunning.**Gen. 27. 15-23; 41-45
Memory Text: 1 Thess. 4. 6. Hints, Real birthright, 1 Peter
1. 3, 4; righteous blessing, Gal. 3. 14.
- June 18—Jacob's Ladder.....**Gen. 28. 10-22
Memory Text: John 1. 51. Hints, Astray, Isaiah 53. 6; sought
for and saved, Luke 15. 4; shepherded, 1 Peter 2. 25.
- June 25—The Good Samaritan.....**Luke 10. 30-42
Memory Text: Eph. 2. 4, 5. Hints, True help, 2 Cor. 8. 9;
effectual succour, Hebrews 7. 25.
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In addition to the Notes for above in *The Pathway*, BOYS and GIRLS ALMANAC,
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THE GOSPEL SCHEME

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WEEKLY SUBJECT—MEMORY TEXT—
HELPFUL HINTS.

3rd Quarter

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- July 2—**Jacob's Service for Rachel**...Gen. 29. 1-29
Memory Text: Isaiah 42. 1. Hints, Motive, Exodus 21. 6, Eph. 5. 25; extent, John 13. 1, Gal. 2. 20.
- July 9—**Jacob at Peniel**.....Gen. 32. 9-12, 22-30
Memory Text: 2 Cor. 12. 9. Hints, Discipline, Psalm 32. 4; blessing, Isaiah 40. 29.
- July 16—**Joseph Hated**.....Gen. 37. 1-11
Memory Text: Psalm 69. 7, 8. Hints, Loved, Matthew 3. 17; hated, John 15. 25.
- July 23—**Joseph Sold**.....Gen. 37. 23-36
Memory Text: Zechariah 11. 12. Hints, The price, Matt. 26. 14; the pit, Mark 14. 64, Isaiah 53. 9.
- July 30—**Jesus, the True Light**.....John 9. 1-14
Memory Text: John 8. 12. Hints, Need of light, Psalm 82. 5, Isa. 59. 9; light arriving, John 1. 9; light enjoyed, 1 Peter 2. 9.
-
- Aug. 6—**Joseph Exalted**.....Gen. 41. 14-24, 37-44
Memory Text: Heb. 2. 9. Hints, Suffering, Psa. 22; exaltation, Phil. 2. 9.
- Aug. 13—**Joseph Made Known**.....Gen. 45. 1-16
Memory Text: Rev. 1. 7. Hints, Revealed, Zech. 12. 10: owned, Phil. 2. 11.
- Aug. 20—**Joseph's Last Days**.....Gen. 50. 14-26
Memory Text: Hebrews 7. 25. Hints, Grieving doubts, John 20. 27; comfort, John 14. 19.
- Aug. 27—**The Saviour's Invitation**..Matt. 11. 25-30
Memory Text: Matt. 11. 28. Hints, Invitation accepted, Luke 15. 1; refused, John 5. 40.
-
- Sept. 3—**Egypt's Bitter Bondage**...Exod. 1. 1-14
Memory Text: Deut. 15. 15. Hints, Bondage, Romans 6. 16; oppression, Acts 10. 38; deliverance, Hebrews 2: 14.
- Sept. 10—**Birth of Moses**.....Exod. 2. 1-10
Memory Text: 1 John 4. 9. Hints, A greater Deliverer born, Luke 2. 11; a greater deliverance, Matt. 1. 21.
- Sept. 17—**Moses' Choice**.....Exod. 2. 11-25
Memory Text: Hebrews 11. 24, 25. Hints, Throne refused, Luke 4. 5-8; people chosen, John 15. 16.
- Sept. 24—**The Rightful King**.....Luke 19. 37-48
Memory Text: Isaiah 53. 3. Hints, Man of Sorrows, Isa. 53. 3, 4, Mark 13. 34; man of gladness, Heb. 1. 9, Heb. 12. 2, Jude 24.
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1933 WEEKLY SUBJECT—MEMORY TEXT—HELPFUL HINTS. 4th Quarter

- Oct. 1—**Israel's Deliverer**.....Exod. 3. 1-14
Memory Text: Acts 7. 34. Hints, Jesus, Isaiah 49. 1; Paul, Romans 1. 1; all disciples, Gal. 5. 13.
- Oct. 8—**Moses, the Servant of God**...Exod. 4. 1-17
Memory Text: 2 Cor. 5. 20. Hints, Source, Matt. 28. 19; extent, Phil. 4. 13; manifestation, 2 Cor. 12. 12:
- Oct. 15—**Pharaoh, the Tyrant**...Exod. 5. 1-9, 19-23
Memory Text: Hebrews 3. 7, 8. Hints, Deaf ear, Prov. 1. 24; hard hearts, Mark 3. 5.
- Oct. 22—**God's Renewed Promise**...Exod. 6. 1-13
Memory Text: Heb. 1. 1, 2. Hints, Words to weary, Matt. 11. 28; to needy, Luke 4. 22; to thirsty, John 7. 37; to His flock, Luke 12. 32.
- Oct. 29—**Jesus on the Cross**.....John 19. 13-30
Memory Text: Isaiah 53. 5. Hints, Able to keep, 2 Tim. 1. 12; living to keep, Hebrews 7. 25; none lost, John 17. 12.
-
- Nov. 5—**God's Last Warning**.....Exod. 11. 1-10
Memory Text: Proverbs 29. 1. Hints, Warning given, Acts 13. 40; warning heeded, Hebrews 11. 7.
- Nov. 12—**The Passover Lamb**.....Exod. 12. 1-14
Memory Text: 1 Peter 1. 18, 19. Hints, Antitype, 1 Cor. 5. 8; redemption price, Eph. 1. 7; purpose, Titus 2. 14.
- Nov. 19—**The Firstborn Slain**.....Exod. 12. 29-42
Memory Text: Romans 6. 22. Hints, Free from sin, Romans 6. 7; from curse, Gal. 3. 13; from law, Gal. 4. 5.
- Nov. 26—**The Risen Saviour**.....John 20. 17-29
Memory Text: Acts 2. 36. Hints, Alive for ever, Rev. 1. 18; to reign for ever, Hebrews 1. 8; over all, 1 Cor. 15. 25.
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- Dec. 3—**The Passover Memorial**.....Exod. 13. 1-16
Memory Text: John 5. 39. Hints, Another memorial feast, Matt. 26. 13, 1 Cor. 11. 23-36.
- Dec. 10—**Israel Redeemed**.....Exod. 14. 19-31
Memory Text: Psalm 106. 10. Hints, Redeemed by blood, 1 Peter 1. 18; delivered from bondage, Hebrews 2. 14.
- Dec. 17—**Song of Moses and Israel**...Exod. 15. 1-9
Memory Text: Exodus 15. 2. Hints, New song, Psalm 40. 3; prison song, Acts 16. 25; song in glory, Rev. 5. 9.
- Dec. 24—**Wilderness Journey Begun** Exod. 15. 22-27
Memory Text: Isa. 43. 19. Hints, Provision for the Way, Deut. 2. 7; Presence in the Way, Deut. 2. 7; Prospect at End of the Way, Deut. 8. 7-9.
- Dec. 31—**Christ's Personal Return**...John 14. 1-13
Memory Text: Acts 1. 11. Hints, Soon, Rev. 22. 20; sure, Hebrews 10. 37; sudden, 1 Cor. 15. 22; blessed, Titus 2. 13.

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