



**BUSHEL  
OF  
BREAD CORN**

FOR  
ALL WHO GIVE

THE BREAD OF LIFE

TO THE MULTITUDE

# BUSHEL OF BREAD CORN

RECORDS OF CHRISTIAN MEN OF  
WORLD-WIDE FAME AND ORIGINAL  
STUDIES IN BIBLE STORIES BY  
GEORGE GOODMAN

EDITED BY  
HY. PICKERING

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“God had given them of the corn  
of Heaven.”—Psalm 78. 24

“Cast thy bread upon the waters :  
for thou shalt find it after many  
days.”—Eccles. 11. 1.

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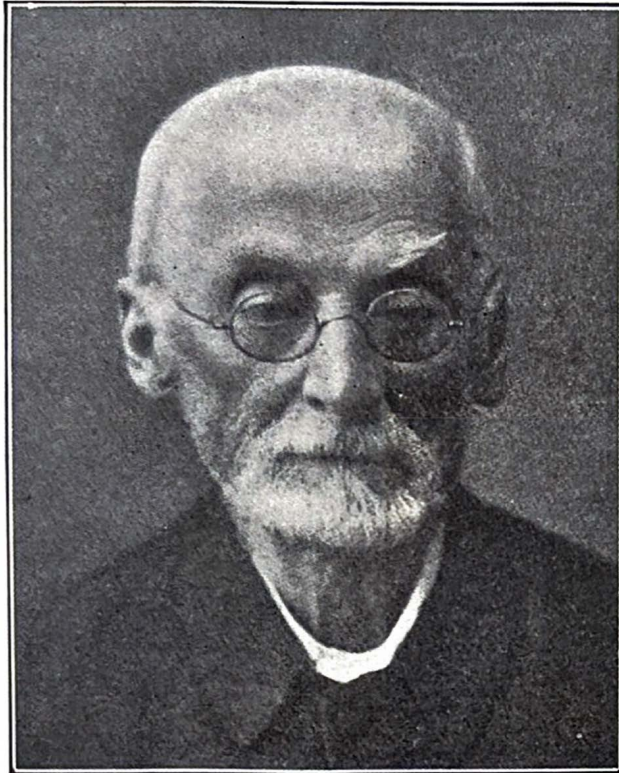
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**BRIEF RECORDS  
SCRIPTURE STUDIES  
AND  
PRACTICAL POINTS**



**Daniel on his knees Three Times a Day.**

## The Late Professor HENRY SAYCE.



The Late Professor HENRY SAYCE.

THE late Professor ARCHIBALD HENRY SAYCE, Litt.D., D.C.L., D.D., LL.D., F.B.A., M.R.A.S. Born at Shirehampton, 1845, died at Bath, 1933. Deputy Professor of Comparative Philology, Oxford, 1876-1890; Professor of Assyriology, Oxford, 1891-1919.

Here is remarkable testimonies as to the accuracy of the Bible certified by Prof. Sayce, Prof. Pinches and others.

"As a matter of fact, the names of kings have been now found to be one of the main lines of proof that the Bible is meticulously accurate in its history. For instance, all the other names in

Genesis 14 have been found on monuments, and every detail found correct. Not only so, but 'in 143 cases of transliteration from Egyptian, Assyrian, Babylonian and Moabite into Hebrew, and in forty cases of the opposite, or 184 in all, the evidence shows that for 2300 to 3900 years the text of the proper names in the Hebrew Bible has been transmitted with the most minute accuracy."

Prof. Sayce did many excavations concerning Daniel and his writings (shown on front page). These excavations detailed in "Thrilling Voices of the Past" (2/9 post free) only confirm the Bible.

### IMPORTANT NOTES TO ALL BIBLE LOVERS

## *Through the Bible with George Goodman*

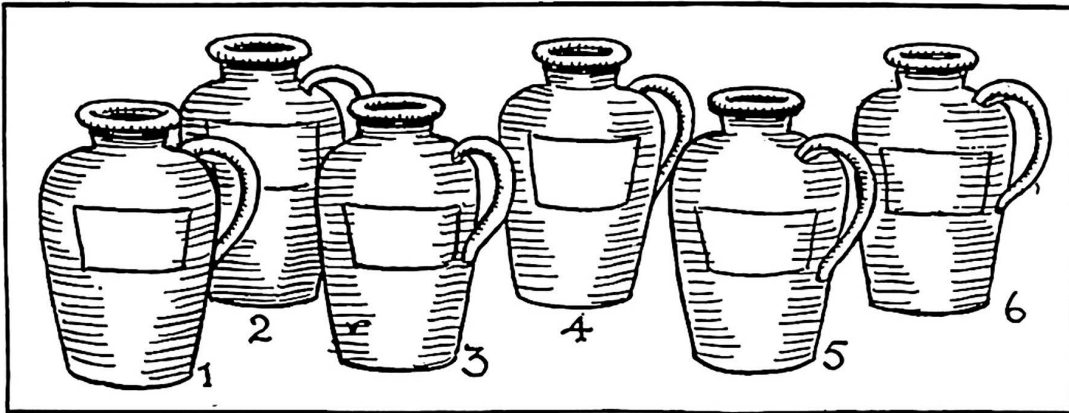
is the title of the **Lessons for 1939**, picking out the most interesting Stories of the whole Bible, and going through systematically thus avoiding careless and haphazard reading and teaching. And what better guide could we get than Mr. GEORGE GOODMAN, who for years has written the *Daily Notes* for the Scripture Union, and being a lawyer has the training to grasp the drift of each story.

Teachers, Preachers, Bible Students, and all Christian Workers will find the Sunday Studies well worth careful note week by week.

The **Lessons** are given a month ahead for the benefit of those in foreign lands and at great distances. Numbers from *Jan.* onward can still be supplied, 1/6 per year post free. Start any month. HYP.

## SIX WONDERFUL JARS.

John 2. 1.12. 2 Tim. 2. 21.



**L**ET us imagine we are visiting a pottery. Watch the potter as he takes the lump of red clay on his wheel and begins to form the base of a large jar. See how deftly he fingers it, shapes it perfectly, and then narrows it at the top. Then he adds the handle and finishes it off, ready for the oven. One after another is completed until a number are ready to be fired. We return a few days later and see the same vessels all ready for sale. We watch six of them being bought by a gentleman who places them in the hall of his house. After being scarcely used at all, they are all brought into service one day, for there are many guests arriving, and, being an Eastern home, the feet of the guests are washed at the entrance to give the needed comfort in a hot climate.

Later they are inspected by one and another, but every one is empty: not a drop of water is found. Then a number of servants arrive and carry them all to the well, where each is filled to the brim. Back they come to the house wondering what is to happen. Another order is given to bring some of the water to the table, and, as this is being done, the servant looks, and, with big wondering eyes he gasps with excitement! (Now you know the story!). Yes, it is *Jesus' first miracle*, and a wonderful time of joy it is for all. But look at the jars a little closer while we put a label on each.

**1. EMPTY.** How like so many folks to-day and boys and girls too. We speak of some one at times and say "There's nothing in him." Of course we mean he is ignorant. He doesn't know. Sometimes we ask grown-up people: "Do you know the Saviour?" or, "Do you know the joy of sins forgiven?" and they cannot answer with a glad "Yes," Don't be like the empty jar!

**2. DIRTY.** Usually an empty thing soon becomes dirty. The same applies to people, too, if they don't know the Lord Jesus. Sins gather quickly.

**There are unclean thoughts.** The mind is where all sins are planned. Let us guard against polluted minds. Stop your ears to anything that would instil evil into your thoughts. Remember the Lord Jesus how He read the unseen thoughts of those who accused Him. He knows *your* mind just like that.

**There are unclean lips.** Isaiah confessed his lips to be unclean, and through the applied remedy, his mouth was cleansed, and his sins forgiven. Do *you* sin with your lips? This is the most common



## Six Wonderful Jars.

form of sinning, therefore put a soldier on guard at your mouth lest any evil word should pass!

**There are unclean lives.** God looks at the entire life as well as each act. If we are not believers, our whole life's record is unclean; and if we are ever to enter Heaven, sin must be put away. And how glad we are to know that it *can* be put away.

3. **USELESS.** Each of these vessels was made for a purpose. Little did the potter know that he was making them to be used by the King of kings. You and I are made for a purpose, and, if we have come to the Saviour, we have been saved for a great purpose. But that can't be carried out until we belong to the Lord Jesus, and have been cleansed from our sins. Then He is prepared to use us, no matter how young or weak we are. Remember the hymn: "Oh, what can little hands do?"

4. **CLAIMED.** The Master claimed them that day, just as if He had bought them for Himself. He as much as said: "There is a great need, and I want each of you for My use to-day, so that that need may be met and My glory displayed." They might have said (if jars could speak): "We are only clay vessels of no great value, but we are willing to yield ourselves to Thee."

That is what the Lord Jesus has been saying to you for a long time. Will you not respond to Him and allow Him to claim you? He has the *first* claim surely; for nobody ever loved you as He does.

5. **CLEANSED.** That is the first thing that happens whenever you trust the Lord Jesus. He cleanses from all sin. The mind, the lips, the life—all cleansed eternally by His precious Blood (Isa. 1. 18; 1 John 1. 7).

6. **FILLED.** Each of the water pots was taken to the well and filled to the very brim. There was real enthusiasm on the part of the servants, not a half-hearted service. And the same thing can be true in our life and service. Before we can be of much use to Him, we, too, must be filled. Water is frequently used in Scripture as a picture of the Word of God, and we can never be used until we get to know something of our Bibles (Col. 3. 16). **G.A.N. To the Teacher.**—Use different coloured labels with each jar, and paste on as you proceed with lesson.

## Simple Blackboard Lessons

FOR YOUTHFUL READERS

FROM "GOSPEL SCHEME" SUBJECTS

5th February, 1939

12th February, 1939.

The Brazen Serpent.

Balaam and his Ass.

IN  
SERPENTS  
SUPPLICATION  
SALVATION

BALAAM'S PRACTICES  
PARABLES  
PROPHECIES  
PERISHING

19th February, 1939.

26th February, 1939.

Caleb, who followed the Lord.

The Withered Hand.

REMINDER  
REQUEST  
RECEIVES HIS PORTION

WITHERED  
WORDS OF  
WONDERFULLY  
HAND  
HINDRANCE  
HEALED

# THE PILLAR OF FIRE AND CLOUD. 76 Best Page 71

READ Num. 9. 15-23. MEMORY TEXT: Rom. 8. 14. HINTS: Guidance, Psa. 32. 8; Protection, Heb. 13. 5; Promise, Luke 12. 32; Assurance, John 6. 39.

## I. PRINCIPAL LESSON.

Christians are a people who have yielded themselves to be led by God. He guides them by His Spirit. The secret of guidance is taught in this simple but majestic type.

## II. THE STORY TOLD.

The points to note are:

v. 1. *This was a Redeemed and Separated People in the Wilderness.* "In the wilderness of Sinai . . . after they were come out of Egypt."

v. 15. *The Resting Place of the Cloud was Over the Tabernacle.* The Spirit finds rest in Christ. "The Cloud covered the Tabernacle. So it was always."

v. 16. *The Twofold Appearance—Cloud by Day, Fire by Night.* "The Cloud covered it by day, and the appearance of fire by night."

v. 17. *The Sevenfold "At the Commandment of the Lord."* No step without this (vv. 18, twice; 20, twice; 23, thrice). "At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched:" as long as the cloud abode upon the Tabernacle, they rested in their tents.

vv. 17-22. *The Cloud Indicated the Will of God.* When it moved they journeyed, and when it rested they waited.

v. 22. *Sometimes it Rested a Long Time.* "Whether it were two days, or a month, or a year," that the cloud tarried upon the Tabernacle, remaining thereon; the children of Israel abode in their tents, but when it was taken up, they journeyed,

v. 21. *They Obeyed by Day or Night at Once.* "Whether it was by day or night that the cloud was taken up, they journeyed."

Chap. 10. 2. *The Two Silver Trumpets were to be Sounded to Call Attention to the Moving of the Cloud.* "Use them for the calling of the assembly, and for the journeying of the camps."

Exodus 13. 22. *The Cloud was Never Taken Away.* "He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people."

## III. THE GREAT TYPE EXPLAINED.

The Lord Jesus, that Good Shepherd, leads His flock by means of the Spirit He puts within them. Hence the Word, "As many as are led by the Spirit of God, they are the sons of God."

Those who have not the Spirit are "None of His" (Rom. 8. 9 and 14).

Thus the Pillar of Cloud and Fire is the Great Type of the Holy Spirit.

Notice Psalm 105. 39: "He spread a cloud for a covering, and fire to give light in the night." This shows the Pillar to have been both a comfort and a Guide.

"Our blest Redeemer, ere He breathed  
His tender, last farewell,  
A Guide, a Comforter bequeathed  
With us to dwell."

The two chief offices of the Spirit are to Comfort and to Guide the children of God.

IV. OTHER LESSONS to be enforced:

## The Pillar of Fire and Cloud

### 1. Draw the Distinction Between the Saved and the Lost.

The one wandering, guideless, and lawless, going his own way, that can only end in darkness—Lost. The other led and directed every step of the journey of life. No longer wilful and disobedient, but guided by the Shepherd of the Flock, as in Psalm 23.

### 2. The Leading of the Spirit.

Not the same as following the natural light of conscience. Many worldly men do that. The Spirit leads by the Holy Scriptures, which such generally refuse, and do not understand. Only those who really receive Jesus as Lord and Saviour have their eyes enlightened to understand these Scriptures or to discover the Lord's guidance in them.

### 3. At the Commandment of the Lord.

A believer should see that he does not act "on his own." He must have guidance. He must "keep the charge of the Lord at the commandment of the Lord."

### 4. We Must Look Up.

If we are to see the cloud move. Prayer is essential to guidance.

### 5. We Must Learn to Wait.

Till the Cloud moves. Never acting unless we are sure of God's will.

The flesh is restless and wilful, let faith overcome it, and "wait on the Lord."

(a) ABRAHAM tried to hurry God up, and only begat a persecutor for the child of promise when in God's time he was given (Gen. 16. 1-3).

(b) SAUL THE KING forced himself to act before God's time, and lost his crown thereby (1 Sam. 13. 8, 9).

### 6. We Must be Obedient when the Cloud does Move.

If we know God's will we must do it. "I made haste, I delayed not to keep Thy commandment."

Light disobeyed turns to darkness.

7. Note Specially the Grace of God in Never Taking the Cloud Away. Even when they danced round the Golden Calf; when they rebelled with Korah; when they would stone Moses, the cloud remained. God never takes away the Holy Spirit from His elect. He abides with them for ever.

## V. APPLICATION.

From this type we can judge ourselves.

1. AM I LED BY THE SPIRIT—a true child of God, or still wandering unguided in darkness?

2. As a child of God am I LEARNING THESE SECRETS OF GUIDANCE—to wait on God, and when I know His will to obey?

## VI. OUTLINE.

### Our Threefold Guide.

ALL ONE—THE SAVIOUR (Psa. 23. 1).

THE SPIRIT (Rom. 8. 14).

THE SCRIPTURES (Psa. 119. 105).

Let it be shown how these work together. The Scriptures illuminated by the Spirit reveal the Saviour (Our Captain and Leader).

## MIRIAM'S LEPROSY.

Familiar  
Page 88

READ NUM. 12. 1-15. MEMORY TEXT: Luke 18. 14. HINTS: Remember, Deut. 24. 9; Warning Luke 17. 32; Approval, Matt. 26. 13; Vindication, John 12. 7.

### I. MAIN LESSON.

It is a solemn thing to speak against the Lord's Anointed. Judgment follows on sin, but mercy upon confession.

A lesson also in restoring grace.

### II. THE STORY TOLD.

1. *Miriam and Aaron* (sister and brother of Moses) *find an excuse to speak against Moses*

2. *Their presumptuous claim.*

v. 3. *Moses' meekness.* He does not reply.

vv. 4, 5. *The Lord takes up the case.*

vv. 6-8. *He vindicates Moses as His servant.*

vv. 9, 10. *Miriam becomes a leper as white as snow.*

vv. 11-13. *Aaron asks Moses to pray for her restoration.*

v. 14. *God restores her, but requires her to be ashamed and apart for seven days.*

v. 15. *The whole camp await the event.*

### III. OTHER LESSONS FROM THE STORY.

1. **Miriam's Name.** Miriam, or Mariaim, means "bitter," the same as "Mara," as we read in Ruth 1. 20: "Call me not Naomi (pleasant) call me Mara, for the Almighty hath dealt very bitterly with me."

It is the same name as Mary (the Mother of our Lord). In the Greek of Luke 2. 27, 30, 34, etc., you will find Mary's name spelt "Mariam." Her lot was bitter, for a sword pierced through her own soul (Luke 2. 35), but her sorrow was turned into the most exalted joy in her Son and Lord.

2. **Excuses to Attack Moses.** When envy and jealousy rule in the heart, any excuse is good enough to attack the object of our envy. "Any stick to beat a dog."

That Moses had married a Cushite was no reason, but perhaps an occasion for envy. His first wife, Zipporah, was a Midianite, this one a descendant of Cush, the father of Nimrod, who founded Babylon (Gen. 10. 6), the firstborn of Ham.

That Moses married a Midianite and a Cushite has often been used as a type of the opening of covenant blessing in Christ to the Gentiles. Miriam and Aaron's discontent being similar to the Jew's offence at the Gentile's finding mercy.

3. **Exalting Oneself.** "Hath He not spoken also by us?" "Every one that exalteth himself shall be abased," Jesus said (Luke 18. 14), and here we have a very striking illustration of the truth. Never put self forward. If God wants you in the front rank He will put you there; if He does not, and you put yourself there, you will be humbled. Remember your Lord's teaching in Luke 14. 7-11. "Sit down in the lowest room."

4. **Meekness is self-abnegation, not weakness.** It requires more moral courage to be meek than almost anything else. Any one can be self-assertive; but who will be silent under abuse and reproach?

The two finest and noblest characters in the Bible are said to be meek—Moses and the Lord Jesus (Matt. 11. 29), and strangely enough, each called himself meek.

## Miriam's Leprosy.

This to us would seem a contradiction, but to claim meekness was no pride, when meekness meant silence when others would speak out.

"Blessed are the meek (who don't assert themselves), for they shall inherit the earth" (since God will assert Himself for them).

**5. God Vindicates His People.** If we leave our case in God's hands He will take up our defence.

Jesus did this for Mary, when Judas reproached her for waste (John 12. 7). She was meek and answered nothing, but Jesus defended her—as He did also when Martha reproached her.

Are you badly treated and spoken against? Answer nothing, leave your Lord to defend you. He set us the example (see 1 Peter 2. 23).

**6. "The Lord Heard it"** (v. 2). How well to remember this when we speak.

"Yet is He here beneath our eaves,  
Each sound His wakeful ear receives.  
Hush idle thoughts and words of ill;  
Your Lord is listening;  
Peace, be still." (Keble).

It is written of Jephthah that "he uttered all his words before the Lord" (Judges 11. 11). Let us do so.

**7. Ashamed and Apart.** The rebuke God gave Miriam by letting her become leprous white as snow, is likened to the shame a daughter would feel if her father spat upon her (v. 14). Yes, rebuke from the Lord should make us ashamed!

Recovery from sin, so that the guilt is removed from the conscience and the joy of God restored to the soul, is not always immediate. Sometimes we go mourning many days for our folly, shut out from the camp, that is, the happy fellowship of love, joy, peace, and praise that signalise those who are walking in light and communion with God.

### IV. APPLICATION.

**1. Beware of Pride.** It always leads to contention. It goes before destruction. God promises to humble it, He says He hates it.

**2. Walk Humbly,** for true exaltation comes only from God, and He exalts the lowly in His own time.

**3. Beware of Speaking Against God's Servants,** for God may take up their defence and put us to shame.

### V. OUTLINES.

#### Miriam's History.

- |  |       |             |
|--|-------|-------------|
| 1. By the Ark of Bulrushes (Exod. 24), | ..    | SERVING.    |
| 2. By the Red Sea (Exod. 15. 20),      | ..    | SINGING.    |
| 3. Smitten with Leprosy,               | .. .. | SINNING and |
| (Num. 12. 10),                         | .. .. | SUFFERING.  |
| 4. Buried at Kadesh (Num. 20. 1),      | ..    | SLEEPING.   |

#### Three Women to Remember.

- |                                       |       |               |
|---------------------------------------|-------|---------------|
| Remember what God did unto Miriam,    | ..    | Deut. 24. 9.  |
| Remember Lot's Wife,                  | .. .. | Luke 17. 32   |
| Remember the Woman who anointed Jesus |       |               |
| with ointment,                        | .. .. | Matt. 26. 13. |

# THE REBELLION OF KORAH

70 Familiar  
Page 81

READ Num. 16. 1-11; 28-33. MEMORY TEXT: Job 36. 18. HINTS: God's Ruler,  
Psa. 2. 6; God's edict, Isa. 45. 23; Judgment, 1 Peter 4. 17.

## I. MAIN LESSON.

Lawlessness, which is sin in individuals, becomes rebellion in companies. Rebellion against appointed authority is ever visited by judgment.

This rebellion may be regarded as typical of the great apostasy when man will seek to throw off all fear of God and submission under the Antichrist.

II. **THE STORY TOLD.** It is a long chapter, and therefore can only be stated shortly.

Numbers 10. 1, 2. *The leaders of the rebels were: Korah, the Levite, and Dathan, Abiram, and On, three Reubenites.*

v. 2. *Two hundred and fifty princes join them.*

v. 3. *Their complaint.*

vv. 4, 5. *Moses falls on his face and appeals to God.*

vv. 6-11. *He Challenges Korah and the Levites.*

v. 12. *Moses then calls out the Reubenites.*

vv. 12-14. *They refuse to come, and reproach Moses insolently.*

v. 15. *Moses' just wrath.*

vv. 16-18. *Moses calls on Korah to stand in the door of the Tabernacle with Moses and Aaron,*

v. 19. *The Glory of God appears.*

vv. 20-27. *God bids Moses and Aaron separate themselves that He may consume the rebels.*

vv. 23-27. *The congregation is warned to go away. Moses goes to Dathan and Abiram and bids the people get up from them. They do so, and the Reubenites stand at their tent doors.*

vv. 28-30. *Moses gives a sign. If the earth open her mouth and swallow them up ye shall know they have provoked the Lord.*

vv. 31-34. *The earth opens and swallows them.*

v. 35. *A fire follows and destroys the Levites.*

v. 36. *Their censers are taken up and made into a covering for the altar.*

vv. 41-46. *The glory of God appears, and a plague breaks out.*

vv. 46-50. *Aaron makes atonement standing between the living and the dead, and the plague is stayed.*

v. 49. *14,700 die of plague, in addition to those who perished in the rebellion.*

## III. FURTHER LESSONS FROM THE STORY.

1. **The Position of the Rebels in the Camp.** If you turn to Numbers 2 you will see how the camp was arranged. The sons of Levi were close around the Tabernacle, and the tribes in order around, and the sons of Levi, the Kohathites (of which Korah was a prince), were close to the camp of Reuben on the S. side.

When, therefore, the Levites went to the door of the Tabernacle on the E., they left the Reubenites on the S. by their tents.

2. **The Reason of the Rebellion.** Korah was a cousin of Moses and Aaron (who were also Levites), his father was Izhar, younger brother of Amram, the father of Moses and Aaron (Exod. 6. 18).

Probably jealousy moved him. Why should Aaron, and not he be a priest? Moreover, the chief of the Kohathites, Elizaphan

## The Rebellion of Korah

(3. 30), had been chosen from a younger branch of the family, that of another uncle, Uzziel (3. 27).

Then the Reubenites were children of Jacob's firstborn, and they had been displaced in favour of Judah, to whom the honour of leadership had been given. Hence their discontent.

**3. Threefold Judgment.** It will be noted that the calamity was in three stages. First, *the earth opened* and swallowed up the Reubenites, who were at their tents on the S. side of the Tabernacle. Then *fire consumed Korah and the Levites* at the Tabernacle door on the East, and then the *plague* broke out among the people. So terrible was the manifested wrath of God on rebellion.

**4. Judgment is Fruitful of Good.** We must never attach either malice or passion to God's wrath. God as truly loves when He executes judgment as at other times. To make striking examples that men may fear is ever the wise providence of God. To record such judgments for all time is gracious, that we may learn the exceeding sinfulness of sin. The lives thus swiftly taken from the earth will, by their lesson, save multitudes from the like fate. Judgment is never without mercy when viewed in its right proportion. Let us then never rashly impute harshness to God, but ponder His ways and learn wisdom.

**5. A Lesson on Atonement.** The fire that had consumed the sacrifice upon the altar was used to kindle the sacred incense—a type of *the intercession of Christ based upon His finished work*. He is our Propitiation (1 John 2. 2). He saves because He ever lives to make intercession (Heb. 7. 25).

**6. "Between the Dead and the Living."** This very striking expression should be used to impress upon the hearers the value of Christ's atoning work.

See Aaron standing in his robes of glory and beauty with the incense rising silently from his hands, and pale death standing arrested before it, and show how nothing is between the sinner and death but the Lord Jesus and His precious Blood and glorious intercession.

**7. The Brazen Censers Made a Memorial.** God wished the effect of this awful judgment to remain. So the censers rescued from the fire are made into a permanent reminder, being beaten into a covering for the altar. God frequently instituted memorials.

*Here are seven such:*

- (1) His great Name, "I AM THAT I AM" (Exod. 3. 15).
- (2) The Passover Day (Exod. 12, 14; 13. 9).
- (3) The Record of the Victory over Amalek (Exod. 17. 14).
- (4) The Stones on the Robes of the High Priest (Exod. 28. 12).
- (5) The Blowing of Trumpets (Lev. 23. 24).
- (6) The Stones from Jordan (Josh. 4. 7).
- (7) The Lord's Supper (1 Cor. 11. 24, 25).

### IV. APPLICATION.

1. Fear to sin, fear rebellion even in heart against God.
2. Fear God, who is terrible in judgment.
3. Rejoice in and take shelter under the atoning Blood of Christ.
4. Remember He ever lives to intercede, and can save to the uttermost.

# THE ROCK SMITTEN

70 Less-Known  
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READ NUM. 20. 7-13. MEMORY TEXT: John 7. 37. HINTS: Free, Isa. 55. 1; Copious, Ezek. 47. 1-12; High Source, Rev. 22. 1; All may drink, Rev. 22. 17.

## I. MAIN LESSON.

Provocation should not lead the servant of God to act in the flesh. Moses, the meekest man that ever lived (Num. 12. 3), except the Lord (Matt. 11. 29), failed in this his strong point. His failure spoiled a wonderful type, for Christ was not smitten a second time, it dishonoured God and lost him the privilege of entering the Land of Promise.

## II. THE STORY TOLD.

The Children of Israel, coming to the desert of Zin' abode in Kadesh where Miriam died, and finding no water gathered themselves against Moses and Aaron and complained bitterly: "Would God we had died, Why did we come out of Egypt to this evil place." Then the glory of God appeared and

*vv. 7-8. The Lord bids Moses take his rod and speak to the rock and thou shalt bring forth water.*

*v. 9. Moses takes the rod from before the Lord.*

*v. 10. Moses speaks angrily to the people.*

*v. 11. Moses smites the rock and waters flow out.*

*v. 12. The Lord rebukes Moses and forbids him the land.*

*v. 13. This is the Water of Strife.*

## III. THIS OCCASION DISTINGUISHED FROM THAT OF EXODUS 17.

The differences are as follows:

1. **The First Smiting of the Rock was at Rephidim** in Horeb near Sinai. In Numbers 33. 14, we see that this was in the first year before they were turned back from entering the land, in verses 36-39 we see the latter was in their fortieth year at Kadesh, the camp before Mount Hor, on the edge of Edom, where Aaron died.

2. **The Word used for Rock is Different in the Two Stories.** The first TSUR is so named from its sharpness, the second SELA is so called for its elevation. Some have loved to see in this a double type of Christ, our Rock. The first time Christ was smitten in the sharpness of the Cross, the second time the rock typifies Christ in resurrection (raised or elevated) who needed only to be spoken to, to give the living water and not to be smitten again (see John 7. 37-39).

3. **The Rods were Different.** In the first case the Lord said: "Thy rod wherewith thou smotest the river take in thine hand." This was the miracle-working rod he had used before Pharaoh. In the other case we read that Moses "took the rod from before the Lord," that is Aaron's rod that budded (Num. 17. 8), which was brought "before the Testimony (that is the Golden Ark in the Holiest) to be kept for a token against the rebels." The rod of Moses typified the law under which Christ was smitten, but Aaron's rod of priestly office was figurative of His intercession for us.

4. **In the First Case Moses Smote the rock at God's command.** In the second he smote the rock twice contrary to the command to *speak* to the rock only.

5. **In the First Moses did Not Rebuke the People,** but in



## The Rock Smitten

the second *he called them rebels*—perhaps the rod which was “a token against the rebels,” suggested this to his mind.

6. **The Name of the First Place was Called Massah and Meribah** (temptation and strife), that of the second Meribah alone, because the people strove with the Lord (13).

### IV. “ONCE FOR ALL.”

In this evil day when there is a revival of pseudo-priestcraft and the multiplication of “Masses” or pretended sacrifices for sin, it is urgent that our hearts should be established in the truth as to the One Sufficient Sacrifice offered by Christ for us and our sins never to be repeated. Let us consider the Word of God on the subject. The word “EPHAPAX” is a strong Greek word meaning “once for all.” It is found 5 times in the New Testament, as follows : Romans 6. 10, “In that He died, He died unto sin *once for all.*”

See also Hebrews 7. 27; 9. 12; 10. 10, 14.

### V. OTHER LESSONS FROM THE STORY.

1. **Christ will Never Die Again.** “He died unto sin *once for all*” (Rom. 6. 10). To talk of repeating or continuing the finished work of Christ is to do dishonour to His Glorious Victory of the Cross. So for Moses to “smite” instead of speak to the rock marred the type.

2. **Christ in Resurrection gives the Holy Spirit to Them that “ask” Him.** He needs only be spoken to, no second smiting is needed. When He was smitten and glorified the Holy Spirit was given once for all.

3. **Repetition is often a Mistake in Christian Service.** Because a thing did well once, it does not mean it must succeed again. Many a lifeless work once full of vigour is carried on for this reason, energy is spent by workers beating a dead horse. Let dead things die and seek guidance for future service.

4. **The Wrath of Man we read** (Jas. 1. 20) “**worketh not the righteousness of God.**” One may always say: “Doest thou well to be angry?” as the Lord did to Jonah. We may be angry and sin not (Eph. 4. 26), but this is not generally our case. Anger most often leads to speaking unadvisedly with the lips (Prov. 10. 19).

5. **“Rebels.”** Moses called the people “Ye rebels,” at the same time he himself was in rebellion against the word of the Lord and this cost him the promised land. It is easy to condemn others and sin in doing so. Let us remember what Jesus said about “beholding the mote in our brother’s eye.”

6. **Blessing not hindered by Moses’ Failure.** Though Moses acted contrary to the mind of God in smiting the rock a second time, the water nevertheless came from the rock for the thirsty people. Grace reigns even where sin abounds. He abideth faithful though His great servant was unfaithful.

### VI. APPLICATION.

Beware of murmuring.

Let anger not lead us to sin.

Let us rejoice in the Grace that abounds over sin.

Let us drink of the water of life freely.

# THE LEPER CLEANSED

70 Best  
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READ Mat. 8. 1-4. MEMORY TEXT: 1 John 1. 7. HINTS: Type of sin, Lev. 14; No help from man, Psa. 60. 11; Only source of help, Psa. 121. 2; Result, Acts 13. 39.

## I.—MAIN LESSON

We are all as an unclean thing (a leper). Our first need is cleansing. It is found in Christ.

## II. GENERAL PRINCIPLES AS TO THE MIRACLES OF OUR LORD AND THEIR RIGHT INTERPRETATION.

1. **Our Lord did not Come to Make Every Sick Person Well.** True, He refused none who came to Him, but many were not healed (as in John 5. 3 and 5, where He passed by a "great multitude" of them and selected one for healing). His miracles were "signs," not universal, but for a testimony to His Person and Power (Matt. 8. 4).

2. **Those Recorded are Specially Selected by the Holy Ghost** for their spiritual value and teaching.

3. **The Miracles are Enacted Parables,** and may fairly be interpreted as the Spoken Parables are.

Bear these facts in mind, and many difficulties disappear.

## III. THE STORY TOLD.

v. 2. *A Leper Falls at the Lord's Feet.* "Behold, there came a leper, and worshipped Him."

v. 2. *He addresses Him as Lord* (1 Cor. 12. 3). "Saying, Lord."

v. 2. *He acknowledges the Lord's Power.* "Lord, if Thou wilt, Thou canst."

v. 2. *But Questions His Willingness.* "Lord, if Thou wilt."

v. 2. *He cries for Cleansing.* "Make me clean."

v. 3. *The Lord Touches Him.* A thing probably no one else would have done. Sympathy. "Jesus put forth His hand and touched him."

v. 3. *He Declares His Willingness,* as Goodwill at the Gate in "Pilgrim's Progress." "I am willing with all my heart." "Saying, I will."

v. 3. *The Cure is Immediate.* "Immediately his leprosy was cleansed."

v. 4. *He is Bidden Not to Report It,* for Christ did not seek notoriety. "See thou tell no man."

v. 4. *He is to Show Himself to the Priest.* "Go thy way, and shew thyself to the priest."

v. 4. *He is to Offer the Prescribed Offering.* "And offer the gift that Moses commanded."

v. 4. *It is to be a Testimony,* probably never seen before by any in that day. "For a testimony unto them," that is, an evidence that a Saviour had come.

## IV. SOME FACTS AS TO LEPROSY.

Since it is so often referred to in Scripture, it is well to be informed as to it. Read "Encyclopaedia Britannica" on the subject, or the article on it in "Speakers' Commentary" (Vol. 1, Part 2, p. 559).

It is perhaps the most terrible of human diseases, It is very prevalent. At one time there were ninety-five hospitals for lepers in England alone. It has been called a "living death," because the patient's members decay and fall off one by one. It is accompanied by an odious smell, and is terribly infectious. Many

## The Leper Cleansed

kinds are incurable. It is a parasitic disease, slow, feverish, but certain.

It is *The Holy Spirit's Chosen Type of Sin*. It rendered a man ceremonially unclean, so that he was not allowed to go into the Temple, or spend the night in the town. He must cover his mouth, uncover his head, rend his garment at the back, walk in the middle of the road and cry, "unclean, unclean!" He was an outcast, on whom the curse of God was popularly regarded as resting, not even privileged to go up to worship at God's house.

The laws for its cleansing and the offerings for it are found in Leviticus 14. It attacked not only the person, but got into clothes, and even into houses. All of which can be carefully and wisely spiritualised to profit.

### V. OTHER LESSONS.

1. **The Uncleaness of Sin is a Terrible Reality even Bodily.** Moral defilement by evil habit and spiritual total unfitness for the Presence of a Holy God, affecting man in all his being, Spirit, Soul, and Body. No unclean thing can enter into the City that hath Foundations, whose Builder and Maker is God.

2. **Leprosy is a Striking Picture of Sin.** It is a thing not of the outside (the spots are symptoms only), but of the blood. Sin is a "law of death" in us. It grows surely and slowly. It is offensive. It is catching. It is fatal.

3. **Do Not Represent Sin as a Disease.** True, disease is a picture of it, but sin is not a disease, but rebellion of heart against God—unbelief—a rejection of Christ which produces in the life similar results to those produced by this terrible disease in the body.

While man remains in unbelief, he cannot be saved. Unbelief in the heart is like leprosy in the body.

If sin were a disease it would be excusable, and no guilt attach, but sin is a guilty thing.

4. **The Blood of Jesus Alone Cleanses from Sin**, that is, atones for the guilt of it, and thus set the believer free from the blight and power of it. The lepers' offering "two sparrows" should be carefully studied as teaching this truth. One sparrow is Christ *dying*; the other, Christ buried, *risen, and ascended*, and bearing away the leper's stain.

5. **The Willingness of Christ** is beautifully displayed in the two words, "I will." This is a theme of never-tiring joy. The unwillingness is always on the part of the sinner.

6. **Salvation, in its Character of Purging from Guilt is Immediate.** Other aspects of salvation are progressive, but this is always immediate. When the sinner believes on Christ he is "clean every whit," and that at once.

7. **Cleansing should be Followed by Obedience.** In this case two simple orders were given. Do not boast about it. Go and testify in the God-appointed way.

### VI. APPLICATION.

Do not allow misgivings as to the willingness of Christ to keep you from Him. Remember His "I will." Let the prayer of the sinner be, "Lord, Thou wilt and canst, make me clean."

# THE BRAZEN SERPENT

70 Best  
Page 74

READ Num. 21. 4-9. MEMORY TEXT: John 3. 14, 15. HINTS: The trouble, Rom. 5. 12; The Cry, Rom. 7. 24; The Cure, Isa. 45. 22; Faith's object, John 1. 29.

## I. THE PRINCIPAL LESSON IS SET FORTH IN THE TEXT.

It is the one type of the death of Christ that *He Himself selected* from the many and explained.

The truth taught is that Eternal Life is given to faith that looks to Christ, the One who was lifted up for our Sins.

## II. IN TELLING THE STORY SPECIALLY EMPHASISE.

v. 5. *The Sin that Brought the Judgment. Unbelief and blasphemy, attributing heartlessness to God.*

v. 5. *Contempt for the Manna.*

v. 6. *The Nature of the Judgment.* The Serpents.

v. 6. *The Wages of Sin—Death.*

v. 7. *Their Confession and Prayer.* Repentance.

v. 7. *The Intercessor.*

v. 7. *The Intercessor.* Moses.

v. 8. *The Divinely Ordained Remedy.*

vv. 8, 9. *The Nature of the Remedy.*

v. 9. *The Lifting Up.*

v. 10. *The Means of Healing.*

v. 10. *The Nature of the Blessing.*

## III. FURTHER LESSONS.

### 1. The True Character of Sin.

(a) UNBELIEF—No confidence in God, no faith in His love.

(b) DEFIANCE—They spake against God. The natural man is at enmity against God—Lawless and Disobedient.

(c) CONTEMPT OF CHRIST. They loathed the Bread from Heaven. "This light bread" means this "despised" bread. "He is despised and rejected of men."

2. **The Judgment of God on Sin.** Men came under the power of the Devil, that old Serpent. He "binds" them and poisons them with unbelief and sin. "Fiery"—"Set on fire of Hell." Death is the wages of sin—earned by and brought about by sin.

3. **The Remedy was Provided by God.** Man could not save himself. Salvation is of the Lord.

4. **It Seems a Strange One**, but to the needy it meant salvation. It has pleased God by the "foolish thing preached"—a Crucified Saviour, to save them that believe.

5. **The Serpent on the Pole** seems to suggest the words, "He who knew no sin was MADE SIN FOR US."

6. **Looking as a Type of Faith** is common through Scripture. Press the simile home. When you look, you *turn your attention* to the Object. Your sight *rests and dwells on it*. Your expectation is from it. Looking is *expecting*. Looking is *relying*.

7. **"Whosoever"** is the word Christ used. Press the wideness of God's mercy. No one too bad. All invited, and the promise to "whosoever believeth."

8. **"When He Beheld"** can be emphasised. Salvation takes place when and immediately on looking. A present, immediate gift of life for every sinner believing in Jesus.

9. Note specially the remedy—"Life." This type specially emphasises that not only forgiveness, but eternal life is by faith

## The Brazen Serpent

in Christ. "He lived," not "he got better." The thought is that new life, as a gift from God, was his at once.

10. Note the double blessing of salvation—"Not Perish" and "Eternal Life"—negative and positive.

11. **The Quality of the Life** is "Eternal." It can never cease, never die. Once possessed, it is for ever.

### IV. APPLICATION.

1. **The Indifferent**—dying, but careless.

2. **Those who Try Some Other Way**—Morality, Religion, Ceremonial, etc. Neither is there salvation in any other.

3. **Those who Desire but Doubt.**

4. **Those who Think the Way Too Simple.** "Look and Live." It brought *life*, and that is what we need.

V. **A GRAPHIC ILLUSTRATION** that can be used for the smaller children, by WM. HASLAM, the well-known missionary.

"THE QUIANT OLD PICTURE." ". . . As I was sitting by the fire one wet afternoon, my eyes fell on a little coloured picture on the mantelpiece, which had been the companion of my journeys. . . . It was a quaint, mediæval illustration of Moses lifting up the serpent in the wilderness, copied from a valuable manuscript . . . in the Bodleian Library, at Oxford.

"As I looked at the engraving before me I began to suspect for the first time that there was a design in the arrangement of the figures, and that it was really intended to convey some particular teaching. I took it in my hand and studied it, when I observed that the cross or pole on which the serpent was elevated stood in the centre, dividing two sets of characters; and that there were serpents on one side and none on the other.

"Behind the figure of Moses is a man standing with his arms crossed on his breast, looking at the brazen serpent. He has evidently obtained life and healing by a look. On the other side I observed that there were four kinds of persons represented, who were not doing as this healed one did to obtain deliverance.

"First, there is one who is kneeling in front of the cross, but he is *looking towards Moses*, not at the serpent, and apparently confessing to him as if he were a priest.

"Next behind him is one *lying on his back, as if he was perfectly safe*, though he is evidently in the midst of danger; for a serpent may be seen at his ear, possibly whispering: 'Peace, peace, when there is no peace.'

"Still farther back from the cross there is a man with a sad face *doing a work of mercy*, binding up the wounds of a fellow-sufferer, and little suspecting that he himself is involved in the same danger.

"Behind them all, on the background, is a valiant man, who is *doing battle with the serpents*, which may be seen rising against him in unabating persistency.

"I observed that none of these men were looking at the brazen serpent, as they were commanded to do. I cannot describe how excited and interested I became; for I saw in this illustration a picture of my own life. Here was the way of salvation clearly set forth, and four ways which are not the way of salvation, all of which I had tried and found unavailing."

## BALAAM AND HIS ASS

70 Familiar  
Page 92

READ Num. 22. 22-35. MEMORY TEXT: 2 Peter 2. 16. HINTS: Courage, v. 38; Commission, Rom. 10. 8; failure, Josh. 24. 9; Sin, Jude 11; End, Josh. 13. 22.

### I. MAIN LESSON.

God uses extraordinary means of awakening men to a sense of sin. It is no use wishing to die the death of the righteous if we live the life of the sinner. God is not "bribed" by sacrifices to consent to or excuse evil.

### II. THE STORY TOLD.

Balak, the king of Moab, sent for Balaam to curse Israel. God forbade Balaam to go, but on Balaam persisting, gave him his will, and he went.

v. 22. *God being angry with Balaam, sends the angel of the Lord to withstand him.*

v. 23. *The ass sees the angel.*

v. 23. *The ass turns into a field and is smitten.*

vv. 24-27. *The angel stands in a narrow walled-up path, and the ass crushes Balaam's foot against the wall, and being unable to pass the angel, falls down under him.*

v. 28-30. *The ass speaks and rebukes Balaam, who complains of being mocked and would kill the ass.*

v. 31. *Balaam sees the angel and falls on his face.*

vv. 32, 33. *The angel speaks.*

v. 34. *Balaam says, "I have sinned," and offers to go back.*

v. 35. *He is bidden go on, but only speak God's word.*

### III. OTHER REFERENCES TO BALAAM.

*Numbers 31. 8; 31. 16; Joshua 13. 22; 24. 9-10; Nehemiah 13. 2; Micah 6. 5; 2 Peter 4. 15; Jude 11; Rev. 2. 14.*

From these passages we read of: The Counsel of Balaam; the Curse of Balaam; the Soothsaying of Balaam; the Way of Balaam; the Error of Balaam; the Doctrine of Balaam; and the Teaching of Balaam.

These seven words help us to understand the kind of man he was. Prevented by God from cursing Israel, and compelled as a Prophet to bless them, he nevertheless by his teaching, seduced them and led them into evil so that many perished.

### IV. THE ASS SPEAKING.

Much ridicule has been hurled by infidels and critics at this miracle, as though it were beyond belief. A little thought shows that this is a hasty and ill-considered judgment, for the following reasons:

1. **If man can teach a parrot or a raven to speak with man's voice, why should not God do so with an ass?**

2. **Science has nothing to say on the matter.**

3. **To reject a miracle because it is a miracle is contrary both to science and logic.**

4. **Since then the Holy Spirit has recorded the fact.** "The dumb ass spoke with man's voice," we must not be counted fools for replying, "I believe God."

### V. OTHER LESSONS FROM THE STORY.

1. **Balaam's Sin.** What was it? "He loved the wages of unrighteousness" (2 Peter 2. 15). He "erred for reward" (Jude 11).

This is common sin, *to barter truth for reward, to crush conscience,*

## Balaam and his Ass

avoid clear truth, to compromise with falsehood for the sake of reward, position, influence, and honour from men.

It appeared early in the Church's history. The third of the seven churches in Revelation, Pergamos, held this doctrine (2. 11).

The Lord Jesus warned against it. "How can ye believe," He said, "that receive honour one of another" (John 5. 44), for "a gift (reward, honour) destroyeth the heart." We must keep a single eye if we want light.

**2. Balaam's Error and Madness.** The ass rebuked his madness. What was it? It was that he refused to obey God, but tried to persuade himself that God would alter His mind. He would ask Him again and again until He did. Then thinking he had got his desire, he rushed on his doom, only to be saved by the ass, that rebuked him. This is a common sin with such as Balaam. They want their own way, and though they know God's will they will not rest in it, but go on playing and trifling with the light until it becomes darkness.

**3. Balaam's Sacrifices.** It seems hard to understand how Balaam could think that by his repeated sacrifices he could persuade God to alter His mind and let him curse the people. Yet this, too, is a common sin. *Men think they can bribe God.* By saying many prayers, by making a few sacrifices, by giving money, by promising to amend later on, they cheat themselves into thinking God will give them their own way.

**4. Balaam's Foolish Piety.** "Let me die the death of the righteous, and let my last end be like his" (Num. 23. 10). Balaam knew how terrible a thing it is for a man to die in his sins, but he would not cease sinning. He had recourse, as many do, to pious wishes or empty professions of faith—anything but obey!

Now man dies as he lives; to die the death of the righteous one must live the life of the righteous. The mockery that tries to patch up a peace with God at the last moment by pious talk will not avail in the hour of death.

Balaam died the death of the sinner. He was slain by the sword while teaching Israel to sin.

**5. The Only Way to Peace and Blessing** is prompt obedience, unquestioning faith that hates compromise and policy, that turns the eyes from reward and position and honour from men, that seeks only the honour that is from God.

**6. God Uses Strange Ways to Awaken Men.** Often as extraordinary as the ass speaking. The biographer of great saints afford many instances of how God awakens and alarms men. A stroke of lightning in the case of Luther; a voice from Heaven in the case of Bunyan, saying: "Wilt thou leave thy sins and go to Heaven, or wilt thou have thy sins and go to Hell?"

**7. No Curse can Prevail Against the People of God.** God ever turns the curse into a blessing. Often, as in Balaam's case, preventing him even uttering it, forcing his unwilling lips to bless and prophesy good.

### VI. APPLICATION.

Beware of the way, the error, and the doctrine of Balaam.

See that prompt obedience is yielded to the known will of God.

READ Josh. 14. 1-15. MEMORY TEXT: 2 Cor. 5. 10. HINTS: Bad choice, Gen. 13. 11; Strange choice, Heb. 11. 25; Wise choice, 2 Chron. 1. 10; Best choice, Luke 10. 42.

**I. MAIN LESSON.**

Caleb, one of the two spies who gave a good report, was rewarded by being allowed to enter the promised land. He and Joshua alone surviving of that old generation. Let us by faith and courage follow his example. It is a lesson in the faith that overcomes.

**II. THE STORY TOLD IN FIVE CHAPTERS.**

**Chapter 1. Caleb Spies out the Land.**

Num. 13. 6. *Caleb, one of the heads of the Tribe of Judah, is chosen as one of the twelve spies.*

v. 22. *The Spies go up from the South to Hebron where the giants lived.*

v. 23. *They cut a cluster of grapes by the brook Eschol and carry it on a staff, also some pomegranates and figs.*

v. 25-27. *They return and show the grapes and tell how the land flowed with milk and honey.*

vv. 28-29. *The other spies discourage the people.*

v. 30. *Caleb quiets them with words of faith and courage.*

v. 31-33. *The other spies bring up an evil report of giants, and cause the congregation to weep and talk of returning to Egypt (14. 1-4).*

**Chapter II. The Judgment that Fell upon the People, Joshua and Caleb are Spared (Chap. 14. 6-9).**

v. 10. *The people threaten to stone them.*

v. 23. *God refuses to let the congregation enter the land, only Caleb*

**Chapter III. Caleb is Appointed as One of Those to Divide the Land (Num. 34. 16-19).**

**Chapter IV. Caleb Receives his Inheritance. His Wonderful Strength and Courage in Old Age.**

Joshua 14. 6-9. *Caleb reminds Joshua of God's promise that he should receive the land he spied as his portion*

v. 6. *Caleb reminds Joshua of the promise.*

v. 10-11. *His strength and courage.*

v. 12. *And now give me this mountain.*

v. 13. *Joshua blessed and gave.*

**Chapter V. Caleb takes Possession of his Inheritance.**

Chap. 15. 14. *Caleb drives out the Anakims.*

v. 16. *He offers his daughter's hand to the man who should capture Kirjath-sepher.*

v. 17. *Othniel, his brother's son takes it and marries Achsah.*

v. 18-19. *Achsah asks for springs of water.*

**III. OTHER LESSONS FROM THE STORY.**

**1. Faith and Unbelief Contrasted.** *Unbelief* said: "We saw the giants and we were as grasshoppers in our own sight and theirs. We are not able to go up against this people for they are stronger than we." *Faith* said: "Let us go up at once, we are well able to overcome it. They are bread for us, their defence is departed from them."

We see the pessimism of unbelief and the optimism of faith, "We cannot"—"We can."



## Caleb

2. **"If the Lord Delighteth in Us."** This is the real condition. Victory is of the Lord. Giants and walled cities are nothing to Him.

3. **"Better to Return to Egypt."** What a cowardly suggestion—rather return to slavery than make a fight for the land of promise. So base is doubt and fear. So dishonouring to God.

4. **"Wholly Followed the Lord."** Again and again Caleb has this testimony. It is a grand thing to be whole-heartedly for Christ, to be out and out for Him.

5. **Discouragement.** How easily unbelief and discouragement spread. At the evil report of the ten spies the whole congregation wept, murmured and reproached God.

6. **The Grapes of Eshcol.** Served to attest the truth that it was a good land. So the promises of God serve to strengthen our faith and courage.

7. **Caleb's Grand Old Age.** He was forty years old when sent to spy out the land. Since then 45 years had passed, 39 in the wilderness and 6 in conquering the land under Joshua, so that now he was 85. Righteousness tendeth to life.

8. **His Splendid Daring.** Give me the mountain of the Giants. If so be, the Lord will be with me, I shall be able to drive them out. So we read he did—a real triumph of faith. He drove out the three sons of Anak. All things are possible to him that believeth.

### IV. APPLICATION.

Beware of doubt and unbelief. It robs of all courage. Let faith always say "We are well able." All God's promises are enablings. Possess your possessions.

### V. OUTLINES.

#### Men Who Said, "We Can."

1. JOSHUA AND CALEB (Num. 13. 30).
2. CALEB (Josh. 14. 12).
3. JETHRO (Exod. 18. 23).
4. DAVID (1 Sam. 17. 32).
5. PAUL (Phil. 4. 13).

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#### Caleb.

1. HIS CHARACTER (John 14, 6-15).
  - (a) Honest (v. 7; Psa. 112. 7, 8).
  - (b) Charitable (v. 8).
  - (c) Devoted (v. 8; Num. 14. 24).
2. HIS FAITH.
  - (a) Recalls the Promise (v. 9; Heb. 11. 1).
  - (b) Believes the Word (Num. 14. 24; 2 Cor. 5.7)
  - (c) Claims the Blessing (v. 12).
3. HIS TESTIMONY.
  - (a) God's Faithfulness (v. 10).
  - (b) God's Goodness (v. 11).
  - (c) God's Power (v. 12; Psa. 18. 32-34; 60. 12; 1 Cor. 15. 57).
4. HIS REWARD (v. 13).

An Inheritance.

# THE WITHERED HAND

70 Familiar  
[Page 184]

READ Matt. 12. 9-13. MEMORY TEXT: Heb. 12. 12. HINTS: Withered hearts, v. 2; Restoration, 1 John 1. 9; Jesus withdrew, v. 9; Compare Luke 8. 37.

## I. MAIN LESSON.

The withered hand is a symbol of the useless life, that renders no service to God. It is atrophied by sin. "There is none that doeth good, no, not one." As soon as the soul is healed, the hands begin to serve.

## II. THE STORY TOLD.

v. 9. *The Lord goes into a Synagogue on the Sabbath and finds a man there with a withered hand.* "He went into their synagogue, and behold there was a man which had his hand withered."

v. 10. *They asked Him if it is lawful to heal on the Sabbath.* "And they asked Him, saying, Is it lawful to heal on the Sabbath day? That they might accuse Him."

v. 11. *He replies that they would lift a sheep out of a pit on that day.* "He said, What man of you that shall have one sheep and if it fall into a pit on the Sabbath day, will he not lay hold of it and lift it out?"

v. 12. *A man is better than a sheep.* "How much more, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day."

v. 13. *He bids the man stretch out his hand, and it is healed.* "Then said He to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole like the other."

## III. OTHER LESSONS FROM THE STORY.

1. **Useless Hands.** Psalm 115. 4-8 describes the idols in which the idolators trust. It tells us they have—

Mouths that speak not,  
Eyes that see not,  
Ears that hear not.  
Noses that smell not,  
Hands that handle not,  
Feet that walk not.

It then adds: "They that make them are like unto them." That is they have hands, but they are as useless to God as are those of the idol in which they trust.

2. **"Saved Hands."** When, however, a man is saved, his hands begin to work for God. Like the Thessalonians, he turns to God from idols "to serve the living and true God." With the rest of his body he presents his hands to God.

"Take my hands, and let them move,  
At the impulse of Thy love."

3. **The Command to Stretch forth the hand.** This was a call to do an impossibility. A withered hand cannot be stretched forth. But with the command comes the power. This is the great principle of the Gospel.

The dead hear the voice of the Son of God.

The palsied get up and walk.

The Satan-bound are loosed.

All the Lord's commands are enablings. There is nothing impossible that He bids us do. Peter can walk on the water when Christ says, "Come."

## The Withered Hand

4. "That they Might Accuse Him." How hard is the human heart! They knew He would heal the poor man. They anticipate the exhibition of His power in their malice.

Miracles do not convince the human heart. They serve to leave them without excuse, but seldom is a sinner, though convicted and convinced by a miracle, converted by it. Only grace can soften the heart hardened by sin.

5. **A Man Better than a Sheep.** This the Lord taught on another occasion. When speaking of the Heavenly Father's love, He said He cared for the sparrows, and added: "Ye are of more value than many sparrows" (Matt. 10. 31).

6. **The Sabbath.** "Is it lawful to do good on the Sabbath day?" The Sabbath was meant to be a blessing, not a burden.

This does not excuse self-pleasing, pleasure-seeking, and the neglecting of the worship of God. These are not doing good. The true way to keep the Sabbath is described in Isaiah 58. 13, 14. Its principle points being:

To delight in the Lord,

To cease from your own pleasure,

To call the day "the holy of the Lord, honourable."

### IV. APPLICATION.

To those who have hands that never serve the Lord: At the command of Christ stretch them out that they may be healed.

To those who live unto God: Let our hands be full of service to His Name.

### V. OUTLINES.

#### "Hands" of Scripture.

Wicked Hands that slew the Lord,	.. ..	Acts 2. 23.
Wounded Hands of Christ,	.. ....	Zech. 13. 6.
Welcoming Hands stretched out to save,	.. ..	Isa. 9. 12.
Weary Hands lifted up,	.. ..	Heb. 12. 12.
Working Hands for others,	Eph. 4. 8;.. ..	1 Cor. 4. 12.
Washed Hands,	.. ..	James 4. 8.

#### The Saviour and the Withered Hand.

(Mark 3. 1-7).

1. WHERE THE SAVIOUR WAS. Synagogue.
2. WHOM THE SAVIOUR MET.
  - (a) Man with Withered Hand (1).  
His *right* hand (see Luke). *Faith*.
  - (b) Men with Withered Hearts (2).
3. WHAT THE SAVIOUR SAID.
  - (a) To the Man (1 John 2. 1, 9).
  - (b) To the Withered Hearts (4). "Letter Killeth."
4. WHAT THE SAVIOUR FELT.
  - (a) Anger.
  - (b) Grief (Luke 23. 28).
5. WHAT THE SAVIOUR DID.
  - (a) Restored Hand.
  - (b) Withdrew Himself from : Faultfinders (Mark 3. 7; Curious (John 12. 21-36); Willing (Luke 8. 37).

## TALES WORTH TELLING.

**Joy Robbers.**—An old man was asked what had most robbed him of joy. He promptly replied, “Things that never happened.” “Fear not” (Luke 12. 32).

**Man in the Dark.**—Asked for a definition of “character,” Mr. Moody replied, “Character is man in the dark.” Evidenced by the two men in the dark prison. Acts 16. 28.

**The Bible Lift.**—Bishop Ryle asked a colporteur if many people in the basements read their Bibles. “No, sir,” he replied, “as soon as the Bible goes in the people move to the top flat.” “Quick and powerful” (Heb. 4. 12).

**Doubting to the End.**—Richard Hill, a veteran worker in Glasgow, told of meeting a friend who informed him about another man dying. “I hope he had the assurance of an abundant entrance,” said Mr. Hill. “Na, na,” replied the friend, “he gaed on doubting to the end like a good Presbyterian.” Blessed assurance. 1 John 5. 13.

**The Devil to Leave.**—*China's Millions* relates: T'ien-liu, a girl of sixteen, was formerly beaten for loving the Church and its books. Lately she came to say that her parents were ready to destroy their gods. I shall never forget her joy as she kept saying, “Preacher, I am so happy, the Devil is to leave my home.” Luke. 11. 14; James 4. 7.

**Attempting the Impossible.**—An officer in France told General French that it was impossible to hold out any longer. “Well, we want you to do what is impossible,” replied the General. Workers too often clamour for the easy and nice posts instead of facing the difficult and unlikely with “I can do all things through Christ” (Phil. 4. 13).

**“You Thief.”**—The Gordon Boys' Home at Nottingham received a five pound note with this letter: “About twenty years ago I robbed one of your collecting boxes at Bacchus Hotel, Sutton-on-Sea. It was only a boyish prank, and the few shillings it contained were soon spent. I have for years been looking for the opportunity to repay my debt. Every time I see your boys' uniform my conscience stabs me, ‘You thief.’ Please avoid attempt to trace the sender.” “Convicted by their conscience” (John 8. 9). HYP.

## ACTS AND FACTS.

**John Wesley** was travelling with a General who was angry with his servant. On the servant's asking forgiveness, the General replied, "I never forgive." "Then, sir," said Wesley, "I hope you never sin." "Forgive as the Lord hath forgiven" (Eph. 4. 32).

**Elizabeth Fry.** Shortly before her death, in 1845, this noble woman said to her daughter: "Since my heart was touched at seventeen years old, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve my Lord." "Ye serve the Lord Christ" (Col. 3. 24).

**Sir Evelyn Wood** died in his eighty-second year. Beginning life in 1852 as a midshipman in the Navy, he ended as a Field-Marshal of the British Army, and on two occasions he won the Victoria Cross. Among his last words, uttered a few hours before his death, were, "My God, my King, my country." Later he murmured, "I see *my Saviour*," and passed away. "My Lord and my God" (John 20. 28).

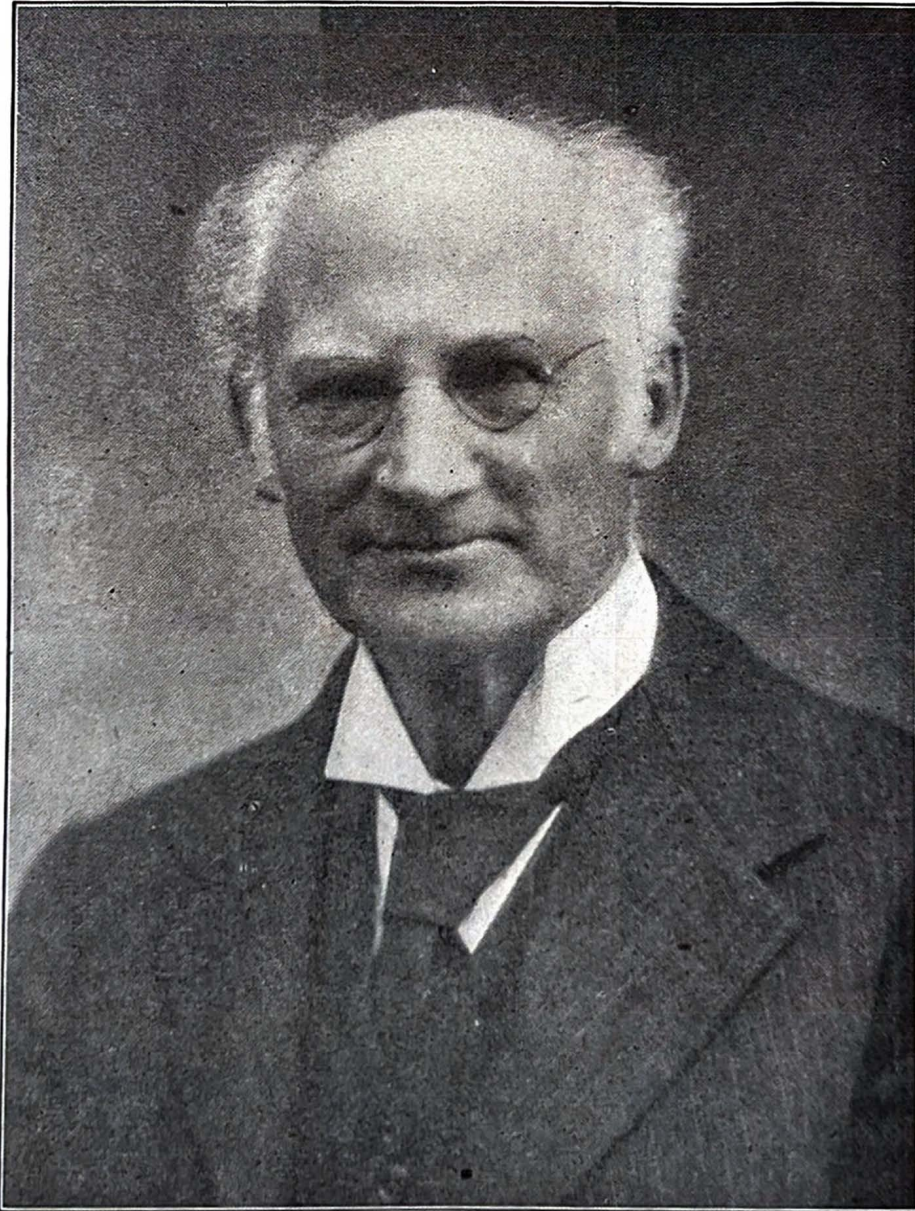
**Dr. W. P. Mackay**, author of "Grace and Truth," was approached by a sceptical young man. "Sir, I don't believe there is a God," he said. Dr. Mackay smiled and said: "I was thinking that if all the grasshoppers on earth were to croak, 'There is no sun,' it would not alter the matter. The Bible declares, 'The fool hath said in his heart, there is no God' (Psa. 14. 1), and that settles the matter." A short while after he returned, admitted his folly, and was savingly blessed.

**John Selden**, whom Milton described as the chief of learned men in England, declared: "I have surveyed most of the learning that is among the sons of men; yet at this moment I can recall nothing in them on which to rest my soul, save one word from the sacred Scriptures, which rises much to my mind: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'" (Titus 2. 11-13).

## PREPARE FOR BLESSING.

Too often God's ships come laden to our wharves, but we are not there to discharge them. Too often His carriers bring love-letters, but we are asleep as they pass our doors. Too often His showers pass over our hills, but we do not catch their blessed fulness to fertilise and enrich our fields.

F. B. MEYER.



*Photo : Abrahams, Keswick.*

**R. B. STEWART, of Glasgow.**

## R. B. STEWART, of Glasgow.

ON the 20th October, 1938, R. B. STEWART was called Home to be with the Lord. A brother of the late well-known Alex. Stewart, he was a native of Glasgow, and in his boyhood yielded himself to God, and as he grew in years he grew in grace. In every sense he was a root and branch Christian. Nature gave to him a strong, healthy body and a clear, keen, vigorous mind.

A lawyer by profession, he was also a lawyer by nature. Since the day of his conversion, dating back to D. L. Moody's time in Glasgow, he was never out of harness. Anniesland Hall, Glasgow, for many years came under his jurisdiction, and his interest in the work and prayer for those engaged in its service occupied a large place in his life.

Mr. Stewart was widely known in the City of Glasgow through his interest in and labours for the Evangelistic Association. The Tent Hall and Bethany Hall both had many visits from him. The Bible Training Institute had the honour of his lectures on many occasions. Keswick, Glasgow, and Crieff Conventions for the deepening of spiritual life were fortunate to have him on their committees, and as their chairman. But not only did he devote his time to the work in the home field, he was also actively interested in the work of Foreign Missions, and in this connection he was chairman of the China Inland Mission, Scottish Branch.

As yoked together with Christ, he ploughed a long, deep, and straight furrow, and as a worker together with God, he completed the work with which he was entrusted. At the end of the day the Master bade him rise higher to the place prepared for him.

The funeral service was on Saturday, 22nd October, 1938, in the Church of the Holy Rude, Stirling. It was attended by the representatives of the various causes with which Mr. Stewart had been identified. It was a most impressive service. The singing of the two Paraphrases, "I'm not ashamed to own my Lord" and "How bright these glorious spirits shine," together with the closing prayer by Dr. Stevenson, had a most stimulating effect upon those present, making each feel that although they had met in the shadow of death the presence of God was very real.

T-M-E-.

## SUNDAY SCHOOL TREATS.

By HAROLD THORP, London.

**W**HY do we have Treats? Is their object purely spiritual? Questions we should ask, for they are provocative of thought.

Schools differ, possibilities are widely diverse, so we will keep to general considerations, which we can apply to our own particular schools.

Very often awards are not possible to the very scholars who really deserve them, therefore treats should be attractive to all, so that no child is really neglected. **Precautions are necessary** to prevent artful boys and girls thinking that we are the "mug-wumps of the parish," and that they can enjoy treats in return for a few spasmodic attendances arranged with juvenile shrewdness. "Anyhow" and "anything" are not good enough for children.

At tea-time have as tasty a display of food, etc., as possible, avoid chunks of food, remembering that some boys and girls have "doorsteps" of bread and pale tea every day; give them a change, and add to their joy by inexpensive decoration and by having successive treats a little different.

At tea, treat the Bible Classes as such, showing them that you recognise their position, thus saving them from embarrassment, at the same time adding "tone" to your school.

All treats should be "**red letter days**," and the "after tea" part should be thought out so that memory may be quickened in after years. Where scholars take part in items such as recitations and hymns, all classes are often represented to avoid offence to some, the programme becomes long, and perhaps nothing to remember results. May I urge **careful preparation of any children taking part?** It is not good to applaud boys and girls for indifferent efforts; it is distinctly to their detriment to allow them merely "to show off."

**Perhaps you have a speaker.** Prayerfully seek for the right man, who has a gift for children's talks, then give him his place in your arrangements. His task is seldom easy, and often difficult. **It is a splendid time for an object lesson.** But do not obscure it by an unwieldy programme. Similarly a lantern address may be splendidly graphic for the memory, but remember children go



## The Sunday School Treats

to cinemas very cheaply, and pictures in themselves may fail.

It is again agreed that in fairly large schools, the primary department should be dealt with separately; a Christmas Tree, a snow house, a Post Office or similar attraction can fairly easily be erected with light material, from which awards few in number and small gifts for all may be dispensed. Let your Bible Classes help in the preparations; they enjoy it.

For tiny tots, a short service at the end, with simple hymns and choruses, and a ten minutes' talk by a bright friend, is very effective, all concluding with thanks to the Giver of all good gifts.

**Winter Treats** are times of excitement and high spirits without the summer space to exercise them. Arrange for good safety valves before proceeding to the more spiritual part of your programme. Games for infants, a hearty laugh for seniors, movement at the right time—splendid, but *rowdiness and hooliganism are not*. Never let your treat deteriorate into a cheap entertainment. The spiritual side is so vital.

**What of the summer treat?** Use every endeavour to make it a bright and happy and memorable holiday for the scholars. One suggestion must suffice for now. If at this treat the teacher spends most of the time away from the scholars, the purpose has mainly failed. Remember above and beyond all, "it is the Spirit that quickeneth." All else are means to an end.

## Simple Blackboard Lessons

FOR YOUTHFUL READERS.

5th March, 1939.

Moses Views the Land.

SEEN BUT UNENTERED  
STRENGTH UNABATED  
DEPULCHRE UNKNOWN

19th March, 1939.

The Capture of Jericho.

CITY OF CURSE  
COMPASSING THE CITY  
CAPABLE CAPTAIN  
COMPLETE CONQUEST

FROM "GOSPEL SCHEME" SUBJECTS.

12th March, 1939.

Rahab of Jericho.

SINFUL CITY  
PIES CONCEALED  
PIES' COVENANT  
CARLET WORD

26th March, 1939.

The Man Sick of the Palsy.

SICK OF THE PALSY  
SUCCESSFUL PERSEVERANCE  
SINS ARDONED  
SAVIOUR'S POWER A.M.M.

## THE THREE GARDENS.

**I**N the beginning of the world, God made a lovely garden, which He called the

**GARDEN OF EDEN**, and in this garden everything was perfect and beautiful. There were flowers of every hue and colour, and the animals were all friendly to each other. Then God put a man whom He called **ADAM** into this lovely garden to tend it, and He told him to give the animals names by which they would be called. There were beautiful trees in this garden, which bore all kinds of fruits, but there was one tree, "*the tree of the knowledge of good and evil*," that God told Adam he must not touch, or eat of its fruit. Then God gave Adam a wife, and Adam called her **EVE**. One day, into that peaceful, lovely garden, came a **SERPENT**, and he started to talk to Eve, and he said she would be very wise if she ate of the tree that God had forbidden her to touch, and Eve listened to the voice of the tempter; so taking some of the fruit of that tree, she ate of it, and then took some for Adam to eat. The Tempter was Satan, and through him, and Eve listening to him, sin came into that garden, and spoilt everything, so much so that God sent Adam and Eve out of that lovely garden for ever. That is how sin and death are in the world to-day.

Because sin entered into the Garden of Eden, it was necessary for the second garden, and that garden is the **GARDEN OF GETHSEMANE**. God saw that man, His creation, was not what He had intended him to be, he loved sin instead of God; so God sent Jesus Christ into the world as a little baby, and He grew up in a humble home in Palestine, and when He was old enough He started His ministry on earth, He healed the sick, and cured the diseased, and made the blind to see, the deaf to hear, the dumb to speak, and the maimed to walk, and then He was taken by cruel enemies, and tried in the Judgment Hall before an unjust Roman judge. Then Jesus went away with three of His disciples, Peter, James and John, into the Garden of Gethsemane to pray. He prayed there to His Heavenly Father that He might do His will. He knew He had *come to die for the sins of the whole world*, and He prayed that God's will might be done. He prayed so earnestly that great drops of blood stood out on His forehead like beads. He was praying there for

## The Three Gardens

*you*, and for *me*, yet when He returned to His disciples, they were asleep! How very like we are to-day! We so often fail the Lord Jesus, we so often deny Him, and yet He still loves us! God so loved the world (John 3. 16), and He still does to-day!

Then there is the third garden, and that is the garden of our hearts. I wonder who is the gardener there, and what grows in our

**HEART'S GARDEN?** You can best answer that question. If Jesus Christ is the Gardener, then the fruits of the Spirit will grow there: love, joy, peace, long-suffering, and all those fruits of which we read in Gal. 5. 20. It will be a very beautiful garden if Jesus is the Gardener, even more beautiful than the Garden of Eden. But what if the Serpent is the Gardener? Oh! it will be a garden full of weeds, such as malice, hatred, bitterness, evil-thinking, lying, and weeds which I am sure we all wish to shun. But, you say, how can I have Jesus Christ as the Gardener? If you just ask Him He will come into your heart. "Come into my heart, Lord Jesus. Come in *to-day*, come in to *stay*." But He will not force an entry into your heart. The latch is on the inside, and you must ask Him to come in, and there will be joy in the presence of the angels of God over a sinner returning to God.

"My heart may be like a garden fair,  
Loving thoughts and words and deeds a-blossoming there,  
Or it may be a place of poison weeds,  
Growing into ugly thoughts and words and deeds.  
Lord Jesus, make my heart a garden fair!  
Come Thou, Thyself, and be the Gardener there!"

G. M. ROBERTS.

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**A Feat of Memory.**—On reading *March Boys & Girls*, a paper I have read for years, I noticed an article of a remarkable feat of memory of a little girl, Jessie Smart, repeating 52 texts and correct references. I wonder how old she is. A girl of 13 at our Sunday School treat in Gospel Hall, Brandon, Canada, 27 years ago, repeated 52 texts, also the correct references quotation at the beginning of each text. The next year my brother, a little older, said them too. We both got Bibles each year, and I still have mine, although well worn by now.—*S. Pue*.

READ Deut. 32. 48-52; 34. 1-7. MEMORY TEXT: Psa. 37. 37. HINTS: Ready to go, Luke 2. 29; 2 Tim. 4. 6; Put to sleep, 1 Thess. 4. 14; awakening, Psa. 17. 15.

## I. THE MAIN LESSON.

The death of Moses without entering the land can be viewed in two ways.

1. **Historically.** (32. 51). When it must be regarded as the penalty of his failure. Even the greatest and most honoured of God's servants cannot escape the loss of privilege that comes upon those who fail in their responsibility as ministers of God.

2. **Typically.** Moses stands for the law. He was the Mediator of the Old Covenant (Gal. 3. 19). The law makes nothing perfect. It can never bring us into enjoyment of the Salvation that is found in Christ, nor can we by it inherit the promises, that is typically, enter the promised land. So Moses, the personification of the law has to pass off the scene and give place to Joshua (Jesus) by whom we are brought into possession of the land.

## II. THE STORY TOLD.

*The failure of Moses* (Numbers 20. 7-13).

*The prayer refused* (Deuteronomy 3. 23-28).

*The sentence of death* is as follows:

Deut. 32. 48-50. *The Lord bids Moses go up into the mountain Abarim, unto Mount Nebo and die there.*

v. 51. *The reason of his death without entering the land.*

Chap. 34. 1-3. *Moses goes up the Mount and shown the land.*

v. 4. *It was the land promised to the patriarchs.*

v. 5. *Moses dies. No man knows his grave.*

v. 7. *His age and strength.*

v. 8. *The Children of Israel lament him.*

## III. OTHER LESSONS FROM THE STORY.

1. **The Mountain Range is Called Abarim.** It is in Moab, East of Jordan, facing Jericho. Its ridge is called Pisgah, and its highest point Nebo. It was formerly in the kingdom of Sihon king of the Amorites. The modern name of Nebo is Jebel Nebbeh.

2. **Death the Wages of Sin.** Even in so great a servant of God, as Moses, who was faithful in all his house, the principle holds good. The wages of sin is death. God is no respecter of persons, the soul that sinneth dies. So Moses died.

3. **Death in Old Age and Full Strength.** Moses' life was divided in three periods of 40 years. 40 years in Egypt (Acts 7. 42), 40 years in the backside of the desert as a shepherd, and the 40 years of the Exodus.

4. **The Loss of Privilege by Failure.** Many believers fail of their full honours and privileges by want of faithfulness. While sin may be confessed and forgiven, yet privileges lost cannot be recovered. Like Esau many find no place of repentance though they seek it carefully with tears (Heb. 12. 17). He lost the blessing for ever. So lost opportunities and privileges do not recur. The "might have been" is gone beyond recall.

5. **"Seeing, but Not Entering In."** It is also possible for us to see the promises of God in Christ, yet through want of faith and patience never to enjoy them. Some know the promises well,

## Moses Views the Land

as for example, "Sin shall not have dominion over you" but are still overcome. "I will make you fishers of men," yet never win souls. "Ye shall be holy for I am holy," yet are never sanctified in practice.

6. "Ye Sanctified Me Not." Moses failed to *sanctify* the Lord before the people. This probably means that he lost his temper and spoke rashly when he said: "Must we fetch you water out of the rock." An assumption of power that belonged only to God.

7. **Moses Enters the Land at Length.** On the Mount of Transfiguration Moses appeared with Christ in glory. His desire was gratified at long length and his feet stood with his Lord in the land of Promise (Matt. 17. 3).

8. **The Dispute over the Body of Moses** (Jude 9). It has been suggested that the Devil disputed the right of Moses to rise and appear in the body with the Lord on the Mount of Transfiguration, since Satan has "the power of death" (Heb. 2. 14).

But no power can prevail against Him, who overcame death by death for His people.

9. **Unanswered Prayers** (Deut. 3. 23-28). "I besought the Lord . . . I pray thee let me go over and see the good land. The Lord said, Let it suffice thee, speak no more unto Me of this matter."

So we learn that some prayers go unanswered and should not be persisted in.

Paul uses the same words of his unanswered prayer, "I besought the Lord" (2 Cor. 12. 8) thrice, but the thorn in the flesh remained with the promise, "My grace is sufficient for thee." So Moses, Paul and the Lord Himself (Luke 22. 42) the three greatest of men, all had their prayers unanswered.

### IV. APPLICATION.

Let us fear to sin lest we lose the privileges we might enjoy.

Let us not be content to see the promises, but let us by faith and patience, be among them who inherit them (Heb. 6. 12).

### V. OUTLINE.

#### The Death of Moses.

1. A GOING UP (Deut. 34. 1). Like Enoch and Elijah. Away from Earth, at home in Heaven.

2. LONELY (6). Every man is *alone* with God, no earthly friend can guide.

3. FULL OF SATISFYING VISION (4). "I shall be satisfied when I awake in His likeness."

4. IN THE PRESENCE OF THE LORD. To die *in* His presence is to die *into* His presence (Rev. 14. 13; Psa. 23. 6).

5. ACCORDING TO HIS WORD (5). It is still so with the Saints of God (1 Cor. 15. 54-57).

6. FACULTIES UNIMPAIRED (7). It may not be so with us physically, but it is so spiritually.

7. UNIQUE BURIAL (6). The body is the Lord's as well as the Spirit (1 Cor. 6. 19), and He will bring them together again some day.

# RAHAB OF JERICHO

70 Best  
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READ Josh. 2. 1-21. MEMORY TEXT: Heb. 11. 31. HINTS: Marked for salvation, Exod. 12. 13; Ezek. 9. 4; marked for judgment, Luke 3. 9.

## I. PRINCIPAL LESSON.

That God honours faith with salvation even in the guiltiest sinner. The true nature of saving faith.

## II. THE STORY TOLD.

Notice specially the following points:

v. 1. *Rahab Lived in a Condemned City and was Herself a Notorious Sinner.* "They (the spies) went (to Jericho) and came into an harlot's house, named Rahab."

v. 9. *She had a Great Fear of Judgment.* "I know that the Lord hath given you the land, and that your terror is fallen upon us."

vv. 10, 11. *She Believed the Report of God's Greatness* and what He had done for Israel. "We have heard how the Lord dried up the water of the Red Sea for you. Your God He is God in Heaven above, and in earth beneath."

v. 12. *She Pleaded for Mercy.* "Swear that ye will show kindness unto my father's house."

v. 12. *Her Hiding the Spies was the Result of Her Faith.* "Since I have showed you kindness."

v. 12. *She Asked for a Token.* "Give me a true token."

v. 13. *She Pleaded for Her Family, too.* "Save alive my father, and my mother, and my brethren, and my sisters."

v. 15. *Her Faith was Shown in Her Letting the Spies Go.* "She let them down by a cord through the window."

v. 18. *They Gave Her a "True Token."* "Bind this line of scarlet thread in the window which thou didst let us down by."

v. 19. *Those Who Remain in the House with the Token are Assured of Salvation.* "Whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him."

v. 20. *Her Safety is Confirmed by an Oath.* "Thine oath which thou hast made us to swear."

v. 21. *She Loses no Time, but Binds the Scarlet Line in the Window.* "She bound the scarlet line in the window."

## III. NEW TESTAMENT REFERENCES.

1. Hebrews 11. 31 teaches us that she was saved "By faith."

2. James 2. 25, that she was justified "By works."

The two help us to understand the right relation of faith and works.

Faith first when she *received* the spies.

Works as the result of faith when she *sent them away*.

Her works were not "good works" or "lawkeeping," for she betrayed her city, they were the result of her faith—"faith works" would be a good title for them.

That Paul and James should both choose the same illustration shows they did not disagree. Paul teaches that faith works by love. James, that faith that does not work is dead.

## IV. OTHER LESSONS.

1. **The Effect of Faith** in a sinner is here illustrated. This poor harlot

(a) **BELIEVED** the awful news of coming wrath. *Knew* that God's purposes are certain and sure.

## Rahab of Jericho

(b) REALISED that God was a great God, able to destroy and able to save.

This led her to—

(c) FEAR with great terror because of her sinfulness and the coming of judgment.

(d) DESIRE greatly that she might be saved.

(e) CRY FOR MERCY, in which she included her family.

(f) TAKE THE MEANS APPOINTED by putting the scarlet line in the window.

(g) TRUST IN THE OATH GIVEN HER, and call her friends to shelter with her under the "true token."

2. **The "True Token."** The scarlet cord, reminds us of God's assurance, "When I see the blood I will pass over you." It is God's true token to every sinner who comes to Him by Christ.

3. **The Work of Faith is also Illustrated:**

(a) ASSURANCE. She had faith in the promise and oath, and doubted not.

(b) CONCERN FOR OTHERS. She thought for her parents, and brothers, and sisters.

(c) FAITHFULNESS in sending the spies away safely.

4. **The Blessings God Gives to Faith are Illustrated:**

(a) DELIVERANCE FROM DESTRUCTION. She perished not (chap. 6. 25).

(b) A PLACE AMONG THE PEOPLE OF GOD.

(c) THE HONOUR OF BEING INCLUDED IN THE GENEALOGY OF THE LORD JESUS (see Matt. 1. 5, called "Rachab").

5. **The Condemned City of Jericho.**

"Straitly shut up" is a type of this doomed world. "Shut up" in unbelief and to judgment (Rom. 11. 32, R.V.).

6. **The Following Simple Lessons may be added:**

(a) NONE NEED DESPAIR after such a trophy of grace.

(b) NO TIME SHOULD BE LOST.—do as Rahab did.

(c) GOD HAS CONFIRMED HIS PROMISE with an oath.

(d) CALL IN ALL YOUR FRIENDS to share the salvation.

V. **APPLICATION.**

We live in a doomed city. There is only one hope. It is in Christ. Let us see that our faith fears and accepts the way of salvation—at once.

VI. **OUTLINES.**

**The Cross—A True Token** (see v. 2).

OF CHRIST'S CONSTRAINING COMPASSION.

REDEEMING BLOOD.

OVERCOMING POWER (Heb. 2. 14).

SAVING STRENGTH.

SATISFYING LOVE.

### Rahab

(Josh. 2. 8-24).

1. Heard (10).

2. Confessed (11).

3. Believed (9).

4. Prayed (12).

5. Received (14).

6. Worked (15).

7. Obeyed (18-21).

8. Triumphed (6. 25).

# THE CAPTURE OF JERICHO

70 Familiar  
Page 98

READ Josh. 6. 1-27. MEMORY TEXT: Exod. 14. 14. HINTS: Mercy offered, Deut. 20. 10; Submission refused, Matt. 21. 37-39; Judgment, Psa. 2. 9.

## I. MAIN LESSON.

That victory is given to faith, the faith that obeys the voice of God implicitly and trusts His power only. The story is a typical one. Jericho is like this doomed world, but sinners, like Rahab, may be saved by faith.

## II. THE STORY TOLD.

v. 12. *Joshua rises early, and the priests take up the ark.* "Joshua rose up early in the morning and the priests took the ark of the Lord."

v. 13. *The Order of March.* "The seven priests bearing seven trumpets of rams' horns. The armed men went before them. The rereward came after the ark of the Lord. The priests going on and blowing with the trumpets."

v. 14. *Each day the city is encircled.* "And the second day they compassed the city once and returned unto the camp. So they did six days."

v. 15. *On the seventh day they compass the city seven times.* "And on the seventh day they rose early and compassed the city seven times."

v. 16. *The command to shout.* "And it came to pass at the seventh time when the priests blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city."

v. 17. *Rahab to be spared.* "Only Rahab, the harlot, shall live, she and all that are with her in the house, because she hid the messengers that we sent."

vv. 18, 19. *Orders not to touch the spoil.* "Keep yourselves from the accursed thing lest ye make yourselves accursed, and make the camp of Israel a curse and trouble it. But all the silver and gold and vessels of brass and iron are consecrated to the Lord; they shall come into the treasury of the Lord."

v. 19. *The shout of Faith and Victory.* "So the people shouted with a great shout . . . The wall fell down flat so that the people went up into the city every man straight before him."

v. 20. *The city taken.* "And they took the city."

## III. SOME OTHER LESSONS FROM THE STORY.

1. **The Way of Faith Prepared.** Before faith can triumph there are some preliminary steps to be taken. They are:

(a) **THE JORDAN MUST BE CROSSED** (chap. 3). Jordan is a type of our association with Christ in death and resurrection. With Him we died, in Him we passed through judgment, and in Him we are risen. *Faith must reckon it so* (Rom. 6. 11) if we are to be victorious.

(b) **THE REPROACH OF EGYPT MUST BE ROLLED AWAY** (chap. 5). We must put off the body of the sins of the flesh, we must turn our backs for ever on all of Egypt, and this we can do by faith in and separation to Christ.

(c) **WE MUST KNOW OUR CAPTAIN** (chap. 5. 13-15). It is a Living, Risen Saviour who appeared to Joshua with His sword drawn in His hand and proclaimed Himself: "Nay, but as Captain of the host of the Lord am I now come." Thus dead, risen, sepa-



## The Capture of Jericho

rated, and conscious of the Presence of our risen Lord, we can advance to victory.

### 2. The Ordered March.

The one who overcomes recognises that he is not doing so as an isolated individual, he must take his place in the godly order of the people. We are called to fellowship and must learn to keep rank, to march in step. No Christian is very strong for God who disregards the order of God or His Church. The very strength of an army lies in its mutual help and support, in its acting as one. Disorder and independence means defeat. So the stately order is observed, and the army marches forth.

### 3. The Ark in the Midst.

This ark of the covenant was a symbol of the Lord's presence. They knew that if the Lord were in their midst they were sure of victory. "If Thou go not up with us, take us not up hence." was Moses' prayer, but with the Lord in their midst, who would fear? "If God be for us, who can be against us?"

### 4. The Obedience of Faith.

An unbeliever might have murmured: "What's the use of walking round those immense walls?" But faith "staggereth not." It can look at high walls quietly and wait God's time.

One thing only is needed for faith's triumph. Obedience, the obedience of love and confidence, that asks not How? It does as He bids, it leaves the miracle to Him.

### 5. The Patient Continuance of Faith.

Day after day for six days, they compassed the city, and seven times on the seventh day.

Were not the inhabitants of the walls laughing at them? What did they think they were doing? But faith goes on, regardless of the taunts of unbelievers. It is by faith and patience we inherit the promises, by "patient continuance in well doing."

### 6. The Shout of Faith.

It was anticipatory. "The Lord hath given you the city." Some unbeliever might have objected, "Let us see the walls down before we shout," but faith believes God without waiting to see. The city is ours. Let us shout. Herein lies the great secret of victory. It believes and rejoices in advance.

### 7. The Realisation of Faith.

Faith inherits the promises. With a shout of triumph it enters through the gates of praise into all the walls of salvation. Isaiah 60. 18: "Thou shalt call thy walls salvation and thy gates praise."

## IV. APPLICATION.

There is no difficulty too great for God. Let us see that we are in the line of His will and then go on in faith.

His power is always ours if we do this.

## V. OUTLINE.

### The Marks of Triumphant Faith.

It Falters not in unbelief.

Asks no sign.

Invites no help from the world.

Trusts wholly in God.

Honours God.

# THE MAN SICK OF PALSY

70 Best  
Page 161

READ Mark 2. 1-12. MEMORY TEXT: Acts 13. 38. HINTS: Sin's power, Isa. 1. 6; Man's powerlessness, Rom. 5. 6; Christ all powerful, Heb. 7. 25.

## I. MAIN LESSON.

The forgiveness of sins is accompanied by power to walk in newness of life. Jesus, being God, is able to give both these blessings. They are never separated, the one is the evidence of the other.

## II. THE STORY TOLD.

Emphasise these points:

v. 3. *Four Friends Bring a Palsied Man to Christ.* "They come to him bringing one sick of the palsy . . . borne of four."

v. 4. *They Break Up the Roof to Let Him Down to Jesus.* "When they could not come nigh unto Him for the press, they uncovered the roof where He was, and when they had broken it up they let down the bed wherein the sick of the palsy lay."

v. 5. *Jesus Rewards Their Faith.* "When Jesus saw their faith, He said . . ."

v. 5. *He Promises Forgiveness of Sins.* "Son, thy sins be forgiven thee."

vv. 6, 7. *The Scribes, in their Hearts, Accuse Him of Blasphemy.* "Certain scribes sitting there and reasoning in their hearts, Why doth this man speak blasphemies?"

v. 7. *They Recognise that only God can Forgive Sins.* "Who can forgive sins, but God only."

v. 8. *Christ Reads Their Thoughts.* "Jesus perceived that they so reasoned within themselves."

v. 9. *He Demands which is Easier to Say: "Thy Sins are Forgiven," or "Rise and Walk."* "Why reason ye in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk."

vv. 10, 11. *To Convince Them of His Power to Forgive, He Bids the Man Walk.* "That ye may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way to thine house."

v. 12. *The Miracle is Immediate.* "Immediately he arose, took up his bed, and went forth before them all."

v. 12. *They Glorify God.* "They were all amazed, and glorified God, saying, We never saw it in this fashion."

## III. OTHER LESSONS from this MIRACLE—PARABLE:

### 1. Who Can Forgive Sins but God Only?

This is, of course, absolutely true. Daniel 9. 9: "To God belong mercies and forgiveness." Only those injured can forgive an injury, and sin is always "against God." Men can remit sins against themselves and God will confirm this (John 20. 23) when done "in the Spirit." But mercy is God's sovereign prerogative (Rom. 9. 15).

### 2. Jesus is God.

It was to reveal this that Jesus exercised the sovereign prerogative of God. He was God manifest in flesh, the Son of Man, and had power to forgive sins since He was God.

### 3. "I Say Unto You."

The servants of God always said: "Thus saith the Lord," and did

## The Man Sick of the Palsy

miracles only as servants. Here the Son speaks with authority, "I say."

### 4. The Word of Power.

Power accompanied Christ's Word. It does so to-day. All who believe the Gospel find it to be "the Power of God unto Salvation," that is, unto Déliverance, not only from the Guilt, but the Strength of Sin.

### 5. Palsy is a Fit Emblem of Sin's Paralysing Power.

While a man remains in unbelief, and therefore unsaved, he "cannot cease from sin," "cannot please God," "cannot do the things he would." The word "cannot" in the Bible is a great study. It reveals the paralysing power of sin.

### 6. Bringing Others.

No man is saved by another's faith, but we may bring others where they will hear the Word of Salvation, and if they hear and believe to the saving of the soul, our faith will have its reward.

### 7. "Immediately."

Again emphasis is put upon the fact that Salvation is a present blessing received as soon as the sinner believes. One moment "lost," the next "saved." "Passing from death into life."

## IV. THE APPLICATION IS TWOFOLD.

### 1. To the Sinner.

There is One who can not only forgive sins (because He died), but give power to walk in newness of life (because He lives).

### 2. To the Child of God.

See to it that your walk evidences that your sins are forgiven. It is thus you will make your calling and election of God sure, that is a patent fact.

## V. OUTLINES.

### 1. The Paralysis of Sin (v. 5).

#### SIN PARALYSES THE

Eye that it Cannot See,	see John 3. 3; 2 Peter 1. 9 and 2. 14.
Mouth that it Cannot Speak,	.. .. Psalm 32. 3.
Hand that it Cannot Work,	.. .. Luke 16. 13.
Feet that they Cannot Go,	.. .. John 8. 21.
Ear that it Cannot Hear,	.. .. John 8. 43.
Heart that it Cannot Love,	.. .. Hebrews 3. 13.
Whole Man that it Cannot Please God,	.. .. Romans 8. 8.

### 2. Men Who Could.

JOSHUA and CALEB—"We are well able" (Num. 13. 30).

CALEB—"I shall be able to drive them out" (Josh. 14. 12).

JONATHAN—"Come, let us go" (1 Sam. 14. 6).

DAVID—"Thy servant will go and fight" (1 Sam. 17. 32).

"Three thousand choice men" able to go (2 Chron. 25. 5).

PAUL—"I can do all things through Christ" (Phil. 4. 13).

### 3. Faith that Works.

FAITH RECEIVES CHRIST.

FAITH RELIES UPON CHRIST.

FAITH RECKONS CHRIST TRUE.

FAITH RESISTS EVIL.

FAITH RISKS ALL FOR CHRIST.

FAITH REJOICES IN CHRIST.

## TALES WORTH TELLING.

**Too Old or Too Cold?**—"Where is brother Jones? I haven't seen him during this meeting, and he never used to miss a meeting. I suppose he is getting too old now to attend the meetings." "Oh, no, he is not too old, he is too cold," was the reply. "Lukewarm" is the mark of the last days (Rev. 3. 16).

**The Jester's Answer**—It is said that a certain Earl, who held at one time the office of King's Jester, was converted through his own question. Driving one day with four-in-hand on a country road, he pulled up his horses, and said, "Lad, which is the way to hell?" Possibly the boy mistook the question. At all events he replied, "Go straight on, sir; you will soon be there." (Matt. 7. 13).

**Men Like Boys.**—A little girl, walking in New York with her father, saw some workmen on top of a building twenty stories high, and asked: "Papa, what are those boys doing up there?" He replied that they were not boys, but men, who looked like boys because they were so high. The little girl thought for a moment, then said: "They won't amount to much when they get to Heaven, will they?" The higher up we get the less we should be in our own eyes.

**What will Become of the Archbishop?**—A citizen of Cologne, in the Middle Ages, who was also an archbishop, was one day overheard swearing. A peasant who stood by seemed to greatly wonder at his conduct. "I swear," said the man, "not as an archbishop, but as a citizen." "But, sir," said the peasant, "when the citizen goes to perdition, what will become of the archbishop?" "Every one of us must give an account of himself to God" (Rom. 14. 12).

**Head or Heel.**—A company of believers were sitting together contemplating the coming glory of Christ. Said one of them, "Christ is now making up His body, and if you had choice, what part of that body would you prefer to be?" One said, "A member nearest the head," another "Near the heart," another preferred to be the strong arm, until finally an old lady, who had remained silent, was asked, "Auntie, what part of the Lord's body would you prefer to be?" She replied, to their surprise, "I would like to be the heel." "Why the heel?" they each asked. She replied, "Because the Lord Jesus will bruise Satan under His heel shortly" (Gen. 3. 15; Rom. 16. 20). HYP.

## ACTS AND FACTS.

**Dr. Moon**, inventor of the Moon System of reading for the blind, said: "God gave me blindness as *a talent* to be used in His service, that I might see the needs of those who could not see." "Given thee from above" (John 19. 11).

**George Washington**, first President of the United States, was noble in life and majestic in death. "He raised himself up, and, casting a look of benignity on all around him, as if to thank them for their kindly attention, he composed his limbs, closed his eyes, and, folding his arms upon his bosom, expired, saying: "Father of Mercies, take me to Thyself" (2 Cor. 1. 3).

**Sir Isaac Newton** was busy in his study, where no one was to disturb him, when Dr. Stukeley, his friend, called. The servant put a dish of boiled fowl for his master at the door. Dr. Stukeley, being hungry, ate it, replaced the cover, and told the servant to prepare another for his master. Shortly after the astronomer appeared, lifted the lid, and exclaimed: "See what studious people are; I forgot that I had dined," and re-entered his studio. "Hath forgotten" (2 Peter 1. 9).

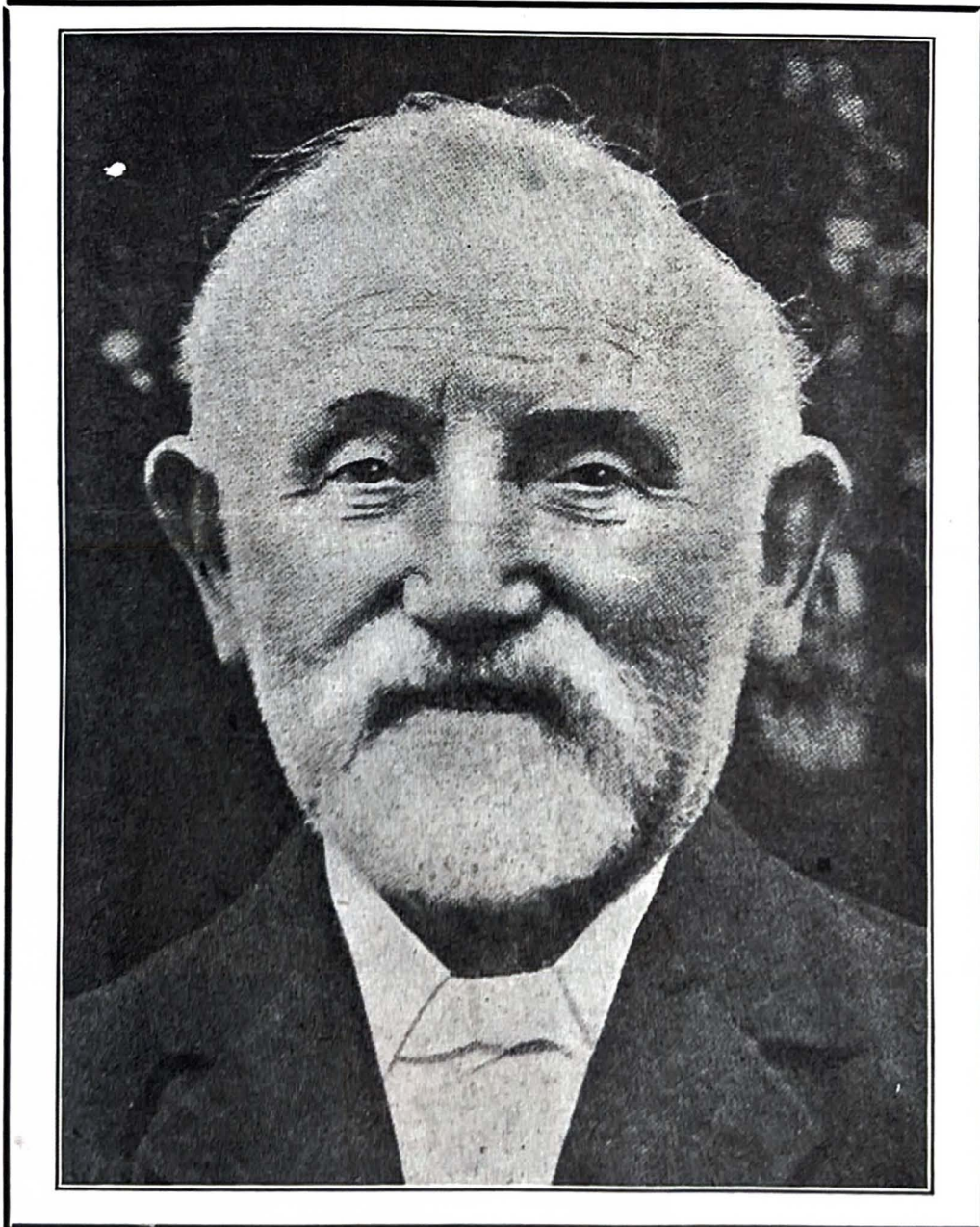
**King Frederick VI**, of Denmark, travelling through Jutland, entered a school. "Well, youngsters," said he, "who are the greatest kings of Denmark?" "Canute the Great, Waldemar, Christian IV," was at once the response. Prompted by the teacher, a youngster replied, "Frederick VI." "What great act did he perform?" Neither scholar nor prompter could name one, and the child hung her head. "Be comforted, my child," said the king, "I can't name one either." "Before honour is honesty" (Prov. 15. 33).

**John Wanamaker**, the American merchant prince, on being asked why he went to Church, replied: "You might just as pertinently inquire, 'Why do I eat?' or 'Why do I sleep?' I find one is just as necessary to my well-being as the other. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that comes only from an attendance upon things divine. Then, again, it is a great privilege to touch shoulders with the earnest Christian men who are interested in promoting Christ's Kingdom upon earth" (1 Thess. 2. 12).

## A RIGHT FOUNDATION.

OUR business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and loving in accordance with the designs of God.

DR. PARKER.



JOHN WILSON OF WOOLWICH.

## "JOHN WILSON OF WOOLWICH."

"JOHN WILSON of Woolwich" is a name familiar for years, to all lovers of the Word of God. Born in 1854, he has been called Home on 7th January, at the age of 84. Coming from the obscure Scottish village of Angus, of a family of 10, he became famous at Woolwich. He began business in Alloa, he was led to Christ when 16, started work with the Y.M.C.A., took part in open airs, when 17 he was accepted by the Scottish Colportage Association. Then Moody and Sankey were holding great meetings in Scotland, and people flocked to hear the youth in the hired room where he preached. Next he wrote to C. H. Spurgeon, and was accepted in Pastor's College. Before the course closed he was asked to take the Baptist Church at Chiswick, next founded a Church at Launceston, in Cornwall, then in Aug., 1877, began his great work in Woolwich in an old chapel. It was soon filled, the membership doubled. In 1896 the new Woolwich Tabernacle was opened, with a congregation of 2000. The superintendent of Woolwich Arsenal, said: "Dr. Wilson is a veritable hero in the borough of Woolwich."

HYP.

## Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

*2nd April, 1939*

**Achan and Ai.**

**C**ONCEPTION  
COMMITTAL  
ONCEALMENT  
ONSEQUENCE  
ONFESSION  
ONDEMNATION

*16th April, 1939*

**The Sun stands Still**

**F**EAR  
USION  
AILURE  
LIGHT

*9th April, 1939*

**Joshua Cheated by the Gibeonites**

**D**ISGUISE  
ECEIT  
ETECTION  
EGRADATION

*23rd April, 1939*

**Feet on the Necks of Kings.**

**C**ONQUERED  
APTURED  
ONSUMED

*30th April, 1939.*

**The Legion of Demons.**

**D**WELLING AMONG  
EMON  
ELIVERANCE AND

**T**OMBS  
ORMENTED  
RIUMPH

A.M.M.

## THE WRITING OF THE "PILGRIM'S PROGRESS"



JOHN BUNYAN

SOMEbody said: "Coming events cast their shadows before." This event, the writing of "Pilgrim's Progress," cast its shadow first in the year A.D. 1660, on the 12th of November. It was on that date that JOHN BUNYAN was expected to preach at a farm house in a hamlet called Lower Samsell. He arrived a good time before the meeting was to begin, and noticed that those who greeted him looked sad and downcast; which made him ask what was depressing them. He was told that there was a writ out against him if he

continued preaching—a writ was an order for arrest. John Bunyan was to be arrested and brought before the magistrate unless he left off preaching. His friends suggested that he should not run the risk of giving them any more Bible readings just then, and he, as there was some time to spare before the meeting, went into the meadow to face his dangerous position. He tells us what his innermost thoughts were as he paced the grass. He must not turn and run now, for he had always had courage, and those whom he had helped would lose heart. They, too, would turn and run.

He went indoors, and found the little gathering waiting for him. First he prayed, and then the Bibles were opened, a portion was read, and Bunyan began to speak. He had proceeded but a little way when the constable came in with some men sent by Mr. Wingate, the magistrate, to arrest John Bunyan, and they ordered him to come with them. John Bunyan obeyed, but as Mr. Wingate was away that day, a friendly farmer took charge of John Bunyan for the night, and in the morning they both went with the constable to Harlington House, where Mr. Wingate lived.

Mr. Wingate tried to make John promise not to preach any more, but John said he could not leave off. So Mr. Wingate drew up the mittimus, a paper which ordered John Bunyan to prison; and when, after some delays and returns John Bunyan finally left the great house for the dark and dank place on the bridge, he says he "*went away to prison with God's comfort in his poor soul.*"

That prison was Bedford Jail, and he was there six months. After that he was in Bedford County Jail for nearly twelve years, with a break midway. Whilst in jail he first began to write, and several of his books were published, and read, and caused such a stir that officers were sent to the publishers to seize and burn the books he had left, and to imprison him for a time.

In 1672 John Bunyan was set free, and as the law against preaching was altered, he was at once at his old work of Gospel preaching. But, in 1675, the very shifting law was changed again, and he was once again thrown into prison, in Bedford Jail, on the bridge.

And it was whilst he was there this time that he wrote the "Pilgrim's Progress," in the similitude (likeness) of a dream.

You can picture Bunyan writing there, and then later the pub-



## The Writing of the "Pilgrim's Progress"

lishing of his book by "Nath. Ponder, at The Peacock in the Poultry, near Cornhil, 1678." From that year the "Pilgrim's Progress" has been published continuously, and is still being published in thousands. It has been translated into pretty well every known language and dialect.

As Bunyan sat writing in his "Den," he little knew that his book would rank next to the Bible as a "Best Seller." That it would stand from that time onward—as no other human document has—that not only the great continents should have translations in their various languages, but that differing tribes in obscure places, and the islands of the Pacific, and others should have their own. If we could pile up all the copies of the "Pilgrim's Progress" which have been printed since Nathaniel Ponder's first edition, I wonder what sized pile we should build.

If you have not read the story, I feel sure you will enjoy doing so. In his preface to it John Bunyan says:

"This book will make a Traveller of thee,  
If by its counsels thou wilt ruled be.  
It will direct thee to the Holy Land,  
If thou wilt its directions understand."

We do not like travelling when we know that the end of the journey will be a miserable one, do we? And yet, so many are doing just that. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." And that is the way many are travelling; going on just as they like, and never giving a thought to their danger. To die unsaved is the most terrible thing that can befall any one. *None need die so.* "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

"I AM THE WAY," the Lord Jesus says. Through Him alone we can start on the Heavenward journey. The end of that journey is joy and gladness, above all we can ask or think. We cannot picture the things which God hath laid up for His children, so wonderful are they. When we reach the Celestial City we shall know. Some of us feel like John Bunyan when he saw Christian and Hopeful arrive at the Gate. Trumpets were sounding ten thousand welcomes, but above all was the welcome of the King; and as John peeped in at the Gate and saw the golden streets, and the shining ones, and the redeemed, he "wished himself among them."

SOME DAY, those of us who are redeemed by the precious Blood of Christ, and clothed in His righteousness *will enter there.* We are Travellers to the Celestial City, and our Lord Himself has prepared the place for us. O happy, glorious country! Blessed Travellers! *Will you become a Traveller on this Road?*

"Little Travellers Zionward, each one entering into rest,  
In the Kingdom of your Lord, in the mansions of the blest,  
There to welcome, Jesus waits, gives the Crown His followers win,  
Lift your heads, ye Golden Gates; Let the little Travellers in!"

E. E. ENOCK.

# ACHAN AND AI

70 Familiar  
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READ Joshua 7. 1-26. MEMORY TEXT: James 1. 15. HINTS: Gehazi, 2 Kings 5; Balaam, Jude 11; Judas, Matt. 27. 3; Contrast, Paul, Acts 20. 33.

## I. MAIN LESSON.

Victory can only be maintained where there is a good conscience. Secret sin means defeat.

## II. THE STORY TOLD IN CHAPTERS.

Chap. 1. **Secret Sin.** Achan disobeys (v. 1).

Chap. 2. **Shameful Defeat** (vv. 2-5).

Chap. 3. **Sorrowful Inquiry** (vv. 6-12).

Chap. 4. **Sanctification Called for** (v. 13).

Chap. 5. **Searching Out the Culprit** (vv. 14-18).

Chap. 6. **Self-Judgment and Confession** (vv. 19-23).

Chap. 7. **Stoning the Troubler** (vv. 24-26).

## III. THE SCENE OF THE TRAGEDY.

Jericho lies in the Jordan valley, with steep hills behind. Ai lies up the precipitous valley, where in some places the path becomes a narrow gorge, with cliffs 800 feet high. A ruin called Haiyan marks the spot still. It was so laborious a climb that it was said: "Let not all the people go up." They could scarcely have done so in anything like battle array. This town formed the key to the interior.

The valley of Achor was chosen for the execution of Achan, because in the Jordan valley about Gilgal, where the camp was, there were few stones, whereas the valley of Achor lies between Jerusalem and Jericho in a district strewn with rocks and stones in abundance.

## IV. OTHER LESSONS FROM THE STORY.

**1. Secret Sin Finds Men Out, in that it robs them of their Strength.**

God is not with them in power, and this is soon evident. They no longer overcome, their song of praise is dumb, their hands are weak, their testimony is valueless, their work without fruit. Sin cannot be hid from God. His eyes are in every place, beholding the evil and the good.

**2. Sin Involves Others in Sorrow.**

Those 36 men who died in the defeat of Ai must be laid to the charge of Achan. No man liveth to himself. It is impossible to prevent our sin injuring others.

A man who goes about with infection on him infects others. So that it is said of Achan: "This man perished not alone in his iniquity" (Josh. 22. 20).

**3. Strength for Victory**

can only be recovered by putting away the "accursed thing in the midst."

Confession without self-judgment is no use. "Sanctify yourselves," means cleanse your hands and put away the evil of your doings. Nothing else will avail. Lying on the ground weeping with dust on the head (v. 6) is not enough. God says: Get thee up, there is sin in the camp, it must be searched out and put away, or "*I will not be with you any more except ye destroy the accursed from among you.*" These are ever God's terms with His people.

**4. Covetousness is a Common but Deadly Sin.**

Jesus said: "Take heed and beware of covetousness." The

## Achan and Ai

lust for what is not lawful, the pride of possession, the love of gain, the greed of accumulation. These, and many other forms of this sin, have cost many their souls. "They that will (are determined at all costs) to be rich, fall into temptation and a snare, and many foolish and hurtful lusts which drown men in destruction and perdition" (1 Tim. 6. 9).

### 5. One Sinner Destroyeth Much Good.

The whole campaign was hindered; the enemy was encouraged; the hearts of the people became as water; the lives of many were lost. The wrath of God rested upon the camp, and all because of one man's sin. Adam sinned his whole race. Who can ever tell what that one transgression meant to man.

### 6. Yet there is Forgiveness and Restoration.

Upon confession, self-judgment, and putting away of sin.

Our failures are not to become weights hindering our progress. God delights in mercy, and very quickly responds to faith and obedience. The sin, while it delayed, did not stop the course of victory. We may forget the things that are behind and press on to the prize set before us, of full victory in all things in Christ.

### V. APPLICATION.

Sin stops all blessings, robs of all power, and involves us in moral and spiritual defeat.

Therefore sin not.

Power from God is only given when we are in the will of God.

### VI. OUTLINES.

#### Three Names to Remember.

Achan, .. .. .	The Troubler.
Ai, .. .. .	The Scene of Defeat.
Achor, .. .. .	The Place of Judgment.

"The valley of Achor" is thus "for a door of hope and she shall sing there" (Hosea 2. 15).

#### Men whose Sin Caused them Defeat.

Samson, .. .. .	Judges 16. 20, 21.
Achan, .. .. .	Joshua 7
Saul and his Sons, .. .. .	1 Samuel 31
Ahab, .. .. .	1 Kings 22. 24-37.

#### Seven Secrets of Victory.

Reconciled through Blood.

Clean through the Word.

Obedient in Faith.

Mighty in the Scriptures.

Strong through the Spirit.

Bold in Venturing.

Yielded in Heart.

#### The Sin of Achan, or, THE SINNER'S DOOM.

1. Desire (21).
2. Disobedience (1).
3. Detection (18).
4. Destruction (25).

# JOSHUA CHEATED

70 Familiar  
Page 105

READ Josh. 9. 1-27. MEMORY TEXT: 1 John 4. 1. HINTS: False brethren, Gal. 2. 4; Apostles, 2 Cor. 11. 13; Prophets, 1 John 4. 1; Christ's, Matt. 24. 24.

## I. MAIN LESSON.

Even the finest men cannot do without prayer, and are liable to be deceived if they lean to their own understanding. It is not in man to direct his way.

## II. THE STORY TOLD.

vv. 3-6. *The Gibeonites plot to deceive Joshua into making terms with them.* "When the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai, they did work wilily, and made as if they were ambassadors, and took old sacks upon their asses and wine skins, old and rent, and bound up; and old shoes and clouted . . . and all the bread dry and mouldy, and went to Joshua at Gilgal."

vv. 6-13. *Their false story.* "We be come from a far country, now therefore make a league with us . . . because of the Name of the Lord, for we have heard the fame of Him and all that He did in Egypt . . . to Sihon and Og . . ."

"We are your servants, therefore make ye a league with us."

v. 14. *The princes of the congregation are deceived.* "The men took of their victuals and asked not counsel at the mouth of the Lord."

v. 15. *Joshua makes a league with them.* "And Joshua made peace with them and made a league with them, and let them live, and the princes swear unto them."

vv. 16-18. *When they find out the truth the people murmur.* "It came to pass at the end of three days they heard they were their neighbours, and that they dwelt among them."

"Now their cities were Gibeon and Chephirah, and Beeroth, and Kirjath-jearim."

"And the princes smote them not, and all the congregation murmured against the princes."

v. 19. *The princes stand to their word.* "The princes said, We have sworn unto them by the Lord God of Israel, now therefore we may not touch them."

v. 20-27. *They are made hewers of wood and drawers of water.* "This will we do, we will let them live lest wrath be upon us because of the oath . . . Let them live, but let them be hewers of wood and drawers of water unto all the congregation."

"Joshua called them and said: Now ye cursed, and none of you shall be freed from being bondmen."

## III. OTHER REFERENCES TO THE GIBEONITES.

*Joshua 1. 2; 18. 25; 2 Samuel 21. 1; 20. 8.*

## IV. OTHER LESSONS FROM THE STORY.

### 1. The Danger of Success.

It is most probable that the camp at Gilgal was celebrating their great victory at Ai, when these Hivites appeared. Flushed with success, they were self-confident and forgot that the Captain of the Lord's host, whom Joshua had met outside Jericho, was among them, though now unseen. He should have been consulted, but in their enthusiasm they forgot Him. It is true that:

"Calm seas have their dangers.

Mariner beware!"

## Joshua Cheated by the Gibeonites

What cannot be done by force is often accomplished by guile.

### 2. Carnal Wisdom is no Safe Guide.

True, the princes examined these visitors, they looked at their stale bread, clouted shoes, and old clothes, and no doubt used what judgment they had. But the wisdom of the world is foolishness with God.

Our minds need illumination from on high. Let us never forget we need guidance always, and cannot do without it.

"Lean not on thine own understanding," is the solemn warning.

### 3. Asking Counsel of the Lord.

The example of the Lord Jesus, the perfect Man, should teach us how greatly we need to ask counsel. He prayed, even spending whole nights alone with God.

In Isaiah 50 we read of Him: "The Lord God hath given me the tongue of the learned (the instructed one) that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning. He wakeneth mine ear to hear as the learned."

If He needed as man thus to pray, how much do we? Let us remember the words: "In every thing by prayer."

### 4. The Sanctity of an Oath.

The princes recognised their mistake, but they dare not go back on their word. They had sworn by the Lord God of Israel and must not go back.

Now, the Bible teaching on oaths is—

(a) SWEAR NOT AT ALL, neither by heaven nor by the earth. But let your communication be, Yea, yea; Nay, nay, for whatsoever is more than these cometh of the evil one" (Matt. 5. 37, R.V.).

(b) BUT SOLEMN ENGAGEMENTS MUST BE RESPECTED, even when without an oath.

"When thou vowest a vow unto God, defer not to pay it for He hath no pleasure in fools, pay that which thou has vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin: neither say thou before the angel, It was an error" (Eccles. 5. 4-6).

(c) EVEN WHEN LOSS WILL RESULT WE MUST BE FAITHFUL TO OUR WORD.

"He that sweareth to his own hurt and changeth not" (Psa. 15. 4) is one who shall abide in the tabernacle of the land and dwell in the holy hill.

It will be seen from 2 Samuel 21, quoted above, that God required it at the hand of Saul's posterity that he had violated the solemn promise to the Gibeonites.

### 5. Yet Good Comes from Evil.

The appointment of them to the work of hewing wood and drawing water for the host, no doubt set at liberty many for more active service in the army ranks.

## V. APPLICATION.

Let us fear to go to the Lord's service without asking counsel of the Lord. Let no decision be made alone. Our natural wit is not sufficient to unmask the wiles of the enemy. Only by walking in the Spirit shall we be wise unto salvation every time.

## THE SUN STANDS STILL

70 Familiar  
Page 109

READ Josh. 10. 1-14. MEMORY TEXT: Rom. 8. 31. HINTS: Past victory, Psa. 98. 1; Present, 1 John 5. 4; Final, 1 Cor. 15. 54-57.

### I. MAIN LESSON.

The Living God is with His people in all He bids them undertake. Nothing is impossible with Him. This stupendous miracle is a test of faith. Who then believes the oracles of God?

### II. THE STORY TOLD.

vv. 1-5. *Five Canaanite kings join to oppose Joshua.*

vv. 5-7. *The Gibeonites send to Joshua for help.*

vv. 8-11. *Encouraged by God, Joshua defeats and chases them.*

v. 11. *Great hailstones destroy many.*

vv. 12-14. *Joshua bids the Sun and Moon to stand still, and they obey him.*

vv. 15-21. *The Five Kings hide in a cave and are walled up in it.*

vv. 22-24. *The Kings are brought out and the captains put their feet upon their necks.*

vv. 25-27. *Joshua uses this to encourage them. The kings are slain and hanged.*

### III. THE SUN STANDING STILL.

Are we to take this as actually true? Most certainly, for it is recorded as a fact by the Holy Spirit in the oracles of God.

To represent it as a legend from the Book of Jasher is a mere evasion, unworthy of an honest believer. The statement is clear, both here and in Habakkuk 3. 11: "The sun and moon stood still in their habitation."

It is not necessary to believe that these heavenly bodies ceased to move, but *that they retained their relative position to the earth*, which, of course, also moves. God speaks in man's language and expresses Himself in such a way that men will understand His meaning.

While not pretending to explain how this great event was brought about, it may interest readers to know that God has many ways in which the effect may be produced without disturbing the whole order of the universe.

I quote from "The New Biblical Guide" (Vol. 4, pp. 399-400), by John Urquhart.

"There was one other method by which the sun and moon might to all beholders have kept their place in the heavens. An old experiment will illustrate my meaning. Place a shilling in the bottom of a basin and go back till the shilling disappears from sight. Let a little water then be poured into the basin and the shilling will once more come into view. Go back further till it once more disappears. It will appear again if more water is poured into the basin. This is explained by the bending or refracting of the rays of light. The more dense the medium is through which the rays pass, the greater is the refraction. We see the sun on the horizon, for instance, for a short time after it has really sunk beneath it. The Creator might surely have been able so to modify the atmosphere that the sun and moon might still stand over Gibeon and over Ajalon . . .

"Travellers in the Polar regions give many instances when the sun is seen for *several days* when they know the orb is one degree below the horizon."

## The Sun Stands Still

It is with no desire to make the miracle easier for God (!) that we quote this, but to refute the infidel statement that the miracle was impossible without such an interference with nature as would mean a catastrophe to the earth.

### IV. OTHER MIRACLES OF THE SUN.

Isaiah 38. 7. HEZEKIAH.

Luke 23. 44, 45. WHEN CHRIST DIED.

### V. OTHER LESSONS FROM THE STORY.

1. **The Slaughter of the Canaanites.** The command to destroy these nations was given because of their vile practices and for the purging and health of the nations, just as a surgeon amputates a limb in order to save the life.

God showed great longsuffering in waiting 500 years (Gen. 15. 13-16), until the iniquity of the Amorites was full and no longer endurable (Lev. 18. 27-30).

2. **Our Miracle Working God.** To rob God of His power of doing miracles on behalf of His people is to reduce Him to a mere man, with the restrictions and limitations by which we are surrounded. This is, of course, foolish on the face of it.

If, on the other hand, we say: "True, He can do miracles, but will He, and does He?" The answer is:

(a) HE DOES SO WHEN THE CIRCUMSTANCES DEMAND SUCH A WITNESS. That is why miracles only occur in the Bible at certain stages in human history. Only when God does some new thing needing Divine attestation. Such as at the Exodus; in the days of Elijah and Elisha; in the days of our Lord; and at the initiation of the Church.

(b) IN ANSWER TO PRAYER the Lord works in His providence strange and wonderful things—healing, providing for the need, and delivering from enemies and calamities those who trust in Him.

(c) HE WOULD NOT HAVE US RUN AFTER AND SEEK FOR SIGNS AND WONDERS, just to gratify curiosity or obtain a thrill.

"It is a wicked and adulterous generation that seeketh after a sign." Faith can trust God without signs. How solemn the rebuke to unbelief: "Except ye see signs and wonders ye will not believe."

3. **The Five Kings.** To put their feet on the necks of five kings was a striking symbol of victory.

I once heard a speaker say those five kings are our five senses, and the Lord bids us have our feet on their necks. In other words, to learn in the power of Christ godly self-control over all the passions of the body. As Paul said: "I buffet my body and bring it into subjection."

4. **No Enemy can Stand Before Us**, while we are in the line of God's will; while the Spirit of God is ungrieved within us; while we abide in Christ we are invincible. "If God be for us, who can be against us?"

### VI. APPLICATION.

Who shall dare to say what our glorious Lord cannot and will not do for His people?

Let faith be simple and sincere as we trust in the Living God.

## FEET ON THE NECKS OF KINGS. <sup>70 Less-Known</sup> Page 93

READ Josh. 10. 15-27. MEMORY TEXT: Rom. 16. 20. HINTS; World overcome, 1 John 5. 4; Flesh crucified, Gal. 5. 24; Devil defeated, Heb. 2. 14.

### I. THE MAIN LESSON.

No figure or symbol of victory could be more impressive than this call by Joshua to the captains of his armies to come and put their feet on the necks of the five Kings of the Amorites.

It is thus that the Lord Jesus calls on His people to triumph gloriously over their spiritual enemies and promises "*The God of Peace shall bruise Satan under your feet shortly*" (Rom. 16. 20).

Our part is to learn self-control, that gracious fruit of the Spirit so that no Sin has any longer dominion over us.

### II. THE STORY TOLD.

It was after the great Battle of Gibeon in which Joshua called on the Sun to stand still (see "70 Familiar Stories," No. 23; pp. 109-112), that this dramatic incident occurred.

Joshua 10. v. 15. *Joshua returns from the slaughter of Gibeon and all Israel with him.*

v. 16. *The Five Kings hide in a cave at Makkedah.*

vv. 17-19. *Joshua being told bids them secure them there while they pursue the enemy.*

vv. 20-22. *After the pursuit Joshua bids them bring out the five Kings*

v. 23. *They bring the Kings to him.*

v. 24. *Joshua bids the Captains come and put their feet on their necks.*

v. 25. *Joshua says that thus the Lord would do to all their enemies.*

v. 26. *The Kings are then hanged until evening.*

v. 27. *They are then buried in the cave where they had hidden.*

### III. THE AMORITES.

A race descended from Canaan the fourth son of Ham, Noah's son (Gen. 10. 16). The first mention of them is in Gen. 14. 7.

They inhabited all the mountainous part of Judah. Solomon reduced to bondage those that were left of them (1 Kings 9. 20-21) Both Ahab and Manasseh (1 Kings 21. 16; and 2 Kings 21. 11), worshipped their idols and practised their abominations.

### IV. OTHER LESSONS FROM THE STORY.

1. **The Conquered Kings.** It was not until after the battle in which these Kings were defeated that this striking scene took place. It was *the aftermath of victory.*

In this it is a type of our Triumph. We enter by faith into a victory that has been won for us by Our Joshua, the Lord Jesus Christ.

2. **Our Enemies are Beaten Enemies.** Our three Great Foes: The World, The Flesh, and The Devil, are all spoken of as defeated by Christ at the Cross.

**THE WORLD**—Jesus said: "Fear not, I have overcome the world" (John 16. 33). And of us He says: "This is the victory that hath overcome the world, even our faith" (1 John 5. 4, R.V.). "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (and see Gal. 6. 14).

**THE FLESH**—"Our old man is crucified with Him" (Rom. 6. 6). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5. 24).



## Feet on the Necks of Kings

THE DEVIL—"That through death He might destroy him that had the power of death, that is the Devil" (Heb. 2. 14), and He writes to us, "I have written unto you . . . because ye have overcome the Wicked One" (1 John 2. 14).

So we see that our Foes were beaten by our Joshua, and faith enters into the Victory putting the feet upon the necks of these kings.

**3. The Promise to Faith.** "Thus shall the Lord do to all your enemies." How precious to faith is this assurance. "Sin shall not have dominion over you for ye are not under the law but under grace" (Rom. 6. 14)

**4. "Fear not nor be Discouraged.** BE STRONG AND OF GOOD COURAGE." (25). Fear and discouragement will mean defeat. For as the victory is given to faith so it must be maintained by faith.

Peter walked on the water, till he feared and then he began to sink.

**5. Self-Control Illustrated.** To have a thing under your feet is to have it under control. To be master over passion and desire is the blessed fruit of the Spirit. "*Self-Control.*"

When we read of "all things being put under the Lord's feet" (1 Cor. 15. 25-27; Eph. 1. 22; Heb. 2. 8), it means that all are brought under His authority and Lordship.

So the believer must be lord over his spirit and every thought must be brought to the obedience of Christ.

**6. The Five Kings.** These have been variously named. Someone called them *the five senses*, which is suggestive; these should be under our feet or godly control. Suppose we call them King Lust, King Pride, King Temper, King Envy, and King Drink. Have we our feet on the necks of these five kings?

**7. Hanged on Five Trees.** In not allowing the bodies to remain on the trees all night, Joshua was observing the law which said: "If a man have committed a sin and thou hang him on a tree his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God)" Deut. 21. 22-23).

We remember how this was applied to Our Lord Jesus (John 19. 31) and how He was made a curse for us as we read in Gal. 3. 13: "*Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree.*"

### V. APPLICATION.

Let not sin reign in your mortal bodies.

Learn to walk in the Spirit that the fruit of so doing may be self-control.

### VI. OUTLINE.

#### The Way of Victory.

1. "ABIDE IN ME." John 15. 4; 1. John 3. 6.
2. "WALK IN THE SPIRIT and ye shall not fulfil the lusts of the flesh" (Gal. 5. 16).
3. "ADD TO YOUR FAITH." "If ye do these things ye shall never fall" (1. Peter 1. 10).

# THE LEGION OF DEMONS

70 Best  
Page 171

READ Mark 5. 1-20. MEMORY TEXT: 1 John 3. 8. HINTS: Condition, Eph. 2. 12; Captive of Devil, Col. 1. 13; Conversion, Rev. 1. 5; Confession, Rom. 10. 18.

## I. MAIN LESSON.

"The Son of God was manifested so that He might destroy the works of the Devil" (1 John 3. 8).

His power over the demons manifested that He was the Son of God with power; that He had come to deliver men from the power of the enemy; that no case is too difficult for Him.

## II. THE STORY TOLD.

v. 2. *Christ is Met by a Demon-possessed Man.*

vv. 3-5. *The Terrible State of the Man Described.*

v. 6. *He runs to Worship Jesus.*

v. 7. *He recognises Jesus as Son of God.*

v. 7. *He Fears Torment.*

v. 8. *Jesus Bids the Unclean Spirit Come Out.*

v. 9. *Jesus Asks his Name.*

v. 9. *The Awful Answer.*

vv. 10-12. *He Asks not to be Sent Away, but to be Allowed to Enter Into the Pigs.*

v. 13. *Leave being given they enter and destroy the swine.*

v. 14. *It is reported in the City.*

v. 15. *The Demon-possessed sitting at Jesus' Feet.*

v. 17. *They ask Jesus to go.*

v. 18. *The Man Asks to be with Jesus.*

v. 19. *He is Bidden to go Home and Testify.*

## III. DEMON POSSESSION.

Demon possession is not the same as lunacy, the two are expressly distinguished in Matthew 4. 24. It is not right to say that it was only another name for madness.

All through Scripture it is recognised that evil spirits took possession of men's bodies (examples: Saul, 1 Sam. 16. 14; the lying prophets, 1 Kings 22. 21-23).

Sometimes men invited them to do so, and became friendly with them. They are then called "familiar spirits" (Lev. 19. 31; 20. 6-27). Any who did so were to be put to death. There has been a recent return to this awful sin, with fearful consequences, in the modern Spiritualism.

There was a special manifestation of demon-possession in the Lord's day. These demons recognised Jesus as the Son of God; feared that He was come to torment them before the set time; cried out to Him, and came out at His word.

Demon-possession, in much the same form as in the Lord's day, is still not uncommon in heathen lands. Many missionaries relate their experiences with them, and tell how the Name of Jesus is yet powerful to cast them out.

Such demons are usually unclean spirits, as those who have trifled with them have sooner or later found. Once in possession, the foolish medium is unable to escape from them.

No child of God would disobey God's Word by communicating after death, therefore the pretended communications from dead friends are the lies of demons who personate them in order to deceive and gain power over men.

There is only one Devil, but many demons.

## The Legion of Demons

### IV. OTHER LESSONS FROM THE STORY.

1. **An Awful Example**, perhaps the most terrible ever recorded of what sin can do for a man, is here given us. How fearfully sin can afflict men is illustrated by this story. Its lesson should be earnestly studied.

2. **The Features that Marked the Case** are (see also Luke 8. 26-40).

(a) **AN UNCLEAN SPIRIT.** We cannot, in practice, tell how far this is a natural result of yielding to evil or the work of demons. It is very common.

(b) **DWELLING AMONG THE DEAD** in the tombs. Sin separates men from their fellow man. The greater the sinner the fewer the friends. "*Exceeding fierce*"—Sin destroys love, gentleness, and tender feeling. *Wore no clothes*—Sin makes men shameless and devoid of all modesty, the further from God the more immodest. *Could not be bound or tamed*—Such are very commonly seen. Creatures of fierce passions and strong lusts. Never fettered.

(c) **CRYING AND CUTTING HIMSELF.** Self inflicted misery, alas! is quite common. The sinner is his own worst enemy, adding daily to his own sorrows. Sin is really self-destruction.

3. **The Power of the Presence of Christ** is revealed in the extraordinary conduct of the evil spirit in the poor man. He worships (as every knee must one day bow). He confesses Jesus to be Son of God, and anticipates the torment he knows awaits him, and he adjures Christ, by God, to spare him. How wonderful is the Commanding Person of the Lord.

4. **The Authority of the Word of Christ.** No power on earth or in Hell can resist His Word. It has proved in the Gospel to have the same power, "The power of God unto salvation to every one that believeth."

5. **The Change in the Man** should be used as an illustration of the change wrought in the life of every true believer.

(a) **SITTING**—Rest, and the attitude of a learner—at the feet of Christ.

(b) **CLOTHED**—with the garments of salvation and the robe of righteousness.

(c) **IN HIS RIGHT MIND.** We have the mind of Christ. Let that mind, then, be in us.

(c) **THE MAN'S DESIRE TO BE WITH CHRIST** contrasts strongly with the prayer of the Gadarenes that He would depart out of their coasts. The believer desires to be with the One whom the world rejects.

7. **The Lord's Command.** "Go home to thy friends, and tell them how great things the Lord hath done for thee," is surely addressed to all who have been saved by grace. The first privilege of the child of God is to witness at home.

### V. APPLICATION.

Let sin be feared as self-destruction. Let the modern sin of Spiritism be shunned as an invitation to demons to take possession of the mind and body.

Let it be known that there is One who casts out the spirits with His Word.

## ACTS AND FACTS.

**King Archelaus.** A prating barber asked King Archelaus how he would be trimmed? The king replied, "Silently." Surely in much talk there cannot choose but be much vanity. "Swift to hear, slow to speak" (Jas. 1. 19).

**Sir Horace Vere**, late Baron of Tilbury. When in the Palatinate, a council of war was called, and there being a debate whether they would fight or not, some Dutch lord said that the enemy had many pieces of ordnance planted in such a place, and, therefore, it was dangerous to fight. Vere replied, "My Lords, if you fear the mouth of a cannon, you must never come into the field."

**Daniel Webster**, American Statesman and Orator: "I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when He declares Himself to be the Son of God as when He declares any other proposition. And I believe there is no other way of salvation than through the merits of His atonement" (Heb. 9. 22; Exod. 30. 10).

**Matthew Arnold.** As a result of his experience as an Inspector of Primary Schools, Mr. Arnold said that the English Bible introduces the only element of true poetry—the one elevating and inspiring element that enters into the education of multitudes in our land. The protest against excluding it from our schools has come from every quarter. It reaches every class and influences all sorts and conditions of men as nothing else in literature can. "True from the beginning" (Psa. 119. 160).

**George Stephenson and his son Robert** were amongst the greatest engineers of their day, and Robert is reputed to have been even a greater engineer than his famous father. He was an eminent pioneer in railway and bridge-building. Amongst his great works was the well-known Britannia Tubular Bridge across the Menai Straits, which he erected at a cost of £234,450. Writing of his wife's death on October, 1842, he said: "My dear Fanny died this morning at five o'clock. God grant that I may close my life in the true faith, and in charity with all men." He died having accomplished many wonderful things, but trusting in the one who alone is Almighty.

## TALES WORTH TELLING.

**What is Patience?**—A little Scotch girl being asked by her teacher, “What is patience, Jeannie?” replied, “Wait a wee and dinna weary.” We all need to “let patience have her perfect work” (John 1. 4).

**The Preacher’s Ambition.**—C. H. Spurgeon replied to an invitation to preach to an exceptionally large audience, “I have no ambition to preach to 10,000 people, but to do the will of God”—and he declined. Every one should seek to do “the will of God from the heart” (Eph. 6. 6).

**A Father’s Advice.**—“My boy,” said a father to his son, “treat everybody with politeness, even those who are rude to you; for remember that you show ccurtesy to others, *not* because they are gentlemen, but because *you are one.*” “We were gentle among you” (1 Thess. 2. 7; 2 Tim. 2. 24).

**Is That All?**—Approaching an anxious soul, the preacher opened his Bible, put it into the inquirer’s hand, pointed to John 3. 36, and said, “Read what God says.” After reading it over, he said, “Is that all?” Yes that’s all, “only believe.” There and then he took God at His Word, and was thus saved on the spot.

**Yea and Amen.**—Some children were asked what they thought this verse meant: “For all the promises of God in Him are *yea* and in Him *Amen*” (2 Cor. 1. 20). They all seemed perplexed until one elder girl said, “I will tell you what I think it means. If I were to ask God whether His dear Son did not die so that these blessings might be for me, would He not say ‘*yes,*’ and if I were to say, ‘Lord, bestow them all upon me for Christ’s sake,’ would He not say ‘*Amen*’ to my prayer?”

**His Plea for his Brother.**—In ancient Rome there were two brothers, one of whom was a brave soldier who had lost both his hands in the battles of his country. The other on one occasion was a criminal, standing before the judge to receive a terrible sentence for a great crime of which he had been found guilty. Just as the sentence was about to be pronounced upon the culprit, his brave soldier brother rushed hastily into the court, and, going right up before the judge, held up those wounded and disfigured arms as the only appealing plea for his guilty brother. They seemed to say, “Spare him for what I have done.” The guilty one was pardoned for his brother’s sake. “God for Christ’s sake hath forgiven you” (Eph. 4. 32). HyP.

**"OTHER PEOPLE."**

THINK how your own happiness filled you with kindness to other people. But ask yourself at the same time, "Did any such thought as this come up first and foremost to my mind, and seem to me the most precious part of all my blessing, that God had done this for me just to make me a fitter and more transparent medium through which he might send His comfort to other men?"

PHILLIPS BROOKS.



**ADMIRAL SIR HARRY STILEMAN, R.N., K.B.E.**

## ADMIRAL SIR HARRY STILEMAN, R.N., K.B.E.

ADMIRAL SIR HARRY STILEMAN, R.N., K.B.E., well-known in connection with the Navy and his many Christian activities, including the Watts Training Ship, Barnardo's Homes, Officers' Christian Union, High Leigh Conferences, C.S.S.M., and many others, met with a tragic death on Oct. 27th, 1938. After writing some letters, he was evidently coming down a flight of stairs, when he slipped and fell the full length. Found unconscious at the foot, a doctor was got at once, and he was put to bed. At 2 o'clock in the morning he quietly passed away. No one saw the accident, and he never really regained consciousness, so that the full story cannot be told.

HARRY HAMPSON STILEMAN, the son of Major-General William Stileman, was born in Bedfordshire in 1860, taken to India to join her husband, by his mother, when quite young. Mrs. Stileman died at Aden on the way home, in 1863, and the youth was left in charge of her sister, Mary. After being in Eastman's, Southsea, he went to Dartmouth to qualify for the navy.

To detail all his Navy career would scarcely be in keeping with this paper, but he served on His Majesty's vessels *Dryad*, *Shannon*, *Rover*, *Mariner*, *Hyacinth*, when he visited Pitcairn Island, *Collingwood*, *Howe* (flagship), *Mars*, *Vindictive*, which he left to take charge of Watts Naval Training School at Elham, Norfolk, to the surprise of many officers.

During the Great War he was called to be Senior Naval Officer in Liverpool, turning that City into a Naval Base. Over 4,000,000 troops passed through that port to the war. Their Majesties the King and Queen, George V and Mary, visited the Port during the Captain's charge, and he took tea on the *Galatea* with them. They gave some high appreciation of his work. For his services he was made C.B.E. in 1918, advanced to K.B.E. in 1920. He was more than once at the Royal Parties, had conversation with King George, and otherwise came into contact with members of the Royal Family.

He joined the Officers' Christian Union soon after his conversion at the age of 21, and was its Chairman for many years, and a *very active* member. His activities as Chairman, Adviser, and Friend, were so numerous, that when

## Admiral Sir Harry Stileman, R.N. K.B.E.

he was unexpectedly called Home, no less than ~~700~~ letters of condolence were received by his widow.

Sir Harry, ever ready to help every good cause that stood for his Lord and His Word, was no sectarian, but loved all who loved his Lord. Letters from his numerous friends in the Navy, and in the numerous Societies which he helped testified to his humility, his brotherliness, his sincerity, and above all to his willingness to serve the Lord.

Truly "a Prince in Israel" is fallen. Let us seek to imitate his graces, till the Morning of Reunion rewards.  
HyP.

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### THE ANGEL'S MESSAGE.

#### 1. Glory to God:

Father, glorify Thy Name, .. .. John 12. 28.  
I have glorified thee on the earth, .. John 17. 4.  
God raised Him and gave Him glory, 1 Peter 1. 21.

#### 2. Peace on Earth:

Having made peace through . . . His Cross, Col 1. 20.  
Justified by faith, we have peace, .. Rom. 5. 1.  
He is our peace, .. .. Eph. 2. 14.  
Fruit of Righteousness is sown in peace, Jas. 3. 18.

#### 3. Good Will toward Man:

God—will have all men to be saved, .. 1 Tim. 2. 4.  
The will of God even your sanctification, 1 Thess. 4. 3.  
I will that they also . . . be with Me, John 17. 24.

### THE HEART'S SURCEASE.

(Philippians 4. 5-7).

1. Let your "sweet reasonableness" be known to all men (v. 5).

2. Realise that the Lord is "at your elbow" (Gr.) (v. 5).

3. Worry about nothing (v. 6). See Matthew 6. 25.

4. Commune with the Father (v. 6).

By prayer—adoration, worship.

By supplication—petition.

By thanksgiving—praise.

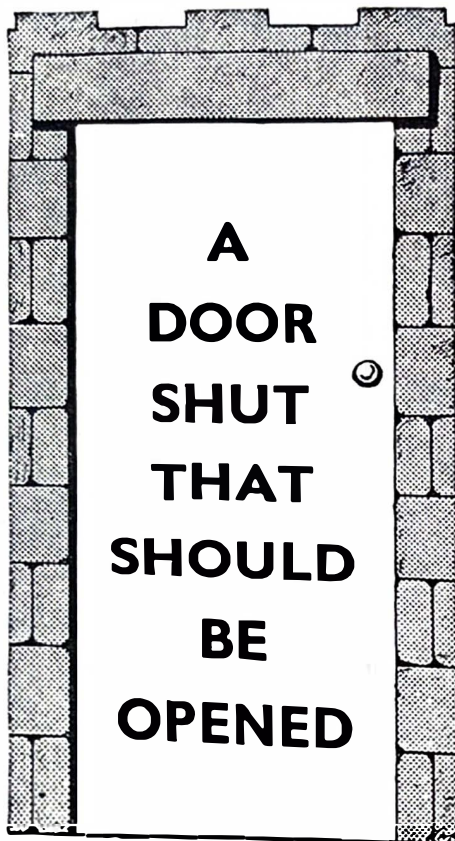
By requests—definite appeals.

Effect: The peace of God shall "garrison" your hearts and minds (v. 7).

J.W.D.



## SEVEN WONDERFUL BIBLE DOORS.



A DOOR could be made of wood, or drawn on card. 7 wordings to suit could be fixed on with pins, and taken off one by one. The main interest in an object lesson is one surprise following another.—ED.

ONE day I went into a garage whose entrance doors were set back some distance from the street. I wondered whether some one would come out and open them, and just as I was thinking about it, the doors opened automatically. I discovered that I had run over a long, narrow plate on entering. This automatically made an electric connection which opened the doors.

Life is often like that. We face seemingly impassible barriers, and then discover that

the doors are opening. The fact is, that our entrance has something to do with it. The moment we start on a difficult task, ways begin to open for its completion. The old proverb is true, "Well begun is half done." Trying to accomplish the task is more than half of its solution. I have sometimes wondered whether the old verse, "Behold, I set before thee a door, opened," might not many times read, "Behold, I set before thee a door opening." *Start in, and the way clears. Move forward, no matter what the difficulty, and a great many trivial and fearsome things will get out of the way.* May we notice a few other doors?

1. **A BLOOD-MARKED DOOR.** The full record is in Exod. 12. A lamb was to be slain. "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it... And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." God passed over that door; the family passed out into freedom and a new life.

2. **A DOOR SHUT THAT SHOULD BE OPENED.**

## Seven Wonderful Bible Doors.

“Behold, I stand at the door and knock” (Rev. 3. 20). Sin shuts it; faith should open it and let the waiting Saviour come in.

**3. A DOOR ALL MUST ENTER.** “I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John 10. 9). We go in to save ourselves, and go out to save others. Christ’s sheep have liberty: they are not prisoners.

**4. A DOOR BY WHICH CHRIST ENTERS.** The door of prophecy and type. “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out” (John 10. 1-3).



**5. A DOOR OPENED NO MAN CAN SHUT.** “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name” (Rev. 3. 9). The door of salvation, and the doors of opportunities; “openings” we fail to enter.

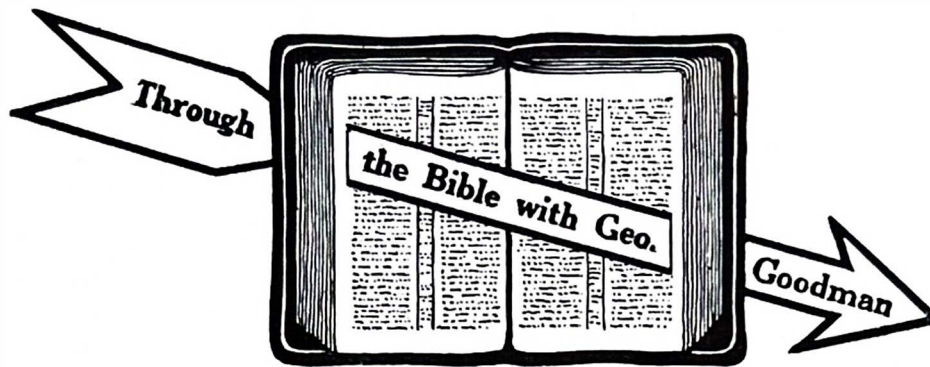
**6. A DOOR SHUT NEVER TO BE OPENED.** Matt. 25. 10. “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.” The class of people shut out. Virgins, virgins with lamps, virgins who expected to have entered.

**7. A DOOR TO BE KEPT SHUT.** “Set a watch, O Lord, before my mouth: keep the door of my lips” (Psa. 141. 3). Both the ingoing and outgoing need watching. Mark Guy Pearce said the mouth was a cave where dwelt a red dwarf, who sometimes shot out poisoned arrows. When there was much talk about Local Option and the shutting of public-houses, some one said:

“There is one little Public House  
That every one may close:  
And that’s the little Public House  
Just under your own nose.”

W. LUFF.

## IMPORTANT NOTES TO ALL BIBLE LOVERS.



WITH this number we are continuing a Remarkable Tour through the Bible, picking out the most interesting Bible Stories. To have as our guide Mr. **George Goodman** is of immense value. Not only his *legal* mind in interpreting the incidents, but his experience of over 50 years in dealing with young folks, should give new point and vim to the Lessons. We trust young teachers especially will try and keep to these Lessons, and derive the full benefit therefrom. The **Lessons** are given in this No., a month ahead, for the benefit of teachers in distant lands and lonely parts.

The **Photo and Record** should also be of special interest for teachers old and new. We are selecting men who are of **world-wide fame** and who stand for the Word and the Son of God.

**70 Less-Known Bible Stories** is the latest book by **GEORGE GOODMAN**. Taking up some of the little-known or difficult to explain stories, dividing and illustrating same. 3/ net (3/3 p.f.).

The others are **70 Best Bible Stories**, 2/6 net (2/10 post free); and **70 Familiar Bible Stories**, 2/6 net (2/10 post free); covering the whole Bible Stories.

## Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

7th May, 1939

The Children of Joseph.

**A** PPEAL  
G REEMENT  
L LOTMENT  
T TAINMENT

21st May, 1939

Thumbs and Toes cut Off.

**P** URSUED  
R PRISONER  
U NISHMENT  
E RISHING

14th May, 1939

Ed—A Great Altar.

**E** STRANGEMENT  
X PLANATION  
N LIGHTENMENT

28th May, 1939

The Daughter of Jairus.

**D** ISEASE  
E LAY  
E ATH  
I SDAIN  
A MSEL RAISED.

A.M.M.

## THE CHILDREN OF JOSEPH 70 Less-Known Page 97

READ Josh. 17. 14-18. MEMORY TEXT: Col. 3. 24. HINTS: Our Inheritance in Christ Eph. 1. 11; Seal, Eph. 1. 14; By death, Heb. 9. 15; For eternity, 1 Peter 1. 4.

### I. MAIN LESSON.

Faith should be *ambitious*, for the Lord desires His people to enjoy all the spiritual blessings that are in Christ for us.

But faith must be *active* and go on to possess these blessings. "Be strong, quit you like men." Overcome the enemy and triumph over difficulties. It is thus that faith enters into blessing.

### II. THE STORY TOLD.

v. 14. *The children of Joseph demand a larger inheritance.*

v. 15. *Joshua tells them, if they are a great people to get up to the woods and cut down there in the land of the giants.*

v. 16. *They say that the hill is not enough and the Canaanites in the valley have chariots of iron.*

v. 17. *Joshua tells them to go on to possess both mountain, wood and valley in spite of the chariots of iron.*

### III. THE TRIBES OF JOSEPH.

Joseph had two tribes in Israel. His two sons, Ephraim and Manasseh. So that in all there were thirteen tribes, only Levi, the priestly tribe was not reckoned as one. Half the tribe of Manasseh had its inheritance with Reuben and Gad on the East side of Jordan (Joshua 13. 7-8 and 29). The two tribes of Joseph at this time numbered together 85,200 (52,700 Manasseh and 32,500 Ephraim) (Numbers 26, 34-37). At the start of the exodus they numbered 72,700 (32,200 Manasseh and 40,500 Ephraim) (Numbers 2. 18-21). They were therefore the largest of all the tribes, Judah being next with 76,500 (Numbers 26. 22).

### IV. OTHER LESSONS FROM THE STORY.

1. **Holy Dissatisfaction.** Why only one lot and one portion? (14). It is a good thing for a Christian not to be content with small things. God bids us open our mouths wide. He will fill them.

There are untold riches in Christ, "all spiritual blessings" (Eph. 1. 3) all things are yours, then let us not rest satisfied until we enter into the fulness of the blessing of Christ, till we are enriched in Him, as we may and should be "Filled full (complete) in Him."

2. "**I am a Great People.**" No doubt the tribes of Joseph gloried in the fact that they together formed the largest of the twelve tribes.

Christians are spiritually *a great people*, "children of God," "Heirs of God," "Joint Heirs with Christ," partakers of a Heavenly calling, destined to Glory. O that Christians would recognise the dignity of their position.

3. "**The Lord hath Blessed me hitherto**" (14). This is what made them a great people while Simeon, because of sin, had declined in numbers during the wilderness journeying from 59,300 to 22,200 (Num. 1. 23 and 26. 14). Ephraim and Manasseh had grown from 72,700 to 85,200 thus passing Judah in size.

But the blessing of the Lord is an argument for us to go on to greater things. The larger the cup the more it needs to fill it. If God has blessed us hitherto, let us reason thus, then He will bless us yet more.

4. **Joshua's Argument.** "If . . . then" (15).

A great people should do great things. They should be great

## The Children of Joseph

not only in the name and size, but in accomplishment.

So let us say: If I am great with blessings in Christ, then let me be great in faith and courage and spiritual warfare.

Again and again we are called on to be strong and of a good courage, to quit us like men, to war a good warfare, to fight the good fight of the faith. If great, then let us show ourselves great.

5. **Mountain, Wood and Valley** (15-16). When Joseph complained that even "the hill (that is mount Ephraim) *is not enough*" they were told that the valley of Jezreel could be taken up too. These probably formed the choicest parts of the land.

Our portion in Christ includes Mountain, Wood and Valley "all things are yours and ye are Christ's."

There is a beauty of variety and largeness of inheritance in Christ, we should enjoy it all.

6. **"Too Narrow"** (15). Since there is such beauty and variety to be found in Christ, what a pity to be "too narrow," to take a restricted and limited outlook. To be sound in doctrine and narrow in sympathy. To be particular in detail and exclusive in heart when God would have us like Himself (Matt. 5. 45), large hearted. The very last thing we can conceive of God is that He is exclusive or narrow.

7. **Wood must be cut down** (15). There are many natural growths that hinder the believer. These must be cut down. There is an ugly tree in some Christian lives—the tobacco tree—it should be cut down. It was a wise man who advised a smoker to pray:

"O may no earthborn cloud arise,  
To hide Thee from Thy servant's eyes."

Let faith get to work. "*Get thee up into the wood country and cut down for thyself*" (15).

8. **Chariots of Iron** represent the strength of the enemy. Perhaps we may liken them to "evil habits," bad practices that are strong in the life through frequent yielding. These must be conquered. "Thou shall drive out the Canaanites (the fleshly enemies) though they have iron chariots." A Christian must not be a slave to any sin or evil practice. He must drive them out of his life. He can, through Christ, and should and must or they will spoil his life and testimony.

9. **Giants** are large but feeble things in God's sight. Giants are remarkable as having feeble legs. They are boastful and bombastic, but when met by faith cannot stand. The braggart powers of this world, the wicked spirits in the Heavenlies, "the world rulers of this darkness," are our giants, but they fall to faith.

10. **"Thou hast Great Power"** (17). Not the energy of the flesh, but the mighty power of God. Let us lay hold of it and "be strengthened in the Lord."

We are bidden be strong, but not in ourselves, but "in the Lord and in the power of His might."

The believer has great power, he can say: "I can do all things through Christ who strengtheneth me."

### V. APPLICATION.

Only be strong and very courageous. Go in and possess.

READ Josh. 22. 10-34. MEMORY TEXT: Gen. 31. 49. HINTS: Our witness, 1 Cor. 11. 26; Remembrance, Luke 22. 19, 20; Communion, 1 Cor. 10. 16; Oneness, Eph. 4. 4-6.

### I. MAIN LESSON.

It was ordained of God that on the Children of Israel entering into the Promised Land their sacrifices should only be offered in the place that he should show them (Deut. 12. 5 and 13-14). The altar in the tabernacle served that purpose until Solomon built the Temple on Mount Moriah.

To erect another centre of sacrifice would be to rebel against the express commands of God.

### II. THE STORY TOLD.

The two and a half tribes, Reuben, Gad, and half Manasseh had been allotted their inheritance on the East of Jordan, the land taken from Og, King of Bashan and Sihon, King of the Amorites, but only on condition that they went to war with their brethren until the whole land was conquered. This they did, and now were returning to their own inheritance, which lay to the east of the river Jordan.

Chap. 22. 10. *Coming to Jordan the Two and a Half Tribes build an altar there.*

v. 11-12. *It is reported to the other Tribes who gather to war against them.*

vv. 13-16. *They send Phinehas, Son of Eleazar the Priest, and ten Princes who demand, What trespass is this?*

vv. 17-20. *They quote the cases of Peor and Achan as examples of trespass bringing wrath on the congregation.*

vv. 21-29. *The Two and a Half Tribes explain that their Altar is a sign of unity and not to offer sacrifices on, but a Memorial.*

vv. 30-34. *Phinehas and the Princes are satisfied. The altar was called Ed—a witness.*

“And the children of Reuben and Gad called the altar Ed: for it shall be a witness between us that the Lord is God.”

### III. THE AARONIC PRIESTHOOD AND LEVITICAL ALTARS AND RITUAL HAVE FOR EVER PASSED AWAY.

From the Epistle to the Hebrews we learn that the Aaronic Priesthood has given place to Christ Our Great High Priest after the Order of Melchizedek. (See Story No. 2, p. 21, in “70 Less Known Bible Stories”). There is no longer a succession of priests who die, but He ever liveth and hath an unchangeable priesthood. We need no other, and no other can presume to offer sacrifices. So also there is no longer a Sanctuary (a Temple) on earth (Heb. 7. 12; and 9. 1-12), nor Altar, nor Sacrifice, because the temporal has given place to the eternal, the imperfect type to the perfect reality, the visible to the invisible.

All these things are realised for us in Christ, Whose One Offering for ever ended all Sacrifices for sins and Who ever lives to make intercession for us.

### IV. OTHER LESSONS FROM THE STORY.

1. **The Indignation of the Ten Tribes** at the idea of the two and a half tribes setting up another Altar “*beside the altar of the Lord our God that is before His Tabernacle*” (see Exodus 27. 1-8 for its description) and in direct disobedience to Deut. 12. 13-14, is

## Ed—A Great Altar

readily understood. It appeared not only to be a schism among them but another transgression like those of Peor (described in Numbers 25) and Achan (described in Joshua 7) which would bring wrath on the whole congregation. One should be careful not to do anything that might be misconstrued. "Avoid even the appearance of evil." On the other hand we should be careful not to misjudge the actions of others. In this case it nearly led to Civil War.

2. **"One Sinner Destroyeth Much Good."** Two things are noted of the rebellions of Peor and Achan. Of the first it is said: "*From which we are not cleansed until this day, although there was a plague on the Congregation,*" showing how difficult it is to purge out moral evil once allowed; and of the second it is said: "*That man (Achan) perished not alone in his iniquity*" for one sinner makes others, and often the sin of one brings sorrow to many. "None of us liveth to himself." No one goes to hell alone, he always drags others with him.

Our sin has a shadow like our bodies. An unconscious influence we cannot avoid any more than we can get rid of our own shadow, and once a sin has been committed, there is no telling where its evil influence will extend, nor how many will be adversely affected by it.

3. **War Threatened.** It was a terrible thing to have to fight against their own people, but it was expressly commanded (see Deut. 13. 15). Whether the nearest and dearest relative or friend, he was not to be spared but put to death, if he sought to turn any to serve other gods. It is so to-day among the Lord's people, those who sin are to be put away (1 Cor. 5. 1-13).

4. **Phinehas the Son of Eleazar.** On the occasion of the sin of Baal-Peor it was this same man who, filled with indignation at *the open shame of Zimri and Cozbi*, personally executed judgment on them (Num. 25. 7) and so stayed the plague that had broken out. He was specially commended of God. "Behold I give unto him my covenant of peace, even the covenant of an everlasting priesthood because he was zealous for his God" (Num. 25. 12-13).

5. **The Desire of the Two and a Half Tribes.** They feared lest their geographical separation from their other Tribes should lead to an actual separation. So the Altar of Witness was set up to remind the coming generation of their connection. They feared lest the other Tribes would say: "Ye have no part in the Lord."

6. **The Lord's Supper** is not a sacrifice nor is the Lord's Table in any sense an altar. But it is a blessed and precious memorial and witness. "For as often as ye eat this bread and drink this cup, ye do show (proclaim) the Lord's death till He come" (1 Cor. 11. 26).

### V. APPLICATION.

Let us beware of "altars" that are set up in disobedience to the Word of God.

Let us learn the true heavenly nature of our worship.

Let us not "as though living on the earth" turn again to Sanctuaries of this world or altars set up on earth.

## THUMBS AND TOES CUT OFF

70 Familiar  
Page 113

READ Judges 1. 5-7. MEMORY TEXT: Matt. 5. 7. HINTS: Sowing and reaping, Gal. 6. 7; Discovery, Num. 32. 23. Illustrations: Ahab, Haman.

### I. MAIN LESSON.

The Law of Retribution is part of God's order. As a man treats others, so will he be treated. The merciful find mercy (Matt. 5. 7). "He shall have judgment without mercy that showed no mercy" (James 2. 13).

### II. THE STORY TOLD.

v. 5. *Adoni-bezek of Bezek is attacked.* "They found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites."

v. 6. *He flees, but is pursued and captured.* "But Adoni-bezek fled, and they pursued after him and caught him."

v. 6. *They cut off his thumbs and great toes.* "And cut off his thumbs and great toes."

v. 7. *He confesses to having treated 70 kings in the same way.* "And Adoni-bezek said, Three score and ten kings having their thumbs and their great toes cut off, gathered their meat under my table."

v. 7. *He acknowledges the Divine Retribution.* "As I have done, so God hath requited me." *He dies at Jerusalem.*

### III. THE LAW OF RETRIBUTION IN HISTORY.

The story of Ahab and Jezebel, the wicked king and queen of Israel, illustrates this principle. After they had conspired to slay Naboth and seize his vineyard, Elijah the Tishbite announced the judgment of God upon them.

"In the portion of Jezreel (Naboth's vineyard) shall dogs eat the flesh of Jezebel and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel."

And upon Ahab: "Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." And so it came to pass (2 Kings 9. 30-37 and 1 Kings 22. 37, 38).

#### A Parallel in Modern History.

In the reign of Frederick II, of Prussia (called "The Great"), three nations, Russia, Prussia, and Austria, conspired together to fall upon Poland and divide the ill-gotten spoil between them, deposing the king, wiping out that kingdom, and oppressing the people for many years. But the time of retribution came with the last war. On the very ground they had stolen, those three nations fought in deadly conflict, and the land they had so badly treated was stained with the blood of millions of their slain. It was the retribution of Naboth's vineyard again.

#### A Sad Illustration.

There was a man whose old father was past work and had become a burden to him. So heartlessly he ordered him to the workhouse, himself conducting him there. Years passed, and like old age and evil fell upon the sinner; his son treated him as he had done his father. As they made their way to the same workhouse, the enfeebled man asked to be allowed to rest for a moment on a milestone by the roadside. As he did so, he said mournfully: "My old father sat on this same milestone the day I took him to the workhouse."



## Thumbs and Toes Cut Off

### IV. OTHER LESSONS FROM THE STORY.

#### 1. Three Great Laws.

In human life three great laws are seen to operate. In the lives of all, saint and sinner alike.

(a) THE LAW OF SOWING AND REAPING. "Whatsoever a man soweth, that shall he also reap." There is no avoiding this. "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

(b) THE LAW OF DISCOVERY. "Be sure your sins will find you out." It may not be found out, but it will discover itself unwittingly. Just as a man who works in a scent factory cannot hide the fact, or a man employed in a fishmonger's cannot prevent it being known. So a man who plays with sin will show it in look, manner, and conduct. It cannot be hid. It is written on his character and conduct.

(c) THE LAW OF RETRIBUTION. As a man acts to others, so will he receive. An angry man finds this an angry world. A selfish man finds every one selfish. The world is like a looking-glass, it presents to us the face we show it.

And God awards to us what we award to others.

#### 2. These Principles Work Both Ways.

Just as evil brings evil, so will kindness bring kindness. The merciful find mercy. The loving are loved. The generous win many friends who give to them in turn. He who sows to the Spirit reaps everlasting life. He who walks with Christ becomes like Christ.

These great working principles are not displaced by the Gospel, any more than the laws of cause and effect of health and physics.

#### 3. The Curse of Cruelty.

We are not told why the Israelites treated this man as they did. Something led them to cut off his thumbs and toes, and then they discovered from his own confession, the pitiable cruelty he had shown to others.

What is more detestable than cruelty? It can be exercised—

(a) BY NEGLECT. Many a heart has been broken for want of love, and thought, and kindness.

(b) BY HARSH WORDS. The tongue wounds more than a piercing sword. The poison of asps lies in the lips, we read, and life and death are in the tongue. Many tender persons die of cruel words.

(c) BY BRUTAL CONDUCT. The records of the Societies for the Prevention of Cruelty to Children and to Animals, reveal awful depths of shame and wickedness.

There is much need for teachers to teach this lesson.

#### 4. Other Thoughts on Retribution.

As you treat your parents, so your children will treat you. A friend of mine rebuked a boy for cruelty to a bird, when his mother interfered and told him it was no business of his. "Ah, mother," he replied sadly and tenderly, "one day that son will be cruel to you."

### V. APPLICATION.

So act as remembering that your action will react on your own head.

# THE DAUGHTER OF JAIRUS

70 Best  
Page 164

READ Mark 5. 21-43. MEMORY TEXT: John 5. 26. HINTS: The Healer, Exod. 15. 26; Healing, Isa. 53. 5; Life giving, John 10. 28.

## I. MAIN LESSON.

By raising from physical death the Lord taught and illustrated the fact that He had come to deliver from Spiritual death, the result and wages of sin. All the miracles of Christ being enacted parables.

## II. THE STORY TOLD.

- v. 22. *Jairus, a Ruler of the Synagogue, Falls at Jesus' Feet.*
- v. 23. *His little Daughter was Dying.*
- v. 23. *He Prays Jesus to Heal Her.*
- v. 23. *His Assurance of Faith.*
- v. 24. *Jesus Goes, Accompanied by a Crowd.*
- v. 35. *A Messenger Comes to say the Child is Dead.*
- v. 35. *They Regard the Case as Past Hope.*
- v. 36. *Jesus Bids the Ruler not to Fear, but to Believe.*
- v. 37. *Peter, James, and John alone Permitted to Follow Farther.*
- v. 38. *He Finds a Great Weeping Going On.*
- v. 39. *He Rebukes the Professional Mourners.*
- v. 39. *He Says the Child only Sleeps.*
- v. 40. *He is Laughed to Scorn.*
- v. 40. *He Puts Them All Out.*
- v. 40. *He Goes with the Father and Mother to the Child's Room.*
- v. 41. *He Takes Her Hand.*
- v. 41. *And Bids Her Get Up.*
- v. 42. *She Gets Up and Walks.*
- v. 42. *Her Age is Given.*
- v. 43. *He Bids Them Let no one Know.*
- v. 43. *He Bids Them Give Her Something to Eat.*

## III. CHRIST IN HIS RELATION TO DEATH.

The following facts should be taught:

1. **Death Came by Sin**, by one man, Adam's transgression (Rom. 5. 12), death passed on all men. Death never means cessation of existence (as is evident from the fact that Christ died), but a change of state and sphere of being.

Men are said to be "dead" although the body still lives, while they are in unbelief. Physical death is an occurrence, whereas death is "*the state of man as condemned through sin*," of which the event of physical death is the fruit or result. The "dead" die and pass into the realm of the dead.

2. **Christ did not, at His First Coming, come to Raise the Physically Dead**, for the redemption of the body is still a hope (Rom. 8. 23), but by giving some a temporary reviving to physical life; He revealed Himself as the Great Life-Giver.

He spoke of two events ("hours"):

(a) One when *the dead* (spiritually) will hear His voice and live. That hour He said, "Now is" (John 5. 25).

(b) The other when *all in the graves* (the physical dead) will come forth at His word. That hour is not yet.

3. **Christ's Power Over Death** was gained by His dying. "By death He destroyed" (rendered of no effect) "him that had the power of death, that is, the Devil," and so delivers all believers (Heb. 2. 14, 15).

# The Daughter of Jairus

## IV. OTHER LESSONS FROM THE MIRACLE:

1. **Three Cases of Raising the Dead** are recorded of Christ—a child, a young man, and a full grown man. One immediately after death, one at the funeral, one after corruption had begun. Probably these are chosen from many cases for specific record (see Luke 7. 22).

2. **Parental Concern** is beautifully illustrated in the father coming for Jesus to heal his child. How good if all parents were concerned for the spiritual life of their little ones.

3. **That Children Die** should remind us that children are sinners and need a Saviour. We cannot say when the age of guilt and responsibility begins with a child, but we are sure they need to be quickened to new life.

4. **Remember that Salvation is not Merely Forgiveness but a New Life.** John 3. 16 promises both these: "Should not perish, but have everlasting life." The blessings of Calvary and Pentecost are both included in the Gospel. Remission by blood and Regeneration by the Spirit.

5. **"They Laughed Him to Scorn."** The flesh can "make an ado and weep" one minute and "laugh to scorn" the next. How far the natural man is from understanding the things of God. Those who are "laughed at" for Christ's sake will remember this word to their comfort.

6. **Life Came as at the First Creation.** "He spake, and it was done." The same Voice said: "Let there be light" (John 1. 3), and "*Talitha cumi*" (see 2 Cor. 4. 6), and still speaks the Word of Life to the spiritually dead who hear His Voice.

7. **The Personal Touch is Beautiful.** "He took her by the hand." He loved to show His true sympathy in this way. He touched the leper. He touched the blind man's eyes. He touched Peter's wife's mother and the fever left her.

8. **He Cared for the Child's Need.** He commanded that something should be given her to eat. Should God give you souls from among the little ones, see that you feed these young believers.

## V. APPLICATION.

1. **To the Spiritually Dead.** The Son of God speaks in the Gospel, and therein calls the dead to life. To-day, if you will hear His Voice, harden not your hearts.

2. **To the Troubled Saint.** Fear not, only believe. Confidence in Christ brings heart-rest.

3. **To the Anxious Parent.** Appeal to Christ as Jairus did. None who do so will appeal in vain.

## VI. OUTLINE.

### Seven Children Who Died.

DAVID's for his father's sin,	..	..	..	2 Samuel 12. 15
A MOTHER's by her carelessness,	..	..	..	1 Kings 3. 19
JEROBOAM's for his folly,	..	..	..	1 Kings 14. 17
WIDOW OF ZAREPHATH's,	..	..	..	1 Kings 17. 17
SHUNAMMITE's,	..	..	..	2 Kings 4. 20
RACHEL's,	..	..	..	Matthew 2. 18
JAIRUS's,	..	..	..	Matthew 9. 18

## TALES WORTH TELLING.

**“Who are the Meek?”** once inquired a missionary in Jamaica from a class of black boys. One replied: “Those who give soft answers to rough questions” (Prov. 15. 1).

**Lured by Roses.**—When the mad Queen of Mexico escaped from her prison, her anxious attendants, remembering her passion for roses, strewed roses along roads, and soon the poor Queen was lured back. The pleasures of sin have lured many to destruction (Luke 8. 14; Heb. 11. 25).

**“I Am Ready.”**—In the year 1833 a great shower of meteors caused great alarm in Scotland. One special night multitudes were in terror. A mother called to her boy, “Sandy, Sandy, get up, the Day of Judgment has come!” At once Sandy arose, shouting: “Glory to God! I’m ready!” Jesus is coming (1 Thess. 4. 16). Are you ready? (2 Tim. 4. 16).

**Sorry for your Sins.**—An evangelist addressing a Sunday school was asking for reasons to be given for the death of Christ. An eight-year-old boy promptly said, “In order that we might be sorry for our sins and then trust the Saviour.” A divine order indeed! “Repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20. 21).

**Cannot Hide.**—A teacher held up a vase of water in which a goldfish was swimming about, and said to the children: “Do you see this fish hide?” “No, sir,” the children shouted; and as the fish moved in all directions, the question, “Do you see him now?” was repeated. “Yes, sir.” “Can’t he hide from you?” asked the teacher. “No, sir.” “Why?” “Because we see through the glass.” “So,” said the teacher, “God sees right through our hearts. We cannot hide from Him” (Psa. 69. 5; 139. 12; Matt. 10. 26; Mark 4. 22; Luke 8. 17).

**Missed the Slough of Despond.**—A little girl in America, when she was asked by the Church committee as to her knowledge of Jesus Christ, and asked to recite her experience, said: “I do not know if I have any ‘experience.’ All I know is that Jesus said, ‘Come unto Me,’ and I came, and He said, ‘I will give you rest,’ and He gave me rest” (Matt. 11. 28). One of the older men said: “But, my dear, you do not seem to know much about the Slough of Despond.” She dropped a curtsey, and said: “Please sir, I did not come that way.” There is a way to get to the true knowledge of God without going through the Slough of Despond. We have only to ask for divine guidance and the Inspirer of the Word shall become the Interpreter.

Dr. A. T. PIERSON.

## ACTS AND FACTS.

**Thomas Alva Edison**, the famous inventor, said: "I once figured out that if all the eggs of a single codfish were hatched into fish, which should in turn hatch all of their eggs, in a very few years the whole earth would be buried under many feet of codfish." But there is a Power overruling all things on the earth, above the earth, and under the earth. Ephesians 1. 11 makes this clear.

**Dr. Thos. Goodwin** was approached by a repentant sinner, named Marshall, who told him of his failures and his sins. "But," replied Goodwin, "you have not confessed the greatest sin of all—you have not *believed* in Jesus Christ as the Saviour from it all." This and this alone is the simple work of God: that "ye believe in Him whom God hath sent" (John 6. 29).

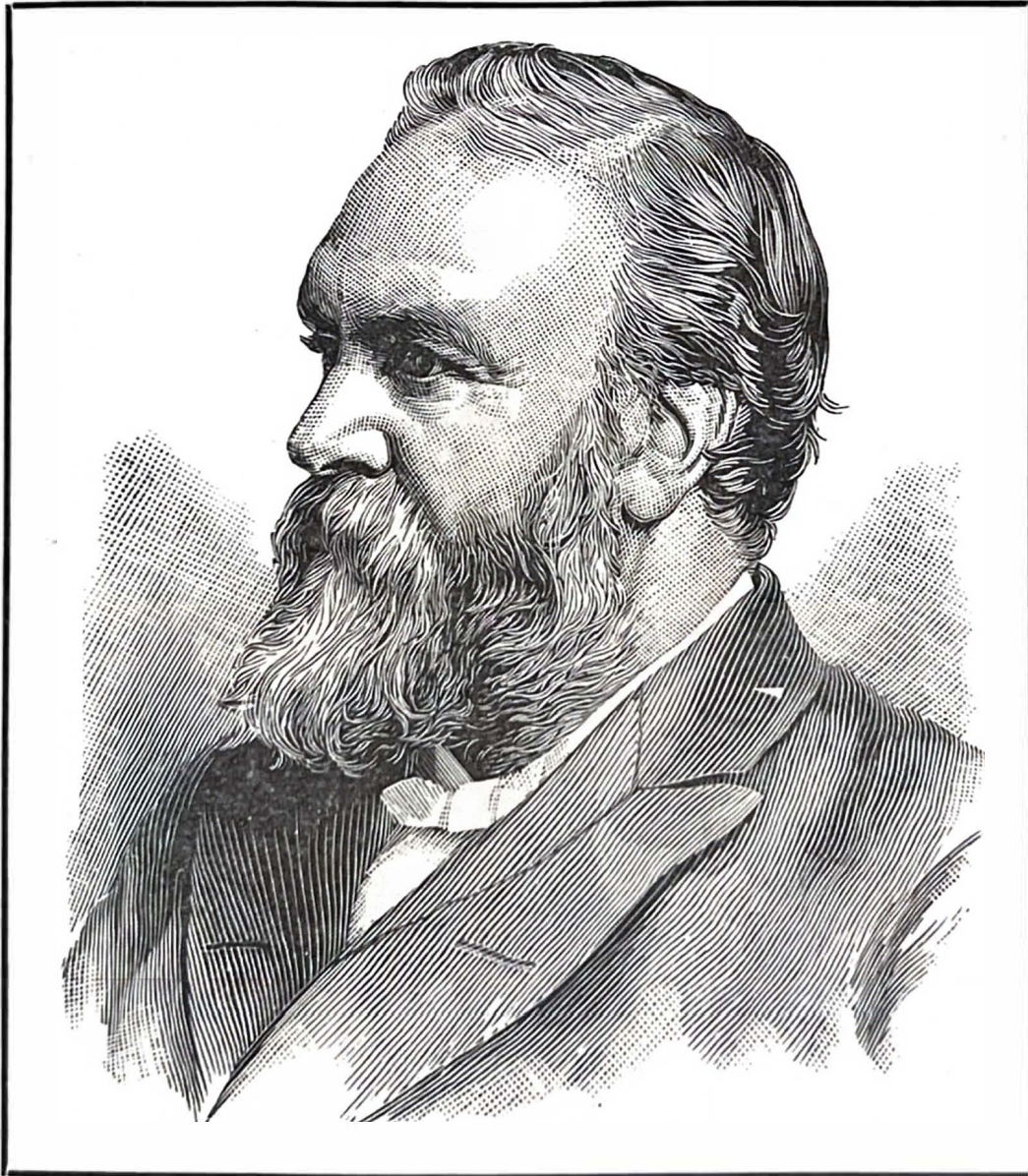
**D. L. Moody** told about two friends of his who were unsettled by the death of all their children. In Syria they saw a shepherd lead his flock to a stream. He crossed, and called to the sheep to follow, but could not get them to respond. So he went back, took a lamb under each arm, and crossed. Then the old sheep followed at once, and he led them to newer and fresher pastures. "He shall gather the lambs with His arm" (Isa. 40. 11).

**Hay Macdowall Grant**, a North of Scotland worthy, greatly used in the Lord's work, at the end of his life said: "I have passed through darkness and horror such as no words of mine can describe; and I have found that friends have failed to help me, doctors have failed, man has failed, and I myself have failed. But I have proved it now, and so I can say it with the utmost confidence—Jesus never fails, *Jesus never fails, Jesus never fails.*" "I will never leave thee nor forsake thee" (Heb. 13. 5).

**Dr. Chalmers**, an eminent Scottish Divine (not the great Dr. Chalmers), was returning home on horse-back late at night, when he observed a light in a lonely farmhouse on the moor. Hearing the call of need, he found the farmer's wife dying, pointed her to Christ, and just as the morning dawned she passed away. He wrote: "I found one in the kingdom of darkness, late at night she entered the kingdom of grace, and just as morning light dawned she passed into the Kingdom of Glory" (Col. 1. 13; 2 Peter 1. 11).

## BE OUT-AND-OUT.

THE out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb higher and walk in the light of His face? DR. MACLAREN.



Dr. JAMES ORR, M.A., B.D., Glasgow.

## Dr. JAMES ORR, M.A., B.D.

DR JAMES ORR, M.A., B.D., Glasgow, Professor of Theology. Born Glasgow, 1844, visited America and gave lectures. One of the Editors of "The Pulpit Commentary"; "Early Church History and Literature"; "The Problem of the Old Testament." Author of a standard work usually obtained second-hand, on "The Virgin Birth of Christ," also, "The Resurrection of Christ." Died 6th Sept., 1913. A champion of the Faith when Modernism began to make headway. He wrote:—

"I will give you a page of my own personal experience when I was a young man. It was a time when things were stirring in the country, and my own mind was a good deal upset by one man, JOSEPH BARKER, of Newcastle. Now, Joseph Barker was a man whose name was very well-known at that time as a public lecturer and debater. It was a time of great platform debates: Mr. Bradlaugh, Mr. Holyoake, and many others held discussions lasting for many nights. Sometimes these were reported and published. I got hold of one between Joseph Barker and an opponent, a clergyman, on the Bible, and in my state of mind then it seemed to me that Joseph Barker on the whole had the best of it. He was a very skilful debater, well read, having at his finger ends all the difficulties, objections, contradictions, and immoralities you hear about in the Bible, and could make the best use of them; and for a time my mind was a good deal impressed by this kind of thing. I need not follow the personal part of it any further, but this I want to say: Joseph Barker disappeared, and for a long time I could not make out what had become of him.

One day, years after, there came into my hands a parcel of books for review, and among these books was the life, the autobiography, of Joseph Barker. I read that one first, and the interesting thing that came out was this: Joseph Barker had gone away with his family, who had not given up their Christian faith, and became a farmer in the West of America. After living there for years, during which time he was shunned by his neighbours on account of his opinions, he was one day sitting alone in his cabin when his eye fell on a copy of the New Testament. He had not read it for a long time. He was alone, and took it down and began to read it. *And as he read the life of Jesus it seemed to him somehow to be a new thing.* Nature had soothed down the acrimony of controversy in his spirit, and his mind was now more receptive of what he read. As he read, he felt that there was something he had not rightly appreciated or understood before, and though he said nothing at the time, he went on reading. Then he changed suddenly, he came back to be a Deist and a Unitarian, but *ultimately he surrendered to the Lord Jesus Christ*, and entered the Christian ministry, becoming, I think, a minister of the Methodist Church in America. And there was his book!

"Oh," you say, "that is quite an exceptional case." Well, the interesting thing about it is that it is not an exceptional case. There was another, a contemporary of his, well known to some of you by name at any rate, THOMAS COOPER, the chartist—Thomas Cooper, the infidel lecturer, as we used to call him. He went about lecturing on Strauss's "Life of Jesus," and he went

## Dr. James Orr, M.A., B.D.

through a somewhat similar experience, and *became an earnest Christian man*, and a downright defender of the faith he once persecuted.

You say again that these are exceptions. It is not so. I had sent me a list of a score of men—it includes these two—who had all in their day been connected with secularism—lecturers, editors, speakers of one kind or another—*all of whom came back to the Lord Jesus Christ*. It was shown me by one of themselves, who was living in Glasgow at the time, and I have kept it ever since. An interesting document! I received also a letter not long ago from MUSGRAVE READE in Manchester, well known for over twenty years in Lancashire and Cheshire as a prominent man in the following of Mr. Bradlaugh—a secretary and a speaker, and general propagator of his views. He came *round to full faith in the Lord Jesus Christ*.

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### THREE ESSENTIAL PRINCIPLES

#### IN THE TEACHING OF YOUNG FOLKS

**T**EACHING young people is a real art, and must be cultivated most assiduously, as there is no royal road to success in this sphere. The teacher must, as Paul exhorted Timothy, “give himself wholly to it, that his profiting may appear to all.”

Methods may vary with the individuals adopting them, and no one can afford to be too dogmatic on this subject, but the importance and necessity of the three following principles should be apparent to every one.

#### I. **Gain the Scholar's Confidence.**

This is purely personal, between the teacher and the scholar. It is most essential and must not be ignored, particularly in Sunday school work. The scholars, especially the younger ones, will interpret Christianity in terms of their teacher, and the love of the Lord for sinners is best illustrated by the teacher's love for the scholar.

There are multitudinous ways of gaining the scholar's confidence, which will suggest themselves to the truly alert teacher, but only two will be dealt with here.

1. **Win their Affection.** We must manifest genuine love to our young people. Love is like a disease; it is most infectious. All the world, we are told, loves a lover, and truly it is much easier to love a person when we know that that one first loves us.

2. **Earn their Respect.** It is to be noticed that this is to be *earned*, and it is not very easily earned in many cases. The scholar's respect is not to be taken for granted, for many a child at heart despises his teacher for an inconsistent life.

(1) **Be a Real Man or Woman.** Most boys are hero-worshippers, and girls have their ideals, and they usually invest these thoughts in their day school teacher and Sunday school teacher.

(2) **Maintain your prestige.** By all means be friendly with your scholars, but not *familiar*. There should always be a healthy distance between teacher and scholar. Many a good teacher has lost “face” by trying to be too much “one of the boys.”

(3) **Insist on discipline.** No class, whether of old or young



## Three Essential Principles.

people, ever progressed without this. It may be hard on the one who has to be disciplined, but it is necessary for the sake of the others who are watching. The unruly boy is not only a hindrance to himself, but a disturbance to every one else.

(4) **Don't apologise.** Don't be always making excuses and explanations for oneself or for the lesson. If a thing is worth doing or saying, do it or say it, and leave it at that. Nothing sounds more tiresome or pathetic as the speaker who prefaces his remarks with the insipid apology: "Please bear with me," or, "perhaps you won't mind if I say," etc., etc.

(5) **"In all things show thyself a pattern of good works"** (Titus 2. 7). The teacher should be a working model of the Christian principles he is trying to instil in the minds of his scholars. Many a child who has not been impressed by "the gospel according to Matthew, Mark, Luke, or John" has had his heart prepared for it by the "gospel according to—mother—father—or Sunday school teacher." The teacher should be an "epistle known and read" of his scholars, and it should be pleasant reading.

### PRINCIPLE II—**Hold the Scholar's Interest.**"

This, as was said at the beginning, concerns the lesson, and has its appeal more to the scholar's head than to his heart. The following suggestions towards that end are doubtless quite simple and obvious, but may afford help to those who experience great difficulty in this connection.

1. **Be interested yourself.** Enthusiasm, like love, is infectious, and many a scholar has had his interest aroused through seeing that the teacher was on fire about it. We can hardly expect our scholars to be excited about the lesson if it fails to excite us first. The scholar will assess the value of the lesson at the value you place on it yourself, and no more.

2. **Use the best material.** The alert teacher can find much helpful material if he looks for it, and should never despise helps from any source. Of course, the Bible is our grand textbook, and if we do not go there first, we will get little of value elsewhere, for the power dwells in the Word of God and not in the works of men.

3. **Present the lesson attractively.** Talk in the language of the scholars, as far as is seemly, Teach in terms of their daily life. Make personal contacts, and translate the lesson into their own thinking. If Paul was willing to become all things to all men in order to win some, surely the teachers can adopt the same attitude towards their scholars in order to hold their interest in the lesson, and win their hearts for the Lord.

4. **Always give your best.** It is a known fact that many famous orators and public speakers react according to the size of their audience, by delivering a masterpiece to a multitude, and giving a weak talk to a handful. It seems to require a crowd to bring out their best. The Sunday School teacher should never descend to this standard, but should *always* give the *best* of which he is capable.

5. **Encourage original thinking on the part of the scholars.** If we should try to make ourselves think their thoughts, we should

## Three Essential Principles.

also encourage them to think our thoughts. It has been truly said that a person does not understand a thing thoroughly until he can explain it to others. And the surest way to make the scholars really grasp the ideas of the lesson is to encourage them to express the thoughts in their own words.

### PRINCIPLE III.—Win the Scholar's Heart for Christ.

This is the climax, the goal of all our thinking, reading, studying, speaking, and praying. It should ever be the object before us, and all other technical matters are merely means towards this end. This is the mark towards which the Christian teacher should ever press, and he should be satisfied with nothing less than reaching it.

1. **Be systematic and progressive.** Teach with a definite object, and not merely at random. The course of study should be mapped out beforehand, and be along an orderly line of thinking. It should lead from one truth to another, all converging to a focus which has a personal application.

2. **Work to a climax.** It has been truthfully said that the Bible is first comprehended by the heart and then by the head, and the scholar should be made to feel the personal element in all Bible instruction.

### 3. **Make Christ and Christianity desirable.**

The City of Vancouver, B.C., situated in a wonderful harbour, surrounded by lofty and majestic mountains, has a striking motto: "Give Me Men to Match My Mountains." Jesus Christ, who was the Son of God, has an even greater appeal than that. He calls to boys and girls to surrender themselves to Him in order that He may make them like Himself. He calls them to give their hearts and their lives to Him, before the world, the flesh, and the devil ruin them from them. Our Lord is calling men and women, boys and girls, to enlist under the blood-stained banner of the Cross, to fight this battle of right against wrong, of holiness against wickedness, of the Most High against Satan. And those who answer the challenge will receive life more abundant in this life, and life eternal in that which is to come. F. G. HAMILTON.

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## Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

*4th June, 1939.*

*11th June, 1939.*

**Gideon's Great Victory.**

**The Trees choosing a King.**

**V**IGILANCE  
ITAL TEST  
VERIFICATION  
VALOUR  
VICTORY

**C**RUELTY  
CONTRAST  
COMPLAINT  
CONDEMNATION  
CONCLUSION

*18th June, 1939.*

*25th June, 1939.*

**Jephthah Outcast and Saviour.**

**Blind Bartimeus.**

**V**ICTIMISED  
VISITED  
VALOUR  
VICTORY

**R**AGGED  
REBUKE  
REQUEST  
RECEIVES SIGHT  
REJOICING

A.M.M.

## ORDER AT ALL COSTS.

ONE thing I have noticed in my travels among Sunday Schools, the great variety in the discipline of the schools. Some which you would expect to be *rough* and hard to handle are as near perfection in the matter of discipline as could be. Others where you would really expect *peace* and *orderliness*, there is perpetual interruption and uncommendable conduct.

I think of one leader, tall, strong, loud voiced, who shouted, asked for quietness, begged the noisy ones to be quiet, seeing the gentleman had come to address them; and actually did break a pointer in banging the desk for silence, yet never commanded respect, nor obtained silence.

I remember another superintendent, little, no great personality, but ever patient and tactful. All he need do was to stop speaking, look in a certain direction, and there was silence at once. A simple word of remonstrance was enough, because he was loved, respected and held the confidence of teachers and scholars. It may be a gift, for *leaders* in this as in many other things "*are born and not made.*"

However, one thing should ever be, *order at all costs*. If a patient, gentle warning, a rebuke, a threat do not procure *peace and silence*, then let the unruly member be taken into a side room, left with a teacher to admonish, kept if possible till school is cleared, then let the parent or guardian be called up and explain. But trifle with a disturber, bear a little noise, then more and more, let the children rule you and the school is wrecked, you lose their respect, and worse still, dear boys and girls may enter on the road to *lose their souls*. No, order first, speaking next. The Gospel given, Christ exalted, and souls saved. So be it. P.L.

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### CHRIST ALSO SUFFERED FOR US (1 Peter 2. 24).

"Who His own self,"	.. His Person,	.. Heb. 1. 3
"Bare our sins,"	.. His Suretyship,	.. Prov. 11.15
"In His own body,"	.. His Sacrifice,	.. Rom. 8. 3.
"On the Tree,"	.. His Shame,	.. Gal. 3. 13.

S.J.S.

# GIDEON'S GREAT VICTORY

70 Familiar  
Page 120

READ Judges 7. 1-25. MEMORY TEXT: 1 Cor. 15. 57. HINTS: Victory at Red Sea, Exod. 15; Over Amalek, Exod. 17. 13; The great Victor, Rev. 19. 11.

## I. MAIN LESSON.

Victory is of the Lord. He gives it to whom He will. He would not have us lean upon an arm of flesh nor glory in numbers, but trust in Him—the Living God.

## II. THE STORY TOLD.

v. 1. *Gideon's army of 32,000 is pitched by the well of Harod; the host of the Midianites being on the north side of them in the valley by the hill of Morea.*

vv. 2, 3. *The Lord says the people are too many, the fearful are to go home—22,000 return.*

vv. 4-8. *There are still too many. They are taken to the water. Those that lapped are chosen—300 only.*

vv. 9-14. *Gideon is encouraged by a visit to the enemy camp, where he heard a Midianite recount a dream of a Barley Loaf, and the reply of his fellow referring it to Gideon.*

vv. 15-18. *Encouraged by the dream, Gideon makes his plan of attack, each man having a trumpet, an empty pitcher, and a lamp.*

vv. 19-23. *They descend on the Midianites in three companies, blow their trumpets, break their pitchers, and cried out, "The Sword of the Lord and of Gideon"; and the host of Midian flees.*

vv. 24, 25. *Gideon sends for help. The princes Oreb and Zeeb are slain.*

## III. OTHER LESSONS FROM THE STORY.

### 1. Gideon's Preparation for his Work (6. 11-24).

Just as the God of Glory appeared to Abraham; and in the Burning Bush to Moses; and as the Man with the drawn sword to Joshua, so the Angel of the Lord appeared to Gideon. All true workers are thus equipped by the revelation of the Lord. Only those who have found Christ can work for Christ.

"Go in this thy might; have not I sent thee?" was Gideon's commission.

### 2. Tested Before Used (6. 25-32).

Gideon was called upon to throw down the altar of Baal. He risked his life in doing it, but until he obeyed he could not be used. It is so with every true worker. It is the faithful who are used of God.

### 3. A Sign Given for Encouragement (6. 36-40).

God condescends to Gideon's want of faith, and strengthened him by giving him the sign of the fleece of wool, first filled with dew while all was dry around, then dry when all around was wet with dew.

It is better to trust the Lord without signs. Gideon seems to know he was acting contrary to God's mind, for he prays Him not to be angry with him. Yes, it is a wicked and adulterous generation that seeks a sign. "Blessed are they who have not seen and yet have believed." "Except ye see signs and wonders" some, Jesus said, "will not believe."

### 4. The Day of Small Things (Zech. 4. 10).

"Who hath despised the day of small things." God loves small things and often does His work by means of the weak

## Gideon's Great Victory

and the despised (1 Cor. 1. 27). So that the glory due to His Name is not given to another.

While the lifeless ritual of the great Temple went on in Jerusalem, the Lord Jesus had a small company in an upper room, by which He was to do His great work.

So Gideon learned that it was not by might, nor by power, nor by great armies, that God saves, but by the faithful few of whom it can be said like Jonathan and his armour bearer: "They wrought with God that day."

### 5. Those that were Afraid.

Cowardice is want of faith. It is the commonest sin in the world. Probably still two-thirds of any company would return home if a call came to venture life or goods for Christ. It is those who are strong in faith who are strong in the Lord.

### 6. Those that Lapped.

Putting the hand to the mouth is a hurried way of drinking. Dr. A. Moody Stewart describes how he once saw it being done, as follows:

"With one knee bent before him, and the other limb stretched behind him in the same attitude as he ran, and with his face upward toward heaven, he threw the water apparently with his fingers in a continuous stream through his open lips, without bringing his hand nearer to his mouth than perhaps a foot and a half, and so satisfied his thirst in a few moments."

This lapping, "putting their hand to their mouth" (v. 6), indicating not only haste, but a readiness and eagerness to get to the battle. It is such willing, eager, and earnest workers that God uses in His service.

### 7. Trumpets, Pitchers, and Lamps.

These may spiritualise thus: It is by a bold, outspoken testimony we overcome. "They overcame," we read, "by the Blood of the Lamb, *by the word of their testimony*, and they loved not their lives to the death."

Then the shining of the lamp in the pitcher reminds us that it is our light, the new light exhibited in the earthen vessel, that convicts and brings men to submission to the Lord. "We have *this treasure in an earth vessel.*"

## IV. APPLICATION.

I shall borrow from Chas. Simeon these excellent points.

1. To undertake nothing in our own strength.
2. To draw back from nothing to which we are called.
3. To doubt of nothing wherein God has promised His aid.
4. To take the glory of nothing which God does by us.

## V. OUTLINE.

### Victory Given to the Weak.

Jonathan and his Armour bearer.

Gideon's Three Hundred.

David's against Goliath.

Jehoshaphat (2 Chron. 20. 12).

Daniel against all the princes of Babylon.

Peter against the Sanhedrin.

## THE TREES CHOOSING A KING 70 Less-Known Page 106

READ Judges 9. 7-23. MEMORY TEXT: Psa. 146. 3. HINTS: Only one King, Psa. 2. 6; Rejected, John 19. 15; Slain, John 19. 18; Exalted, Phil. 2. 9-11.

### I. THE MAIN LESSON.

Jotham, the youngest son of Gideon, escaped when Abimelech, the illegitimate son of Gideon, in order to be king, slew the rest of the 70 sons of his father, on one stone at Orphah.

Before fleeing to Beer, Jotham stood on the top of Mount Gerizim and spoke this parable.

The Shechemites showed their folly in choosing a worthless king, because he was a relation.

There are many leaders who are accepted for one reason or another. Those whom the Apostle describes as "perverting the Gospel" (Gal. 1. 7) "zealously affecting you that ye might affect them" (Gal. 4. 17) forming parties, making separations and causing strife and divisions.

Many are turned from their fruitfulness by such "bramble kings."..The end is always disaster.

Let us have our eyes alone on Jesus and our hearts in subjection to Him our only Lord.

### II. THE PARABLE (Judges 9. 7-15).

Jotham hearing that the Shechemites had made Abimelech king, went and stood on the top of Mount Gerizim and lifted up his voice and cried:

Hearken unto me, ye men of Shechem, that God may hear unto you.

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign over us. But the olive tree said unto them, Should I leave my fatness wherewith by me they honour God and man, and go to be promoted over the trees?

And the trees said to the fig tree, Come, thou, and reign over us.

But the fig tree said unto them, Should I forsake my sweetness and my good fruit and go to be promoted over the trees?

Then said the trees unto the vine, Come, thou, and reign over us.

And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Then said all the trees unto the bramble, Come you and reign over us.

And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow, and if not, let fire come out of the bramble and devour the cedar of Lebanon."

### III. THE REST OF THE STORY TOLD.

vv. 16-20. *Jotham applies the parable to the men of Shechem.*

v. 21. *Jotham flees to Beer.*

vv. 22-23. *An evil spirit comes between the men of Shechem and Abimelech, and Jotham's parable is fulfilled.*

vv. 53-54. *His death is recorded.*

### IV. OTHER LESSONS FROM THE STORY.

1. **Gideon's Faithfulness in Refusing to be King (8. 23).**

He recognised that Israel was to be a Theocracy. "Gideon said unto them (the men of Israel), I will not rule over you, neither shall my son rule over you. The Lord shall rule over you."

## The Trees Choosing a King

It is a weakness of the natural man that he must lean on some arm of flesh.

The same mistake was made when in Samuel's day the people demanded a king, to the ultimate curse of the nation (1 Samuel 8 5-7). How solemn the warning: Put not your trust in princes.

2. **Abimelech was Gideon's Son** by a concubine in Shechem. (8. 31). It was this woman's brothers who stirred up the people to make Abimelech, the bastard son, king, saying, "He is our brother (9. 1-3). They hired vain and light persons with money out of the house of Baal-berith to further their cause, and killed the 70 true sons of Gideon.

Well might Jotham complain of their ingratitude to Gideon their deliverer.

3. **Jotham's Parable ridiculed their foolish choice and foretold its disastrous end.**

*The Olive* with its fatness (9); *the Fig*, with its sweetness and good fruit (11), and *the Vine*, with its good cheer for all (13), all alike refused to turn aside from their proper functions to be made kings.

*The Bramble* alone accepted the position.

4. **"To go to be Promoted"** (9. 11 and 13). The love of promotion has turned many a fruitful branch into a barren and withered stick. "Seekest thou great things for thyself; seek them not."

5. **Trusting in the Shadow of a Bramble** (15).

Such a worthless man as Abimelech was! Jotham well likened him to a bramble, a plant full of thorns. What would be the result of such misplaced trust? It would be mutual destruction as we see was the case. Fire would come out of the bramble (Abimelech) and destroy the cedars of Lebanon (the Shechemites) and fire would come out of the men of Shechem and destroy Abimelech (20).

This history has been realised in many a community. They have chosen a bramble to reign over them, and mutual mistrust and an evil spirit among them has brought about conflict and ruin.

*See the fate of Shechem.* "Abimelech took the city and slew the people that were therein and beat down the city and sowed in with salt." *See the fate of Abimelech* seeking to capture the Tower of Shechem, their last defence. "A certain woman cast a piece of millstone upon Abimelech's head, and all to break his skull.

So fire came from each to destroy the other as the parable foretold.

6. **One is your Master, even Christ.** How happy that company that give the Lord His rightful place among them. A true Church is an assembly of believers who confess.

*Christ* as their only and all sufficient Lord.

*The Scriptures* as their only and all sufficient Authority.

*The Holy Spirit* as their only and all sufficient Guide.

### V. APPLICATION.

Beware of leaving your God-given service for promotion to rule. Put no trust in brambles, they make bad kings.

# JEPHTHAH THE SAVIOUR

70 Less-Known  
Page 110

READ Judges 11. 1-33. MEMORY TEXT: Acts 2. 36. HINTS: In salvation, Rom. 10. 9; In Sanctification, 1 Peter 3. 15; In Service, Col. 3. 24.

## I. THE MAIN LESSON.

In this story we have an illustration of a great truth. In order to know Christ as Saviour *we must submit to Him as Lord*. "If thou shalt confess with thy mouth, Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 9). There is a danger in preaching the Gospel of letting sinners think they can trust Jesus as Saviour, without yielding to Him as Lord. No, He says, as did Jephthah, that if He is to deliver He must be Head. He must be received as both Prince and Saviour. For God hath made Him both Lord and Christ (Acts 2. 36 and 5. 31).

## II. THE STORY TOLD.

v. 1. *Jephthah had the misfortune to be the son of a harlot; yet he was a mighty man.*

v. 2. *The legitimate son thrust him out of the house, and would not let him have his share.*

v. 3. *Jephthah takes refuge in Tob and gathers a band round him, who went about with him.*

v. 4. *The Ammonites make war against Israel.*

v. 5. *The Elders of Gilead send for Jephthah.*

v. 6. *They invite him to be their Captain in order to fight with the Children of Ammon.*

v. 7-9. *Jephthah stipulates that if he does so and delivers them, he shall be their head.*

v. 10. *The Elders agree, calling God to witness.*

v. 11. *Then Jephthah is made head and captain, and utters all his words before the Lord.*

v. 32. *So Jephthah leads them to victory, the Lord delivering the Children of Ammon into their hands.*

## III. OTHER LESSONS FROM THE STORY.

1. **Gilead's Sin Exposed.** This man when he became a fornicator did not think his sin would be written in the Scriptures for all time. It is an illustration of the Lord's words, "There is nothing covered that shall not be revealed." What is spoken in secret is proclaimed on the housetop. So he begat a son upon whom was a brand of shame

2. **"The Strange Woman."** The study of this hateful character in the book of Proverbs, is a profitable one, and should lead men to think ere they go into sin. Here are some truths about her:

"Her house is the way to hell" (7. 27).

Many strong men have been slain by her" (7. 26).

"None that go unto her return again" (2. 19).

"Her guests are in the depths of hell" (9. 18).

3. **Jephthah nevertheless was a Mighty Man of Valour** whose name is found in Hebrews 11. 32, among the heroes of faith. Though the brothers reproached him with his birth, God blessed and used him. Gilead ate his sour grapes, but Jephthah's teeth were not set on edge (see Jer. 31. 29). God who judges righteous judgment, knew that no blame lay on the innocent child and so He preferred him above the proud brothers. Of all foolish pride,



## Jephthah the Outcast and Saviour

perhaps the pride of birth is the most foolish, for it is often accompanied by lack of true nobility, as it was in the case of Jephthah's brothers.

4. **Jephthah at Tob.** Tob is in Syria, to the N.E. of Gilead, which was E. of Jordan, part of the inheritance of the two and a half tribes. Jephthah was evidently a born leader, like David in exile, he gathered round him a band of "vain" men, that is those not of any certain employment, ready to follow any good leader who came along.

5. **"Now when ye are in Distress."** It is well that Jephthah was above petty revenge. He might have mocked them and turned the reproach on them, but in spite of their evil treatment of him he was willing to listen to and help them. In this we have a picture of Christ whom men despised and hanged on a tree yet in their distress when they come to Him, He is willing to forgive and save.

6. **"Come and be our Captain"** that we may fight against the Ammonites. It was a Saviour or Deliverer they needed, and they knew the one they had cast out to be a mighty man of valour. It is so with Christ. The sinner under the cruel bondage of sin, and the oppression of Satan, desires a Deliverer, One who can and will free him from his enemies and appeals to Christ to come and save him.

7. **Jephthah's Answer.** If I come shall I be your head? He would only be a Saviour on condition he was restored to his place as Head of the household and of the community. They had rejected and cast him out, they must receive and restore him to the place that was his by right. So it is with Christ. He will not be Saviour unless He is Lord. God has exalted Him to be both Prince and Saviour.

8. **Reconciliation and Salvation.** It is important to remember that there is no deliverance for the sinner from the power of his sins until he is at peace with God by the remission of his sins through the blood of Jesus. If, when we were sinners, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. Reconciled by His death. Saved (delivered) by His risen power.

9. **Victory.** If He is Head, He is victor. In those who sanctify Him as Lord in their hearts, He is full Deliverer. They are more than conquerors through Him that loves them.

### IV. APPLICATION.

Beware of a spurious gospel that offers salvation to the one who is not truly submitted to Christ as Lord. If Christ is not Lord of all, is He really **Lord at all?**

Sanctify Christ as Lord in your heart. Prove the Power of Him who is Captain of your salvation.

### V. OUTLINES.

#### Christ as Lord.

IN SALVATION,	..	..	..	..	..	Rom. 10.9, R.V.
IN SANCTIFICATION,	..	..	..	..	..	1 Peter 3. 15, R.V.
IN SERVICE,	..	..	..	..	..	Col. 3. 24.
In the SANCTUARY (the Church),	..	..	..	..	..	1 Cor. 12. 3; Eph. 4.5

## BLIND BARTIMÆUS

70 Best  
Page 147

READ Mark 10. 46-52. MEMORY TEXT: Isa. 9. 2. HINTS: Spiritual blindness, John 3. 3; 12. 40; 2 Cor. 3. 14; Cure, John 12. 46.

### I. PRINCIPAL LESSON.

Blindness is a figure of the ignorance and darkness in which the unregenerate man lies. It can only be dispelled by Christ at whose word the Light shines into the heart.

He said: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of Life" (John 8. 12).

### II. THE STORY TOLD.

v. 46. *Jesus is Passing Out of Jericho on His Last Journey up to Jerusalem.* "As He went out of Jericho with His disciples and a great number of people."

v. 46. *Blind Bartimæus Sits Begging.* "Blind Bartimæus the son of Timæus, sat by the highway side begging."

v. 47. *Hearing it was Jesus of Nazareth Passing, he cried Out.* "When he heard that it was Jesus he began to cry out."

v. 47. *His Cry.* "Jesus, Thou Son of David, have mercy on me."

v. 48. *He is Bidden to be Quiet.* "Many charged him that he should hold his peace."

v. 48. *He Refuses to be Silenced.* "But he cried the more a great deal."

v. 49. *Jesus Stops and Bids Them call Him.* "Jesus stood still, and commanded him to be called."

v. 49. *They tell Bartimæus.* "They call the blind man, saying, Be of good comfort, rise; He calleth thee."

v. 50. *He Casts Away His Garments and Comes.* "He, casting away his garment, rose, and came to Jesus."

v. 51. *Jesus asks him what he Wants.* "Jesus said, What wilt thou that I should do unto thee?"

v. 51. *He Asks for Sight.* "Lord, that I might receive my sight."

v. 52. *Jesus Tells Him His Faith has Saved Him.* Jesus said "Thy faith hath made thee whole."

v. 52. *He Receives Sight Immediately.* "And immediately he received his sight."

v. 52. *He follows Jesus.* "And followed Jesus in the way."

### III. THE USE OF BLINDNESS AS A FIGURE OF MAN'S IGNORANCE AND DARKNESS.

The use of blindness as a SIMILE, or figure, is so common in Scripture that a few examples will help in enforcing the principal lesson."

Isaiah 42. 7: "Messiah is to be a Light of the Gentiles to open the blind eyes"; verse 18: "Look, ye blind, that ye may see."

2 Corinthians 4. 4 tells us: "The good of this world has blinded the minds of them that believe not."

Ephesians 4. 18 (R.V.) speaks of "The blindness of the heart."

Revelation 3. 17 speaks of the Church of Laodicea not knowing they were blind.

Romans 11. 25 tells us: "Blindness has fallen upon Israel."

Luke 6. 39 likens false teachers to "the blind leading the blind."

In Matthew 23. 26 the Lord addresses the Pharisees: "Thou blind Pharisee!"

## Blind Bartimeus

### IV. OTHER LESSONS FROM THE STORY.

#### 1. Jesus Never Passed that Way Again.

Bartimeus had his last opportunity and made good use of it.

#### 2. The Effect of Blindness in a Man is Not Seeing Whither he is Going (1 John 2. 11).

Stumbling over unseen objects (John 11. 10). Getting in the way of others and leading others wrong (Luke 6. 39). Missing all the beauty of light and walking in darkness (John 8. 12). Knowing nothing of the glorious things above and around (2 Kings 6. 17) is a striking illustration of this.

#### 3. Bartimeus Cried for Mercy.

He knew what begging was, so applied it to his greatest need. If men would take the place of blind beggars and call for mercy, they would find it.

#### 4. His Perseverance.

The Lord often waited for a time when people called on Him. He desired to test the reality of their desire. Perseverance and a refusal to be daunted are marks of true faith.

#### 5. His Faith must be Dwelt Upon.

Jesus said it was the means of his being healed. Jesus healed him, but healed him because he believed and asked. God honours faith. It is the appointed medium by which blessing came to us.

#### 6. His Haste.

He threw away his garment lest it should hinder him.

#### 7. Christ Often Asked Questions of those He Healed.

He likes the sinner to tell him his need and express his faith words.

For other questions see John 5. 5, Matthew 9. 28, John 21. 15. A good subject for children is "*Jesus asking question*" (see below).

#### 8. Eyes are Opened Immediately.

As soon as the sinner receives Christ doubts disappear, difficulties vanish. The light streams in and things become plain. How easy it is to see in the light.

#### 9. The Result of Seeing is Following.

When Jesus is our Light He becomes also our Chief Desire, and we count it our highest joy and honour to follow Him in the way.

### V. APPLICATION.

Lose no time. Call ere He has passed by.

"I know a fount where sins are washed away,

I know a place where night is turned to day;

Burdens are lifted, blind eyes made to see,

There is wonder-working power in the Christ of Calvary,"

### VI. OUTLINE.

#### Jesus Asking Questions (v. 7).

"Wilt thou be made whole?" .. ..	John 5. 6
"Believe ye that I am able to do this?" ..	Matthew 9. 28
"Whom say ye that I am?" .. ..	Matthew 16. 15
"What wilt thou?" .. ..	Mark 10. 51
"Lovest thou Me?" .. ..	John 21. 15
"Where are the nine?" .. ..	Luke 17. 17
"Will ye also go away?" .. ..	John 6. 67

## ACTS AND FACTS.

**General Roberts**, brother of Field-Marshal Roberts, told how their father was brought to Christ at the age of ninety-two through this verse: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow" (Isa. 1. 18).

**Dannamaker**, the famous German sculptor, executed a bust of Christ which was purchased by Napoleon. As a companion, he ordered a bust of Venus. "Nay," said Dannamaker, "no man who has had a vision of Christ can desecrate his tools to anything lower." "That in all things HE might have the pre-eminence" (Col. 1. 18).

**Dr. J. Stuart Blackie**, the Edinburgh Professor, said: "The best preventative against idleness is to start with the deep-seated conviction of the earnestness of life. Whatever men say of the world, it is certainly no stage for trifling; in a scene where all are at work, idleness can lead only to wreck and ruin." "Why stand ye here all the day idle?" (Matt. 20. 6).

**Sir William Robertson Nicoll**, founder of *The British Weekly*, tells how at the close of a service the preacher explained to Nicoll that in the pulpit he depended not on elaborate preparation, but upon the Holy Ghost, to which Nicoll replied, "Well, after listening to you to-day, I am afraid I must modify my views about the power of the Holy Ghost." Trust, but boast not. "Ashamed in this confident boasting" (2 Cor. 9. 4).

**C. T. Lipshytz**, founder of the Barbican Mission to the Jews, London, left this attestation: "I place on record my deep sense of the Divine goodness and mercy whereby I was brought forty years ago to the knowledge of the Lord Jesus Christ as my personal Saviour and Redeemer. While my people, the Jews, as a race have disowned the Revelation of God in Christ, and thus have set at naught the Incarnate Son by whom the Invisible Father was declared among men, it was graciously given to me to realise in Jesus of Nazareth the Messiah promised to Israel and expected during long ages. My only trust and hope for eternal bliss is in the Blood and righteousness of Christ. God forbid that I should glory save in the Cross of our Lord Jesus Christ" (Gal. 2. 20).

## TALES WORTH TELLING.

**Is it Real or Preaching?**—It is essential that the preacher know for an absolute certainty the things that he preaches, and not only so, but that he should feel them. Too many remind us of the little girl who, on hearing a story, asked, "Is it real, or is it preaching?" "I believed, therefore have I spoken" (Psa. 116. 10); "so we preach, and so ye believed" (1 Cor. 15. 11).

**"A Lie is for ever."**—A little girl came very early one morning to her mother, saying, "Which is worse, mamma, to tell a lie or to steal?" The mother replied that both were so sinful she could not tell which was worse. "Well, mamma," replied the little one, "I've been thinking a good deal about it, and I think its *ever* so much worse to lie than steal." "Why, my child?" asked the mother. "Well, you see, mamma, it's like this," said the little girl; "if you steal a thing you can take it back, unless you've eaten it, and if you've eaten it, you can pay for it; but a lie is for ever." "He that speaketh lies shall perish" (Prov. 19. 9).

**The Band of Lovers.**—There was a small band of three hundred cavalry in the Theban army who proved a great terror to any enemy with whom they were called to fight. They were companions who had bound themselves together by a vow of perpetual friendship, determined to stand together until the last drop of their blood was spilled upon the ground. They were called "The Sacred Battalion, or the Band of Lovers," and they were bound alike by affection for the State and fidelity to each other, and thus achieved marvels, some of which seem almost fabulous. What a name for the Church! "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13. 35).

**The Power of Love.**—When the Forth Bridge was being built the workmen came to a crucial point, where two of the most important iron girders refused by some inches to come together for the bolts to be driven through—a process which was absolutely essential to their union and the stability of the whole fabric. Every mechanical method to bring them together was tried, but to no purpose, and finally in despair all further efforts were abandoned for the night. It was summer weather. The following morning the sun was very hot, the great masses of metal expanded beneath the genial rays, and the results were achieved by the silent touch of the sun which had defied the utmost efforts of force. Such is the power of love. "Love never faileth" (1 Cor. 13. 8).

## THE BRIDEGROOM COMETH.

BECAUSE Christ tarries awhile, to exercise the faith of the saints and give sinners time to repent, scoffers are apt to cry out "Where is the promise of His coming?" But perhaps to-day, perhaps this midnight, the cry will be made . . . "Behold the Bridegroom cometh" . . . Let that cry be continually sounding in our ears.

GEORGE WHITEFIELD.



Mr. WILLIAM KELLY of Ulster.

## WILLIAM KELLY

BIBLICAL SCHOLAR AND TEACHER.

WILLIAM KELLY was the son of an Ulster squire, and was born in 1821. He was educated at Dublin University, where the highest honours in classics were his. Going to the Isle of Sark in 1840, he was brought into Christian liberty through a lady of the Acland family directing him to 1 John 9, 10.

Mr. Kelly was twenty-four years old when he first met Mr. Darby, He was a man of recognised erudition, with powers of original research. He had rare logical skill, fine precision, and keen controversial force, all with high moral power and spiritual culture.

He edited the *Bible Treasury*, a periodical considered by many besides Archdeacon Denison as the "only one worth reading" at that time. He also edited "The Collected Writings of J. N. Darby," whose thirty-six volumes involved much tedious search over many years, and in several languages.

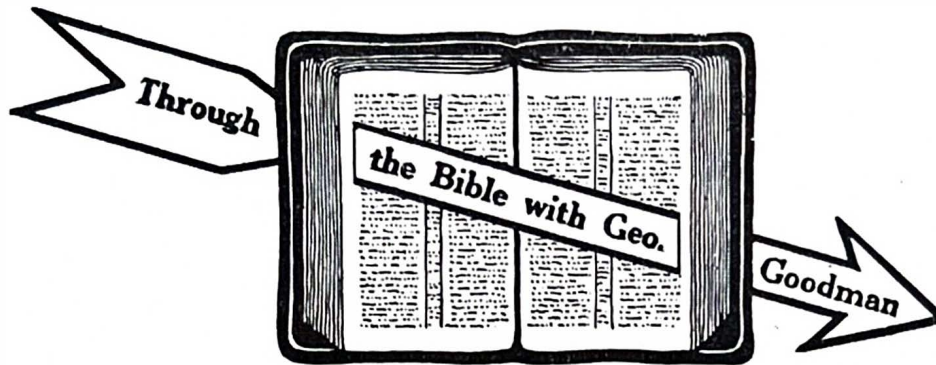
His was a winning personality, with a charm of manner, a fine courtesy, and a humour of the purest. His small Bible and pushed-up spectacles; his firm mouth and shrug of the shoulders, oft obtained affectionate remark. From beginning to end he bore unchanging practical testimony to the oneness of the Body, the unity of the Spirit, and separation unto the Name and Person of the Lord Jesus Christ awaiting His return. He knew the sorrows as well as the joys of the path, yet as he wrote: "Ours after all is but a light affliction compared, I do not say, with His who suffered as none but Himself ever did, but with the Apostle a man of like passions with ourselves. What had *he* not to endure from Jew, Gentile, and the Church of God!"

Thus passed the days and years in happy fruitful service until, after a few weeks at Dr. Heyman Wreford's home in Exeter, he died, peacefully resting and waiting," on March 27, 1906, so closing a unique ministry, whose effect will remain unto many days.

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**Corruption**, strong as it is, has its source in the creature, and can only be fed by the creature. Grace, however weak it may be, has its source in God, and will be fed and nourished by God. Dare we doubt which is destined to prevail?

# IMPORTANT NOTES TO ALL BIBLE LOVERS.



WITH this number we are continuing a **Remarkable Tour through the Bible**, picking out the most interesting Bible Stories. To have as our guide Mr. **George Goodman** is of immense value. Not only his *legal* mind in interpreting the incidents, but his experience of over 50 years in dealing with young folks, should give new point and vim to the lesson. We trust young teachers especially will try and keep to these Lessons, and derive the full benefit therefrom. The **Lessons for July** are given in this No., a month ahead, for the benefit of teachers in distant lands and lonely parts.

The **Photo and Record** should also be of special interest for teachers old and new. We are selecting men of **world-wide fame** and who have stood for the Word and the Son of God.

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## Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS

*2nd July, 1939.*

*9th July, 1939.*

**Jephthah's Rash Vow.**

**Samson the Strong Man.**

**V**ENTURE  
OW  
EXATION  
IRTUE

**P**HILISTINES'  
ERFIDY  
AIN  
RISON  
RAYER  
OWER

*16th July, 1939.*

*23rd July, 1939.*

**The Call of Samuel.**

**The Reproach of Nahash.**

**S**LEEPING  
TIRRED  
EEKING  
ELECTED

**R**EPROACH  
ESPITE  
ESOLVE  
ESOURCE  
EJOICING

*30th July, 1939.*

**The Widow of Nain.**

**W**ONDERFUL  
ORDS OF  
ONDERFUL  
ONDERING

**C**OMPASSION  
OMMAND  
HANGE  
OMPANY

A. M. M



## BIBLE OUTLINES FOR SPEAKERS.

### WATCHING UNTO PRAYER.

(Colossians 4. 2-6).

*Attend* to your prayers (v. 2). With watchfulness and thanksgiving.

*Attune* your prayers (v. 3). The Holy Spirit speaking through you.

*Attest* your prayers (v. 4). A demonstration to the world.

*Apply* your prayers (v. 5). By redeeming the time.

*Answer* by your prayers (v. 6). Spiritually wise speech.

E.O.S.

### THE HEALING OF THE CENTURION'S SERVANT

(Matthew 8. 5-13).

#### I.

The Urgent Need, .. .. . (vv. 5, 6).

The Amazing Faith, .. .. . (v. 10).

The Immediate Response, .. .. . (v. 13).

#### II.

The Appeal of Faith, .. .. . (vv. 5, 6).

The Power of Faith, .. .. . (vv. 8, 9).

The Reward of Faith, .. .. . (v. 13).

#### III.

The Sick Servant grievously Tormented, (vv. 5, 6).

The Praying Centurion, speak the Word only, (v. 8).

The Healing Christ; so be it done unto thee, (v. 13).

K.

### NURSES OF SCRIPTURE.

*Careless*:

"His Nurse took him, he fell, became lame," 2 Sam. 4. 4.

*Attentive*:

"Nurse the child for me," .. .. . Ex. 2. 7.

*Instructed*:

"Take this child away," .. .. . Ex. 2. 7.

*Devoted*:

"The Woman took the child, nursed it," Ex. 2. 9.

*Loving*:

"Naomi took the child, laid it in her bosom," Ruth 4. 16.

*Constant*:

"They hid him and his nurse," .. 2 Kings 11. 2, 3

*Faithful*:

"As a nurse cherish her children," .. 1 Thess. 2. 7.

S.J.S.

## JEPHTHAH'S RASH VOW

70 Familiar  
Page 124

READ Judges 11. 1-40. MEMORY TEXT: Matt. 5. 34. HINTS: Hasty words, Herod, Mark 6. 23; Saul, 1 Sam. 14. 44; Thomas, John 20. 25.

### I. MAIN LESSON.

To bind one's future conduct by vows is contrary to the Spirit of the Gospel. It was permitted under the Law, but a Christian should leave himself entirely at the disposal of his Lord, *who by His Spirit will direct his life*. To anticipate the guidance of the Spirit by vowing oneself (or another) to a certain course of conduct, is therefore a mistake. Yet it is noble to stand to any promise to God or man.

### II. THE STORY TOLD.

vv. 1-3. *Jephthah the Gileadite is driven from his home as an illegitimate son.*

vv. 4-6. *The Ammonites invade the land. The elders of Gilead send for Jephthah.*

vv. 7-11. *Jephthah's reasonable reply*

vv. 12-28. *Jephthah reasons with the Ammonites, but to no effect.*

vv. 29-31. *The Spirit of the Lord came upon Jephthah, and he attacks Ammon. He vows to God whatever comes out to meet him on his return.*

vv. 32-34. *Jephthah defeats Ammon, and returning home, his only daughter comes out to meet him.*

vv. 35-40. *He devotes her to the Lord. Every year the daughters of Israel went to talk with her for four days.*

### III. WHAT DID THE VOW MEAN?

It has, by many, been treated as if Jephthah offered his daughter up as a burnt offering, but the story, more carefully considered, does not justify this. The following are the reasons:

1. **The word "and" in verse 31 may be rendered "or"** (as in Exod. 21. 16 and 17; Lev. 6. 3 and 5; 2 Sam. 2. 19), when it would read: "Whatever cometh forth to meet me shall surely be the Lord's, or I will offer it up for a burnt offering." It was either to be "devoted" as in Leviticus 27 under a "singular vow," or if an animal, offered as a burnt offering.

2. **Human Sacrifices were Expressly Forbidden** in Israel (Deut. 18. 9, 10).

3. **He could have Redeemed her for 30 shekels of silver** (about £3 8/6; Lev. 27. 4) had there been nothing unusual.

4. **She was to be Devoted to Perpetual Virginity**, as appears from verse 37, when she bewails, not her early death, but her virginity; and verse 39, where she is said to have remained unmarried.

5. **Every year four days were spent by the daughters of Israel visiting her** and celebrating her self-sacrifice. The word to lament is rendered in the R.V. "to celebrate," and in the margin to "talk with" her.

### IV. OTHER LESSONS FROM THE STORY.

#### 1. God does not Need to be Persuaded to be Gracious.

He cannot be "bribed" by promises or gifts, nor does His loving heart need to be turned toward us by vows or promises or self-denials. No, Jephthah need not have treated God thus. God would hear his prayer and deliver him if his heart were right without these.

## Jephthah's Rash Vow

Yet it is a very common and sadly mistaken idea that God needs some such promise or gift or sacrifice to induce Him to help us. It is a purely heathen and Romish idea, foreign to everything taught of God in the Bible. He delights in mercy. He giveth liberally. (See also Matt. 6. 8; Luke 11. 13).

### 2. Jephthah is a Type of Christ in one thing.

His brethren hate him and cast him out, then in their distress call on him to come and save them.

How reasonable his reply: "You cast me out, and now ask me to save you, If I come, shall I be your head?" This is truly what the Lord says to each seeking sinner: "If I am your Saviour, shall I be your Lord?"

For it is those who receive and confess Jesus as Lord who find Him their Saviour (see my tract, "Prince and Saviour," where this is worked out).

### 3. A Noble Resolve.

"I have opened my mouth to the Lord, and I cannot go back" (v. 35). Alas! how many go back, even those who have made most solemn vows. For vows have no power to hold a sinful heart. Only Christ can give the perseverance and constancy that "cannot go back."

But the purpose of the believer is to stand fast in the Lord. If we read the word "vow" as, purpose in Christ (2 Tim. 3. 10; 2 Cor. 1. 17), how good is the verse:

"High heaven that heard that solemn vow,  
That vow renewed shall daily hear,  
Till in life's latest hour I bow,  
And bless in death a bond so dear."

### 4. A Patient and Willing Sufferer.

Jephthah's daughter is beautiful in her gracious submission to her father's will. "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceedeth out of thy mouth."

She reminds us of Isaac, another willing offering, who suffered his father to bind him as a sacrifice to the altar.

And of a greater, who for our sakes yielded Himself without spot to God, a willing, sinless sacrifice for our sins.

### 5. Jephthah Uttered all his Words before the Lord (v. 11).

It would be well if we could form the habit of doing so; to remember that the Lord hears all our words.

### 6. "The Spirit of the Lord came upon Jephthah."

Again we are reminded that man in his own strength cannot prevail. It is not by might nor by strength that we overcome, but by My Spirit, saith the Lord. "This I say then, walk by the Spirit, and ye shall not fulfil the lusts of the flesh."

Here alone is the secret of victory.

## V. APPLICATION.

1. Let faith in Christ take the place of fleshly vows. Do not seek to bind your will, it cannot be bound; let the Spirit guide you step by step.

2. Be faithful. Do not go back.

# SAMSON, THE STRONG MAN

70 Familiar  
Page 128

READ Judges 16. 1-31. MEMORY TEXT: Phil. 4. 13. HINTS: Power in death, John 10. 18; Victorious, John 19. 30; Victory over death, Rev. 20. 6.

## I. MAIN LESSON.

Sin robs man of strength. Passion and disobedience are the enemies of all grace. "Flee youthful lusts which war against the soul."

## II. THE STORY TOLD.

vv. 15-17. *Samson, urged by Delilah, discloses to her the secret of his strength.*

vv. 18-20. *Delilah betrays him to the Philistines, and cuts off his seven locks of hair. The Lord departs from him.*

vv. 21-24. *The Philistines take him, put out his eyes, and bind him with fetters of brass, and make him grind in the prison.*

v. 25. *Samson is sent for to make sport.*

vv. 26-30. *Samson prays. He recovers strength and throws down the two middle pillars on which the house stood, and destroys the Philistines.*

v. 31. *They bury him in his father's tomb.*

## III. THE CHARACTER OF SAMSON.

The history we have recorded of Samson would lead us at first glance to presume him to be a wicked man, but this does not appear so on a closer examination. For:

1. **We find him included among the heroes of faith** in Heb. 11. 32: "Time would fail me to tell of . . . Samson . . . who through faith subdued kingdoms, wrought righteousness, obtained promises stopped the mouths of lions," etc.

So that his moral lapse and sad ruin must be the sad end of an otherwise noble life.

2. **He ruled Israel for twenty years**, and delivered this land many times from the tyranny of the Philistines.

3. **He observed his Nazarite vows** until the last great catastrophe. No strong drink was permitted, and his hair was allowed to grow uncut.

4. **He was a man of prevailing prayer**, as we see from chapter 15. 18 and chapter 16. 28, and no stranger to God.

5. **He was a man of fearless courage**. Not all strong men are so, but he faced a young lion that roared against him (14. 5), and allowed himself to be taken bound into the Philistines' camp (15. 12).

All these things go to enforce the great outstanding lesson of his life. Sin destroys even the strongest.

It is a lesson that Paul enforced: "*I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway*" (1 Cor. 9. 27).

## IV. OTHER LESSONS FROM THE STORY.

### 1. Sowing to the Flesh.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6. 7, 8).

God seems to have borne long and patiently with His passionate and erring servant. He was without excuse, for the same law that imposed the Nazarite vow, forbade all in chastity and fleshly

## Samson, the Strong Man

indulgence. Samson was deceived by the one whom he gave his strength to. He did not think when she pretended to love him that she really sought to slay him.

But sin is always after a man's life. It will never stop till it kills, as Paul said: "Sin deceived me and slew me" (Rom. 7. 11). Remember, then, the deceitfulness of sin.

### 2. A Useful Life may End Badly.

We are never safe except when we abide in Christ, walking in the path of obedience. The battle does not end until the final victory over death.

Each period of life has its own temptations. That of middle life is to relax the vigilance and prayer watchfulness that we have learned in our first love. Many a brilliant career has been overshadowed at the end. He that shall *endure to the end* shall be saved, and shall have an abundant entrance into life.

### 3. The Wages of Sin.

The sorrows that befell Samson may be taken as an example of what sin does.

(a) ALL HIS DIGNITY AND OFFICE ARE GONE AT A STROKE. The once mighty ruler is now a degraded slave.

(b) HIS USEFULNESS IS ENDED. He can no more deliver his people, for he is himself taken and bound.

(c) HIS EYES ARE PUT OUT. Sin always blinds. It is the pure in heart that see God. Passion blinds. Sin robs men of spiritual perception.

(d) HIS STRENGTH IS GONE, for when the Lord departs from a man he is weak, even though he often "wists it not," and thinks he can still do as before he did when the Lord was with him.

(e) HIS LIBERTY IS GONE. Strong fetters of brass bind his once powerful limbs. "For he that committeth sin is the servant of sin." The sinner is bound with the chains of his own sins.

(f) HE IS A REPROACH AND OBJECT OF SCORN. How the Philistines mocked this once noble man. They praise their god Dagon (the fish god) for this notable triumph. How then is the honour of God dragged in the dust by this man's folly.

(g) HE IS PUT TO GRIND IN PRISON. To such base uses does he come. Poor Samson! May it be then a terrible warning to all who look on at the sad scene of the sorrow of sin and the misery that falls on disobedience.

4. His Recovery and Revenge. It is never too late to cry to the Lord. As Jonah cried from the belly of the whale and was delivered, so blind Samson cried from this prison, and was heard by Him who ever delighteth in mercy, whose ear is never closed to the prayer of the penitent.

So in death he was allowed to triumph and break the power of the proud enemy, and no doubt again delivered his people from the cruel tyranny.

## V. APPLICATION.

Beware of trifling with sin.

Beware of presumption with God.

Be not deceived, God is not mocked.

Be watchful to the end.

## THE CALL OF SAMUEL

70 Best  
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READ I Sam. 3. 1-21. MEMORY TEXT: Isa. 55. 3. HINTS: The Lord's Way, Matt. 18. 2; The Lord's work, Mark 1. 17; the Lord's presence, Mark 28. 18-20.

### I. PRINCIPAL LESSON.

God calls by name those whom He has chosen as His servants, and reveals Himself to them. Even children (Matt. 11. 25).

In this story we have a beautiful illustration of the call of a child.

### II. IN TELLING THE STORY EMPHASIZE THE FOLLOWING TRUTHS:

v. 1. *Samuel was a Dedicated Child*—given by his mother to the Lord, and already occupied as a servant in the Tabernacle. "Samuel ministered unto the Lord before Eli."

v. 2. *It was a Day of Decline from God*—Eli was old and feeble. "The Word of the Lord was precious (rare), and there was no open vision."

v. 7. *Though Dedicated and Occupied with Holy Things, Samuel was Still Ignorant of God.* "Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed unto him."

v. 5. *He Did Not Recognise God's Voice, He Being as yet a Stranger to God.* "He ran to Eli, and said, Here am I, for Thou didst call me."

vv. 4, 6, and 8. *The Lord Called Samuel Three Times, and yet There was No Response.* "The Lord called Samuel again the third time."

v. 4. *God Calls by Name.* His call is personal, individual, and intimate. "The Lord called as at other times, Samuel, Samuel!"

v. 10. *At the Fourth Call Samuel Answers,* but even then omits the word, "Lord." "Samuel answered, Speak, for thy servant heareth."

vv. 11-14. *Samuel Receives a Terrible Message from God for Eli.* "The iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

vv. 15-18. *Samuel Tells the Message to Eli without hiding anything.* "Samuel told him every whit, and hid nothing from him."

v. 19. *Samuel Grows in Knowledge and Grace.* "Samuel grew and the Lord was with him, and did let none of his words fall to the ground."

v. 21. *And the Lord Revealed Himself to Samuel* by the Word of the Lord.

v. 20. *Samuel is Established as a Prophet of the Lord.* "All Israel knew that Samuel was established to be a prophet of the Lord."

### III. FURTHER LESSONS FROM THE STORY.

1. **It is Possible to have been Dedicated by godly Parents, to be brought up among holy things, and yet be a Stranger to God.**

The two expressions should be pondered. "Samuel did not yet *know* the Lord, neither was the Word of the Lord yet *revealed* unto him." This teaches us—

2. **Salvation is a Revelation from God.**

It has pleased God to "reveal to babes" things hidden from the wise and prudent. Let the seeker ask and he will be shown.

## The Call of Samuel

### 3. God Still Calls by Name.

Make a list of those Jesus called by name in the Gospels. We cannot fathom the mystery of Election, but it is plainly taught. God chooses His servants and "whom He did predestinate them He also called" (Rom. 8. 30).

### 4. Children are Called to Know the Lord and to have the Word of God Revealed to Them.

Ignorance of God is a shame (1 Cor. 15. 34). A disgrace to those who are old enough to seek the Lord. The promise is that those who seek the Lord early shall find Him. To have failed in this duty is to be dishonoured.

### 5. No One can be a Servant of God who has not Come to this Knowledge and had the Scriptures opened to them.

6. Faith is Response to the Call of God in the Gospel. The language of faith is, "Speak, Lord, for thy servant heareth." Hearing is the true attitude of faith. "Hear, and your soul shall live."

7. We Should Grow in Grace and in the knowledge of God as Samuel did. The call is but the beginning—there must be abiding in Christ—continuing in the Word that we may be established, strengthened, and settled.

#### IV. THE APPLICATION.

Do we yet know the Lord?

Has the Word of God been revealed to us?

Have we answered to God's call, "Speak, Lord, for thy servant heareth?"

Are we *hearers*, those who hear the Word of God and *do* it?

#### V. OUTLINES.

##### Seven Children.

1. ISHMAEL—The Dying Child (Gen. 21. 16).
2. ISAAC—The Child of Promise (Gen. 21. 3).
3. JOSEPH—The Child Sinned Against (Gen. 42. 22).
4. MOSES—The Goodly (Proper) Child (Exod. 2. 2; Heb. 11. 23).
5. SAMUEL—The Dedicated Child (1 Sam. 1. 27, 28).
6. JOASH—The Child King (2 Kings 11. 12).
7. TIMOTHY—The Child Taught in the Scriptures (2 Tim. 3. 15).

##### Samuel, a Godly Child.

1. Dedicated to God (1 Sam. 1. 27, 28).
2. Called by God (chap. 3. 4).
3. The Word revealed to him (chap. 3. 7 and 11).
4. Knowing the Lord (chap. 3. 7 and 21).
5. Growing in Grace (chap. 3. 19).
6. Ministering to the Lord (chap. 2. 18).
7. Established (chap. 3. 20).

##### Called by Name.

"HE CALLETH HIS OWN SHEEP BY NAME."

"Martha, Martha,"	..	..	..	..	..	..	Luke 10. 41
"Mary"	..	..	..	..	..	..	John 20. 16
"Zacchaeus,"	..	..	..	..	..	..	Luke 19. 5
"Simon, Son of Jonas,"	..	..	..	..	..	..	John 21. 15
"Saul, Saul,"	..	..	..	..	..	..	Acts 9. 4
"Ananias,"	..	..	..	..	..	..	Acts 9. 10

READ 1 Sam. 11. 1-15. MEMORY TEXT: Acts 4. 12. HINTS: No compromise, Exod. 23. 32; Spirit-filled fearlessness, Acts 4. 13; Great deliverance, 2 Tim. 4. 17.

### I. THE MAIN LESSON.

The terrible plight of the men of Jabesh-gilead, illustrates the sad state of the sinner with no Saviour and the enemy threatening to put out his eyes and leave him in eternal darkness. "If there be no one to save us," they said, and then cried to the newly chosen King Saul, who, at their cry, came to their rescue and gained a great victory for them. So the sinner's only hope is to call upon the Name of the Lord, who is both able and ready to save.

### II. THE STORY TOLD.

This history happened immediately after the choice of Saul, the son of Kish, to be king over Israel. It gave him his opportunity to vindicate their choice and establish himself upon the throne.

v. 1. *Nahash the Ammonite encamps against Jabesh-gilead, who unable to defy him, ask for terms of peace, and promise that they will serve the Ammonites.*

v. 2. *Nahash's terrible terms—to thrust out all their right eyes or a reproach.*

v. 3. *The men of Jabesh ask for seven days' respite so as to look for a deliverer.*

vv. 4-5. *The messengers come to Gibeah and tell the news, Saul hears it.*

v. 6-7. *The Spirit of God comes on Saul and moves him to call all Israel together.*

v. 8. *Saul numbers them.*

v. 9. *He sends to Jabesh to expect help on the morrow, a message that brings gladness.*

v. 10. *The men of Jabesh tell Nahash they will come out on the morrow.*

v. 11. *On the morrow, Saul wins a great victory over the Ammonites, no two of them being left together.*

vv. 12-13. *Saul is acclaimed by all as king.*

### III. OTHER LESSONS FROM THE STORY.

#### 1. The Brutality of the Ammonite Days.

We read of a further dishonour done to Israel by another of Nahash's descendants, Hanun, in 2 Samuel 10. 1-14, when David sent an embassy to sympathise with him on his father's death. He took David's servants and insulted them by shaving off half their beards and cutting off half their clothes and sending them away greatly ashamed. "The tender mercies of the wicked are cruel." Human nature, unrestrained by grace, is bestial.

#### 2. The Threat to Put Out all their Right Eyes.

It is a solemn fact that Satan treats those who come under his power in this way. "The God of this world hath blinded the minds of them that believe not lest the light of the Gospel of the glory of Christ, Who is the image of God, should shine in" (2 Cor. 4. 4, R.V.); just as the Philistines when they got Samson into their power put out both his eyes. *Sin blinds*—it robs the sinner of his mental eyesight, unbelief (spiritual blindness) is not a matter of



## The Reproach of Nahash

the intellect but the result of sin, of moral perversion. The more a man sins the darker he becomes, till total blindness falls on him and he perishes in unbelief.

### 3. For a Reproach Upon all Israel.

Every child of God who falls into unbelief is a reproach to the whole community of Christians. All the members suffer when some professor or prominent church member disgraces the name of Christ by open sin. *Note this.* When Satan aims at a believer he is not seeking so much to harm the saint as *to bring reproach upon the Saviour*. It is Christ he strikes at. "If any man sin, WE have an Advocate" (1 John 2. 1). Why did John say "We?" Because if any one child of God sins the Church suffers as a whole, and we need the Advocate to make our plea before God.

### 4. If there be none to Save Us (3).

There is One who is able to save, only One. His Name is Jesus, Jehovah the Saviour. "I will be thy king, Where is any other that may save you" (Hosea 13. 10). "Neither is there salvation in any other, for there is none other Name under Heaven given among men whereby we must be saved" (Acts 4. 12).

He is able to save because He ever liveth to make intercession for us.

### 5. "The Spirit of God Came Upon Saul" (6).

1. WE MAY FIRST APPLY THIS TO CHRIST. Conceived of the Holy Ghost He was anointed with the Spirit at His baptism and came up in the power of the Spirit to do all the will of God. It was by the Eternal Spirit that He offered Himself without spot to God, and thus won the great victory of the Cross by which He delivered His people from the power of the enemy.

2. WE MAY THEN APPLY IT TO OURSELVES. We have no power till this happens. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1. 8). It is only as we are enabled by the Spirit that we can win any triumph.

### 6. The Great Victory.

"Through death" the Lord Jesus "destroyed him that had the power of death, that is the Devil, and delivered them who, through fear of death, were all their lifetime subject to bondage" (Heb. 2. 14-15). These men of Jabesh were held in fear by the tyrant Nahash, till the Deliverer came, and by a Great Victory delivered them. So at the Cross our Deliverer defeated our enemy and set us free. We enter by faith into that finished work and enjoy the liberty into which it brings us.

### 7. Who is he that saith, Shall Saul Reign over us?

Bring the men that we may put them to death (12). Had the Lord this verse in mind when He told the parable of the pounds? (Luke 19. 27). "Those mine enemies which would not that I should reign over them bring hither and slay them before Me." Though Saul wisely prevented bloodshed on that great day of salvation, yet the time is coming when it will be put into effect.

## IV. APPLICATION.

Let the sinner beware, lest Satan put out his eyes.

Let him call upon the Lord who is ready to save.

Let us all give Christ His place as Lord.

# THE WIDOW OF NAIN

70 Best  
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READ Luke 7. 11-16. MEMORY TEXT: Psa. 145. 9. HINTS: Special care, Psa. 68. 5; Divine compassion, Heb. 4. 15; Wondrous change, John 5. 24; God glorified, Luke 7. 16.

## I. PRINCIPAL TRUTH AND LESSON.

"The dead shall hear the Voice of the Son of God, and they that hear shall live." The incident is a picture in that time of the spiritual truth for all time. Salvation is life from the dead.

## II. THE STORY TOLD.

v. 11. *Jesus Approaches Nain Accompanied by a Crowd.* "He went into a city called Nain, and many of His disciples went with Him, and much people."

v. 12. *He Meets a Funeral Procession.* "Behold, there was a dead man carried out."

v. 13. *A Very, Very Sad Case.* "The only Son of his mother, and she was a widow."

v. 13. *Jesus Compassionates Her.* "When the Lord saw her, He had compassion on her."

v. 13. *He Bids Her Not to Weep.* "And said unto her, Weep not."

v. 14. *He Touches the Bier, and the Bearers Stop.* "He came and touched the bier, and they that bear him stood still."

v. 14. *Jesus Bids the Young Man Rise.* "And He said, Young man, I say unto thee, arise."

v. 15. *The Dead Sits Up and Speaks.* "And he that was dead sat up and began to speak."

v. 15. *Jesus Delivers Him to His Mother.* "And He delivered him to his mother."

v. 16. *The Result.* "There came a fear upon all. They glorified God. Saying, a great Prophet is risen up among us. That God had visited His people."

## III. OTHER LESSONS FROM THE STORY.

### 1. No One Intercedes for the Widow.

Jairus interceded for his daughter, friends for the centurion, neighbours for the paralytic, but none for the widow. Yet the widow is specially the care of God (Psa. 68. 5). Let us have heart for such. They are easily forgotten and do not generally complain.

### 2. The Compassion of Christ.

Ten times in the Gospel is the compassion of Christ mentioned. He, the Perfect Man, knew how to weep with them that weep. His sympathy is a real thing to-day. "He can have compassion" now as then (Heb. 5. 2; 4. 15).

### 3. Deep Sorrow.

Note the bitterness of the grief:

(a) AN ONLY SON—Jesus was the Only Begotten of the Father, and knew what this meant.

(b) A YOUNG MAN, the hope and support of the mother.

(c) SHE WAS A WIDOW. How this multiplies the grief.

(d) ALL HOPE AND PROSPECT GONE—a stricken, empty home to return to.

Let us recall to our hearts how many such stricken homes there are, that, like our Lord, we may have compassion. Some never discover the sorrow of others.

## The Widow of Nain

### 4. Christ and Death.

What is said under this story of Jairus' daughter should be read and considered, as it applies equally to this case.

### 5. The Authority of Christ.

His touch arrests the procession. His word calls the dead to life. He was the One having authority. Yet always in perfect submission to the Father's will, for He never acted independently, nor used His Divine powers, except by His father's direction.

### 6. Nevertheless He did His Miracles Directly.

Elijah and Elisha obtained power by prayer. Peter used the Name of the Lord Jesus, but Christ said: "I say unto you," without any intervention of the Name, authority, or power of another.

7. **Salvation is Described as Life from the Dead.** John 5. 24: "Is passed out of death into life." 1 John 3. 14: "We know that we have passed from death unto life." The Prodigal had been dead and was alive again. Many more Scriptures confirm this. Eternal Life, the gift of God, is Life from Death.

### 8. The Result Should be Noticed.

(a) THE YOUNG MAN SAT UP AND SPAKE. Life should be followed by testimony.

(b) THE WIDOW RECEIVED BACK HER SON.

(c) THE PEOPLE FEARED, Glorified God, bore witness to Christ.

### IV. NOTE AS TO MIRACLES.

Since many to-day believe in "Faith Healing," or "Divine Healing," or some other form of Gifts of Healing, let us notice:

1. **Answers to Prayer** are not in the nature of the exercise of the Gifts of Healing. All the saints of God believe in prayer but believe the answer is to be subject to God's will and that *healing is not always God's will*. They, therefore, pray over their sick and seek healing for them subject to God's holy purposes. They rest in His will, which is best. Often He raises up the sick in answer to prayer. Others He ordains to suffering. The first matter is not to get better, but to learn His lesson, and to know His will.

2. **To Profess to Exercise Gifts of Healing**, and thus demand or command it, is another thing. No evidence that this Gift continued in the Church exists.

The Gift, if it existed would, in order to be Scriptural, have the following distinctive features:

(a) *Every case* would be healed.

(b) They would be healed *immediately*.

(c) They would be healed *perfectly*.

(d) The cures would not be confined to *indefinite* cases, but would include broken limbs and other organic cases.

(e) The cures would be permanent and not recur immediately the excitement is over.

(f) Nor do we ever read of *payment being accepted* for attempts at healing which, in the immense majority of cases, are not even apparently effectual.

### V. APPLICATION.

1. TO YOUNG MEN. The Voice of Jesus calls you to arise.

2. TO WIDOWS. "His compassions fail not."

3. TO ALL. Have faith in God.

## ACTS AND FACTS.

**King Edward VII.** Two men arrested in Lambeth London, were charged with uttering counterfeit coins bearing the head of King Edward VII, but dated 1916, six years after the death of the King. How true the words, "Be sure your sin will find you out" (Num. 32. 23).

**Dean Swift** depicted Time thus: "Time is painted with a lock before, and bald behind, signifying thereby that we must take time, as we say, by the forelock, for when it is once past there is no recalling it." "The time is short" (1 Cor. 7. 29).

**William A. Pinkerton**, head of the famous U.S. Detective Agency, with 3000 employees, who tracked the robbers of the Bank of England of £100,000; the famous Gainsborough portrait of the Duchess of Devonshire, and many others, was run to earth by the King of Terrors at Los Angeles. A reminder to us all that "it is appointed... once to die, and after this the Judgment" (Heb. 9. 27).

**King Louis Philip**, the French king. "Shall we fire?" was the question which a general addressed to the king, as his palace was besieged. "No, not yet—not yet," was the reply. Shortly after, the castle being about to surrender, the King said, "Fire!" "No," said the general, "*it is too late!*" The Empire was lost! "Now is the accepted time" (2 Cor. 6. 2).

**Dr. Jowett**, of Westminster Chapel, expressed to his friend, Dr. Berry, his difficulty in knowing how to act in a certain situation. "What would you do if you were I?" he asked. "I really don't know," said Berry. "What day is to-day?" "Tuesday." "When must you give an answer?" "Friday." "Wait on the Lord," (Psa. 27. 14) said Berry. And on Friday the answer came.

**Lord Carnarvon**, after long years of exploration in Egypt, whilst visiting the tomb of Tutankhamen, who died 3000 years ago, was bitten on the cheek by a mosquito, blood poisoning supervened, and after weeks of lingering he died at Luxor. The ancient tomb was sealed up till next season. There is a moment in which "all that are in the graves shall hear the voice of the Son of God, and come forth" (John 5. 28, 29), the King of old and the lord of to-day will assuredly arise!

## TALES WORTH TELLING.

**How to Increase Friends.**—A little girl said to a caller at her home: "I'm your friend now, I put you in my prayer last night." We might all thus increase our circle of friends and manifest true friendliness (Prov. 18. 24).

**How to Preach.**—George Whitefield, in a letter to Howell Harris, writes: "Speak every time, my dear brother, as if it were your last. Weep out, if possible, every argument, and, as it were, compel them to cry: 'Behold, how He loveth us.' " (John 11. 36).

**Stand up Straight.**—A boy who had been a paralytic for sixteen years when dying, said, "Mother, when I see the Saviour in Heaven then I'll stand up straight." The Redeemed shall be "without fault before the Throne" (Rev. 14. 5), and "reign for ever and ever" (Rev. 22. 5).

**"Yes, Father!"**—In a beautiful English churchyard is a small grave remarkable for its simplicity. It is evidently the resting-place of a little lad who loved his Saviour. The inscription is as follows: "Freddy!"—"Yes, Father!" Are you "ready?" (Luke 12. 40). Does your heart cry, "Abba, Father?" (Rom. 8. 15).

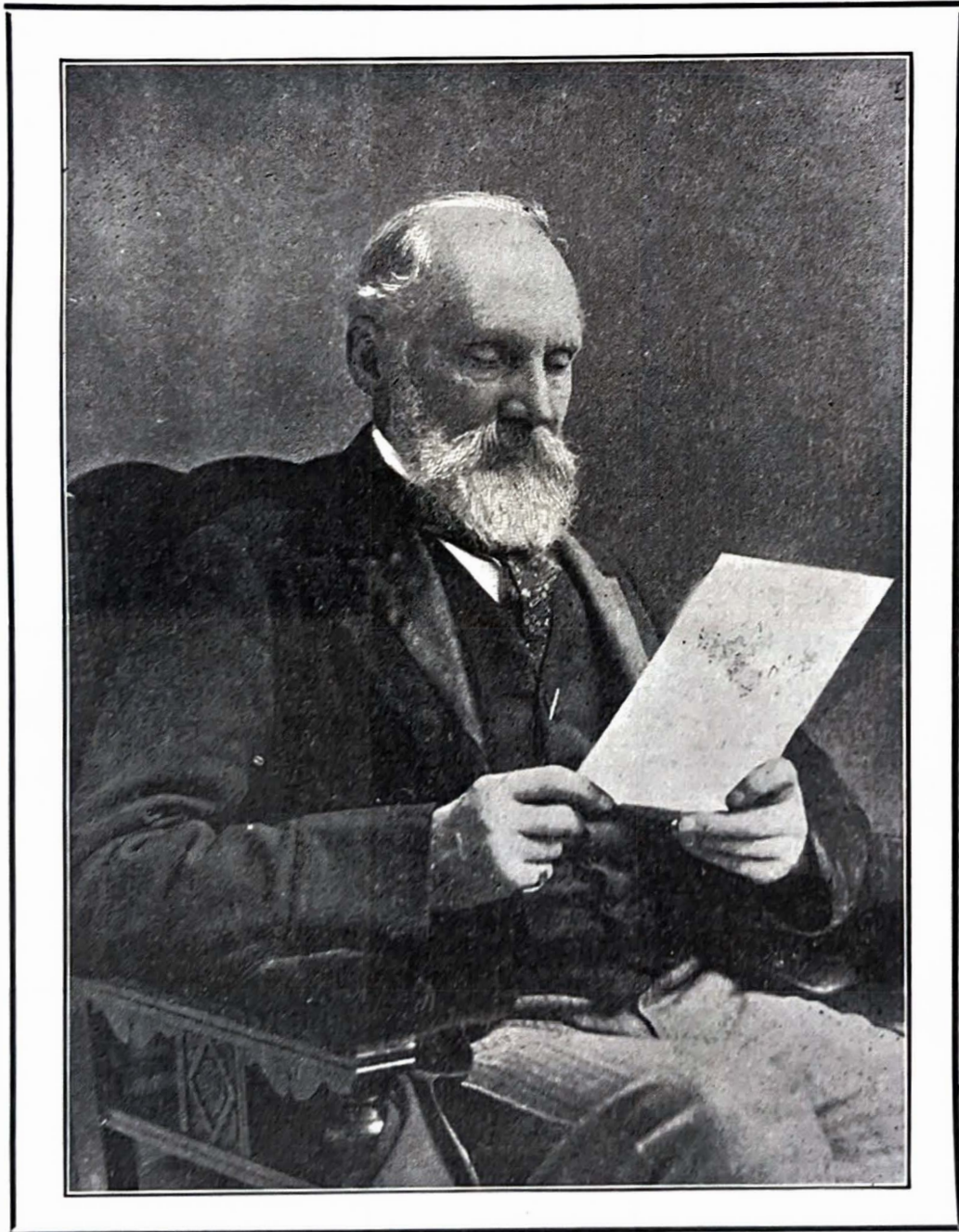
**Where no Disciples Hinder.**—A little girl about seven years of age lay on her deathbed. Seeing her elder sister with a Bible in her hand, she asked her to read from it. Mark 10. 13-16 was read. The child said, "How kind! I shall soon go to Jesus. He will soon take me up in His arms; no disciples shall keep me away."

**Exalting His Name** (Psa. 34. 3).—Archbishop Usher and Dr. Preston, well known for their piety and learning, were very intimate, and often met to converse on science and knowledge generally. On these occasions it was very common for the Archbishop to conclude thus, "Come, doctor, let us say something about Christ before we part." So may it ever be, if "Christ is all, and in all" (Col. 3. 11).

**Statesman or Sinner.**—Daniel Webster, the famous American politician and orator, once spent a summer in New Hampshire, and every Lord's day went to a little country church morning and evening. His niece asked him why he went there, when he paid little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth." "All have sinned" (Rom. 3. 23). Preach Christ. HYP.

## CHRISTIANITY VERSUS OTHER RELIGIONS.

THE great difference between Christianity and other religions was that in Christianity God sought men, and in other religions men sought God. One of the most pathetic sights was a Mongol pilgrim setting out in search of God year after year.



LORD KELVIN, Scientist and Christian.

## LORD KELVIN, SCIENTIST AND CHRISTIAN.

LORD KELVIN, whose real name was WILLIAM THOMPSON, who in pure science did incomparable work, was born in Belfast in 1824. At 11 he entered Glasgow University, where his father was mathematical professor. At Cambridge he was marked out as an original thinker. In 1846 he was made Professor of Natural Philosophy in the University of Glasgow; here he first manifested his knowledge of electrostatics, and to his researches in the transmission of electric currents is due the first Atlantic Cable. Knighted in 1866, made a peer in 1892 with the title by which he has become universally known. He constructed meters of all kinds, and his sounding apparatus and compass were taken up by the Admiralty and principal steamer lines. To mention all his inventions and patents would fill pages and cause surprise.

He was President of the British Association of the Royal Society of Edinburgh and London. A humble and true Christian, ever willing to let it be known "whose he was, and whom he served." One of his many remarkable sayings was, "If you think strongly enough, you will be forced by science to the belief in God. *Science positively affirms creative power*" (John 1. 3; Col. 1. 16).

He died on Dec. 17, 1907. but his name shall live for generations as a great, wise, and good man. HyP.

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## SAFE WHEN ON OUR KNEES.

SOME years ago an eminent preacher was climbing an Alpine summit with two guides. After much labour the top was reached, and forgetting the gale that was blowing, the preacher stood up to enjoy the view. Instantly the guide called to him and pulled him down, saying, "On your knees; you are not safe except on your knees." Even at the summit of Christian experience and privilege we are not safe except on our knees. Prayer is as needful on the mountain top as in the valleys. Surely if anyone could have done without prayer it was the Lord Jesus and yet after a hard day's work He would betake Himself to the mountain side to spend the night in prayer. This little couplet is as true to-day as ever it was:

"Satan trembles when he sees  
The weakest saint upon his knees."

## THE SUNDAY SCHOOL TEACHER AS A SOWER

Address given at Sunday School Teachers' Conference in Glasgow, 17th Sept., 1938. By James Milne. Read Eccles., 11. 1 to 6

ECCLESIASTES has been well described by the phrase which is of frequent occurrence in it, namely "*under the sun.*" The point of view mainly in the book is that of the wise man in "things under the sun." While that is so in the general character of the book there are many gems of spiritual value throughout it and the passage before us is one such. It is mainly concerned with the subject of **Sowing**, and is an encouragement in that connection.

What a wonderful illustration of faith and hope are the labours of the husbandman or farmer. See him as he faces the keen winds as he turns up by plough and harrow the cold, damp earth. What is it that sustains him but *hope of a coming harvest*. Watch as he takes his seed and seems to throw it around, scattering it far and wide, and read the strength of his faith in the hoary promise of Genesis 8. 22: "While the earth remaineth, *seed-time* and harvest, and cold and heat, and summer and winter, and day and night shall not cease." But the appropriateness of this passage as an illustration of the labours of the workers amongst the young is not only seen in that fact, but also in that the sowing as described in verse 1 is of a special character.

I. **THE CHARACTER OF OUR SOWING.** It is suggested that the picture contained is that of the Eastern farmer, especially in regions around the Nile, when at certain times of the year, through the river overflowing its banks, the whole countryside is covered with water and silt. Out into this scene goes the farmer with his seed-basket, and, scattering his seed broadcast, does so in faith and hope of a coming harvest. As the superfluous water gradually drains off, by the action of the summer sun beating down on the rich alluvial soil, the seed that was sown springs up and bears an abundant harvest.

If the action of the farmer in these Western lands is an illustration of faith and hope, surely that of the east as described in our portion is especially so: for where could you find a more inviting and seemingly unpropitious set of circumstances. Everything is in a state of flux. There is no stability. So many circumstances may supervene before the seed may even germinate, far less come to fruition, but in faith the farmer acts and reaps his harvest.

The analogy is complete as we think of work among the young, for here surely all is in a state of flux. The child's mind is unformed and so open to influences and impressions as the years pass over its head, and yet to each of us come the words of exhortation once again: "Cast thy bread upon the waters," and the word of encouragement, "for thou shalt find it after many days."

II. **THE COST OF OUR SOWING**, for the word is, "*Cast thy bread upon the waters;*" that which you would fain keep for yourselves and your own sustenance, but given up in sacrifice in light of a sure and abundant harvest. In Psalm 126 we read at verse 6: "He that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with *rejoicing*, bringing his sheaves with him."

The artist depicts the scene most graphically. In the foreground



## The Sunday School Teacher as a Sower.

is the fellaheen, or Eastern peasant, accompanied by a boy carrying the basket of seed for the sowing, while, in the background, standing in the doorway of their lone dwelling, is his wife with a little one, and they are weeping as they think of the days of privation that lie ahead; for the seed he is carrying forth is actually that which was to have been their food, but which they have now given up that it might be sown.

Do we know anything of this spirit of sacrifice in our sowing, in our labours among the young? Oh for the spirit of Epaphroditus of whom the Apostle Paul wrote: "For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

If our Sunday School Class is not a matter of real soul exercise, something for which we are willing to make some sacrifice, then we cannot hope to reap the fruit as here promised. Alas, that there should be any who do not carry the burden of their class, whose only preparation is a hurried glance over the scheme.

III. **THE CONSUMMATION OF SOWING.** "Thou shalt find it after many days." It was bread that was given, so described, shall we say, to express its value, so here again it is bread. We see not only the harvest produced, but the harvest secured and the bread again provided.

In the succeeding verses you will notice we have a fourfold encouragement given us in this great work of sowing, in the four times recorded expression "*Thou knowest not.*" "*Thou knowest not* what evil shall be upon the earth." "*Thou knowest not* what is the way of the Spirit." "*Thou knowest not* the work of God who maketh all." And "*Thou knowest not* whether shall prosper, either this or that."

*First* of all, "Thou knowest not what evil shall be upon the earth," would suggest **our ignorance of the prospects.** Never were there days when these words were more applicable, for who can tell what evil days lie ahead. As we view the world to-day with its advancing tide of materialism, paganism, and Romanism, we cannot but tremble for the children in our midst. Who would have dreamt even a few years ago that it would have been possible to hold in one of our large London halls the Annual Meeting of the Godless Society? Almost daily in our law-courts magistrates and judges are expressing their alarm at the tremendous increase in juvenile crime. The whole trend to-day is a throwing off of subjection, and amongst the children this is most marked in their insubordination, first to parents, and then to all recognised authority. How tremendous is the influence for evil, exerted by the cinema to-day. In our public press recently was the report of the proceedings of the Cinema Exhibitors' Association, when the statement was made that Scotland's 520 cinemas attracted more than half-a-million children every week. The cinema had become almost an essential part of their existence, and they go regularly week after week, and sometimes twice each week; and again: "The cinema has a greater sin to answer for in the temptation it offers children to steal pennies to get into the picture house than anything bad which the children learn once they get inside." When

## The Sunday School Teacher as a Sower.

we remember that these are statements made, not by individuals opposed to cinema going, but by those who derive their income from them, one realises how real and terrible are the dangers to which the children are exposed. Oh, dear Sunday School teacher, spend and be spent to reach every member of your class while you have the opportunity for "Thou knowest not what evil shall be upon the earth."

The *second* reason for our constant sowing of the good seed is, "Thou knowest not what is the way of the Spirit." If in the first we have *ignorance of the prospects*, here we have **ignorance of the process**. I know that in most cases the matter of conversion is a definite experience, a strongly defined crisis in the life, when the individual makes the definite decision and choice, but, while that is so, how long and patient may be the Spirit's dealing with that soul. How many links he may use in the wonderful chain of his drawing, and just because we are ignorant of all this, it is ours to keep on in the sowing. Who knows but that in a day to come, possibly long after the child has passed out of your knowledge, the Spirit of God may make use of some verse or portion of Scripture that was learnt in your class in the Sunday School.

God has said that His Word shall not return unto Him void, and "Thou knowest not what is the way of the Spirit," so continue to sow the Word. What a privilege it is to store the young mind with the incorruptible seed of the Word. It cannot perish, it cannot be dissipated, and, covered over as it may be with the accumulated rubbish and waste of a lifetime of sin, can still be used of the Spirit of God to bring forth a rich harvest. How differing, too, are the portions used by the Spirit. In the one case it may be the melting story of the love of God, in another it may be the fear of coming wrath, and in another it may be a portion describing the agony and woe of the Lord Jesus, but "Thou knowest what is the way of the Spirit." By all means *study each child*, and try to suit the message to their need; but ever remember, the Spirit is sovereign and can and does use the most unlikely means.

*Thirdly*, "Thou knowest not the works of God who maketh all." Here shall we suggest we have our **ignorance of God's Power**. How wonderful are the ways of God in life; how many and varied are the means He uses to bring souls to Himself. An old writer has put it, "Some hearts He openeth with the gentle picklock, while with others He useth the crowbar of terrible judgments. While He used an earthquake to awaken the hardened jailer of Philippi, it is simply stated of the gentle Lydia, "whose heart the Lord opened." How humbling is the experience of pointing a soul to Christ. How one learns again and again the truth of the word, "Not by might, nor by power, but by My Spirit, saith the Lord;" for as "salvation is of the Lord," we are absolutely cast upon Him for illumination.

How true in this connection are the words of 1 Cor. 1 and 27: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that

## The Sunday School Teacher as a Sower.

are not, to bring to nought things that are: that no flesh should glory in His presence."

In illustration of this. A well-known evangelist was holding a mission in a certain town in England, and after one of the meetings a Christian in the audience took him to speak to a young man. He found him anxious to argue and propound any number of difficulties. Some plain speaking was done by the evangelist, and the young man left in high dudgeon. The evangelist thought that was the end of it, and he would not see him again at any of the meetings. What was his surprise to see him one night later in his audience. That night he directed his whole address to the young man, endeavouring to meet and solve his intellectual difficulties. Just in closing, he told a simple story for the sake of any simple soul who might be in the audience. At the conclusion of the meeting the young man in question came up the aisle beaming, and, taking the evangelist's hand in both his, he said: "Thank God, I'm saved; it was your story that did it." God had passed over all his ordered discourse and carefully planned arguments, and used the simple illustration.

How often it is so. "Thou knowest not the works of God Who maketh all." So then let us be ready to sow at all times, knowing that God in His power can bring forth a rich harvest, for "Paul may plant and Apollos water, but God giveth the increase."

Finally, "Thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Here shall we suggest we have our **ignorance of God's Providence** How often have the most unlikely, most unpromising boys and girls been reached and won for the Lord and become wondrous instruments in His hands.

In our service then amongst the young, peculiarly one of sowing, the Word comes, "*Thou knowest not*—." Let us then go quietly on leaving the issues with the great Lord of the Harvest.

## Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

*6th August, 1939.*

*13th August, 1939.*

**Jonathan's Armour-Bearer      The Bleating of the Sheep.**

**C**ONTRAST  
OMPACT  
OURAGE  
ONTEST  
ONQUEST

*20th August, 1939.*

**David and Goliath.**

**D**ISCRIMINATION  
ISOBEDIENCE  
ISAVOWAL  
ISCOVERED  
ISMAY

*27th August, 1939.*

**The Nobleman's Son.**

**CONTRAST** IN **W**EAPONS  
ORDS  
ISDOM  
ORTH

**N**OBLEMAN'S  
EED  
OTABLE      **R**EQUEST  
ECOGNISED  
ESULT A.M.M.

# JONATHAN

70 Familiar  
Page 132

READ 1 Sam. 14. 1-52. MEMORY TEXT: Psa. 42. 11. HINTS: Promise, Deut. 32. 30; Secret, 2 Cor. 12. 10; God's weapons, 1 Cor. 1. 27.

## I. MAIN LESSON.

This is best stated in Jonathan's own words: "There is no restraint to the Lord to save by many or by few." Faith manifests itself by courage.

## II. THE STORY TOLD.

v. 1. *Jonathan and armour-bearer go to attack the Philistines.*  
vv. 4, 5. *They have to climb a steep passage to reach the enemy's camp.*

v. 6. *Jonathan speaks in faith to his young man.*

v. 7. *The armour-bearer seconds him.*

vv. 8-10. *They devise a plan to know the mind of the Lord.*

vv. 11, 12. *They discover themselves, and are bidden to come up.*

vv. 13, 14. *They make their assault.*

vv. 15, 16. *The enemy flee, beating one another down.*

## III. ASKING SIGNS FROM THE LORD.

The frequency with which the saints of the Old Testament asked the Lord for a sign to indicate His will, suggests the question, how far is it in the present dispensation the will of the Lord that we should seek to ascertain His mind and will in this way? Are we justified in acting as Gideon did with the fleece, or as Jonathan and his armour-bearer did?

The answer would seem to be as follows:

### 1. The Lord Rebuked Those who Sought for Signs.

It was, He said, an evil and adulterous generation that sought a sign (Matt. 12. 39), and He told the nobleman: "Except ye see signs and wonders ye will not believe." He rebuked Thomas for his unbelief, thus: "Because thou hast seen thou hast believed. Blessed are they that have not seen and yet believe." Paul says of the unbelieving Jews: "They require a sign" (1 Cor. 1. 22).

2. **Signs are, and will, be wrought by Satan** (2 Thess. 2. 9) and the Apostasy (Rev. 13. 13), and many will be deceived in this way and believe lies. The heathen, Romanists, and nearly all new theories (Christian Science, etc.) have professed to do miracles and show signs, and have deceived many and led them astray.

### 3. Since Pentecost the Believer is Content to Trust His Lord to Guide Him.

(a) By the Scriptures applied to his heart by the Spirit.

(b) By a sound judgment and a good conscience exercised before God in prayer and faith.

Having sought guidance, *he acts before the Lord in simplicity and godly sincerity*, and has reason to believe that he will be guided wisely and aright according to the promise. "The meek will He guide in judgment."

It is a mark of want of faith to seek for signs. Signs are only for unbelief.

## IV. OTHER LESSONS FROM THE STORY.

1. **Faith in an Evil Day.** Israel had dearly paid for their folly in seeking a king. He had begun well, but had fallen away from God, and had allowed the kingdom to degenerate into a state of helpless servitude to the Philistines. Saul had but 600 men, with not a weapon among them (1 Sam. 13. 15, 19-22).

## Jonathan

But God never forsake those who call upon Him in faith, and so when Jonathan dared to act in faith he found God still ready to answer.

It is so to-day. Those who believe can still triumph.

2. **A Promise Literally Fulfilled.** "How should one chase a thousand, and two put ten thousand to flight" (Deut. 32. 30) for that day 30,000 chariots with 6000 horsemen and people as the sand, fled before two (13. 5).

When the earth quaked (14. 15), it was God working to complete the brave deed wrought by these two men of faith. "If God be for us, who can be against us?"

3. **God Delights to Use Weak Things.** As He did with Gideon, so here with Jonathan, He teaches us that He has chosen the weak (strong in faith) to confound the mighty. Faith reasons thus: "When I am weak, then I am strong." For then God has all the glory, and then the power of Christ rests upon me (2 Cor. 12. 9).

4. **It is Never True with the Child of God: "There is No Hope."** Hope is faith looking forward. To him that believeth it is never true: "It is no good," "There's no hope." "Hope Thou in God, for I shall yet praise Him."

The state of Israel was, as we should say, "hopeless." The best the backsliding king could show was 600 unarmed, discouraged men, against a multitude. Yet it was double Gideon's victorious army! What a difference hope fixed on God's faithfulness makes.

5. **One can Encourage Another's Faith.** It is usually God's way to send His servants two by two. Ecclesiastes 4. 9, teaches how two are better than one.

(a) If one fall the other can lift him up.

(b) Two can keep each other's hearts warm.

(c) Two have more strength than one. It is important then to see that we play the true part and never discourage others by our want of faith, but as these two did, each encouraging the faith and stirring the courage of the other.

6. **Faith and Courage.** Just as faith and hope are allied, so faith and courage are. Courage is faith daring. Without faith, courage is foolhardiness. Let me see I am in the line of God's will, and that He has bidden me act, then I need fear nothing. The want of courage is unbelief. Faith can remove mountains, for the power of God is always in the line of the will of God.

### V. APPLICATION.

Do not let failure and weakness all around hinder your action. Work with God and He will work with you.

Let faith become hope and put on courage.

### VI. OUTLINE.

#### Men of Courage.

Joshua (1. 9)

Caleb (Josh. 14. 6-14)

David (1 Sam. 17. 32)

Jonathan (1 Sam. 14. 6)

Jashobeam (1 Chron. 11. 11).

Eleazar (1 Chron. 11. 12, 13)

Shammah (2 Sam. 23. 10)

Abishai (1 Chron. 11. 20)

Benaiah (1 Chron. 11. 22)

## THE BLEATING OF THE SHEEP

70 Less-Known  
Page 118

READ 1 Sam. 15. 1-35. MEMORY TEXT: Prov. 21. 3. HINTS: Covering sin, Prov. 28. 13; True sacrifice, Psa. 51. 17; Perfect obedience. Heb. 10. 4-10.

### I. MAIN LESSON.

Disobedience is not condoned by partial obedience. Unless obedience regards the whole will of God it is not true obedience.

To obey *as far as I like only is to be self-willed* and not obedient at all.

Saul, professing to have done God's will was rejected for sparing Agag, and the best of the sheep and oxen. "Because thou hast rejected the Word of the Lord He has also rejected thee from being King" (v. 23).

### II. THE STORY TOLD.

vv. 1-7. *Saul the King, is bidden to go and destroy the Amalekites and slay oxen, sheep, camel and ass. He smites the Amalekites from Havilah to Shur.*

vv. 8-9. *Saul spares Agag and the people take the spoil.*

vv. 10-12. *God tells Samuel that Saul has grieved Him.*

vv. 13-14. *Samuel comes to Saul and demands what the bleating of the sheep and lowing of the oxen means.*

v. 15. *Saul excuses himself and the people on a false plea.*

vv. 16-17. *Samuel tells Saul what the Lord had said to him.*

..vv. 20-21. *Saul repeats his excuse that the animals were spared for sacrifice.*

v. 22. *Samuel utters a memorable word.*

v. 23. *Saul is rejected from being King.*

### III. OTHER LESSONS FROM THE STORY.

1. **The Destruction of the Amalekites Ordered.** This has stumbled some, but let it be remembered that nations that sin are subject to the wages of sin, as are individuals.

Nations overtaken by immorality and wickedness perish under the judgment of God in various ways, by internal decay, by fearful disease, by civil strife and war, or by being beaten and destroyed by enemies. All these things are matters of history. That God should deal with the Amalekites in the same way and record it in His Word for our instruction and national warning, is no reason for finding fault with God's ways. Rather let us pray for our nation lest we also come under judgment.

2. **Saul's High Position Entailed Responsibility.** Anointed to be king, he was to be an example to the people of obedience (1). Someone put it thus: "It is a privilege to have a responsibility, but a great responsibility to have a privilege." Whatever honour is put upon us involves a liability to honour God.

3. **"When Thou wast Little in thine own Sight."** Many begin well, being lowly in mind at the first, but often success brings self-esteem and pride follows. Then comes failure. "Pride goeth before destruction, and a haughty spirit before a fall." Keep lowly and God will bless you still.

A dying saint said: "We are often too great to be used of God, but never too little."

4. **Professions of Obedience that are Insincere.** So Saul said to Samuel: "Blessed be thou of the Lord: I have performed the commandment of the Lord." *But he had not.*

## The Bleating of the Sheep

How many think God is satisfied with a little religiousness. "I went to church." "I said my prayers." "I gave something to the collection." "Have I not done the Commandments of the Lord?" And the daily life is godless, spent in worldliness and vanity without a thought of the will of God or of serving Him. Such protestations are unavailing.

**5. Partial Obedience is not Obedience.** Many a worldly man keeps some of the Commandments. He does not bow to idols nor swear, nor steal, nor commit adultery, nor bear false witness. Why? Because he prefers not to do so, and has the common sense to see that these moral obligations tend to health and happiness, but that does not mean he is obeying God, nor that he loves holiness or desires to please God. Two things make this clear.

(a) *His motive* is entirely selfish.

(b) *His obedience* only goes so far as he pleases. The rest of God's will is nothing to him.

**6. They "Spared all that was Good."** Many do this: they turn from moral evil and live a worldly life, indulging themselves in the things of the world, saying: "I see no harm in it."

It is often the good things of this world that draw the heart from Christ.

It was "*all that was good*" that led the people to disobedience and sin.

**7. Sacrifices of Disobedience.** How strange that Saul and the people should think that the fruit of disobedience should be offered to God in sacrifice.

It is like a thief offering God part of the ill-gotten booty as a bribe to help him.

How many "a gift to charity" has been made out of ill-gotten wealth!

"O priests that despise My Name," And ye say, wherein have we despised Thy Name!

"Ye offer polluted bread upon Mine altar; ye offer the blind for sacrifice, is it not evil?" (Malachi 1. 7-8).

**8. "To Obey is Better than Sacrifice."** The sacrifice is itself, when a burnt offering, a type of the wholehearted devotion and obedience of Christ our sinless substitute, to God.

If obedience is absent the sacrifice is mockery.

**9. Rebellion and Stubbornness** are said to be as vile in God's sight as iniquity and idolatry. Self-will is of the essence of sin. Sin is lawlessness, the refusal of submission to authority. It is casting off the yoke of Christ. It is saying: "We will not have this man to reign over us."

**10. Disobedience Lost a Crown.** It was so with King Saul, it is so with many a Child of God. "Let no man take thy Crown."

### IV. APPLICATION.

The chief thing in the believer's life is the heart obedience of Faith and Love. Without this all sacrifice is a mockery and an affront to God.

Obedience in part is only self-will.

Let no man take thy crown.

# DAVID AND GOLIATH

70 Best  
Page 85

READ 1 Sam. 17. MEMORY TEXT: ZECH. 4. 6. HINTS: Enemy met, Luke 4. 2; John 14. 30; Enemy overcome, Rev. 20. 10; destroyed, Heb. 2. 14.

## I. PRINCIPAL LESSON.

A stirring illustration of the *courage and victory* of faith in God.

A remarkable type of Christ in his *victory* over "him that had the power of death."

## II. THE STORY TOLD.

vv. 1-3. *The Battle between Israel and their constant enemies the Philistines, is set in array in the valley of Elah.*

v. 4. *A Champion—Goliath of Gath—goes out from the Philistines and challenges to single combat.*

v. 5. *Goliath's Family is recorded in 2 Samuel 21. 15-22. Four giants. His dimensions are given. "His height was six cubits and a span" (that is about 9 feet 9 inches. Machnow, a Russian giant was exhibited at the London Hippodrome, in February, 1905, who measured 9 feet 8 inches, weight, 32 stones, 60 inches across chest, foot 24 inches.*

v. 7. *His Spear's Head weighed about 600 shekels of iron, that is about 18 pounds.*

vv. 8-11. *The Giant puts the Army in Great Fear by his Challenge and Defiance.*

vv. 12-31. *David Visits the Camp, and is misunderstood and reproached by his elder brothers.*

v. 32. *David Offers to Fight Goliath.*

vv. 33-37. *David Recounts God's Help in Times Past—The Confidence of Faith.*

vv. 38, 39. *David Declines Saul's Armour.*

v. 40. *David goes with a Staff and Sling, and Chooses Five Smooth Stones from the Brook.*

vv. 41-44. *The Philistines Hurl Contempt at David.*

v. 45. *David Confesses His Trust in God.*

v. 46. *He Boasts in God, and speaks with the Assurance of Victory.*

v. 47. *His Zeal for the Name and Honour of God.*

vv. 48-50. *David Brings Down Goliath with a Sling and Stone.*

v. 51. *David Uses Goliath's Own Sword to Cut Off his head.*

## III. THE STORY USED AS A TYPE.

So many points of similarity can be found between this victory of David's over Goliath, and the great victory of Christ over our last enemy, death, that is, has often been used typically.

1. **As all Israel were held in Fear by the Giant**, so we were all our lifetime subject to bondage through fear of death (Heb 2. 15).

2. **Satan, the Prince of the Power of the Air is Our Great Enemy**, and he had the power of death (Heb. 2. 14). All unregenerate men fear death.

3. **David sent from his father to visit his brethren on the battlefield**, reminds us the Father sanctified the Son and sent Him into the world to deliver us (John 10. 36).

4. **David goes down to meet the enemy into the Valley of Elah.** Great David's greater Son went down INTO THE VALLEY OF DEATH to meet death for us.



## David and Goliath

5. David Slew the Giant with his Own Sword. So Christ SLEW DEATH BY DEATH.

### IV. OTHER LESSONS TO BE LEARNED.

1. Saul, who was Head and Shoulders Taller than the Rest of Israel, was obviously the man to take up Goliath's challenge, and was he not king? But he had no faith. We have, then, a lesson of the sorrow and weakness of unbelief. All men have not faith.

2. Want of Faith and Fear go Together, as do Faith and Courage.

3. The Splendid Courage of Faith. Note how David—

- (a) Had proved God in the past.
- (b) Was confident in his God.
- (c) Openly confessed his confidence.
- (d) Had the assurance of victory.

4. It Requires a Heart Really Right with God to display this assurance of victory. "Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3. 21).

This is a most important point. It is really *the Secret of David's Triumph*.

5. Eliab, the Elder Brother, rebukes David's faith. Those who have no faith cannot understand it in others, and regard it as pride. "I know thy pride and the haughtiness of thine heart." David well answered, "Is there not a cause?"

6. Saul, another Faithless Man, wants David to trust in his armour. But David puts it off. His trust is not in natural things, but in the Living God. "It is better to trust in the Lord than to put confidence in princes." "A horse is a vain thing for safety," so is armour when the heart is faithless.

7. "The Battle is the Lord's," is a thing to remember when we are in the fight. The arm of flesh will fail, but the Living God never, and He decides the issue, He gives the Victory. The battle is not to the strong. No king is saved by the multitude of an host. Victory is of the Lord.

### V. APPLICATION.

Let us ask our hearts: Hast thou faith? Faith in the Living God that assures us of victory. So that we are more than Conquerors through Him that loved us.

### VI. OUTLINES.

#### For the Victory of Faith we Need

- Fearlessness of faith (v. 3).
- Assurance of victory (v. 4).
- Indifference to scorn (v. 5).
- Trust in no arm of flesh (v. 6).
- Heart right with God (v. 7).

#### The Gospel

from the story of David and Goliath (see IV).

- A GREAT GIANT (Heb. 2. 14, Satan).
- A SON SENT (John 3. 16, Christ).
- A FEARFUL FIGHT (Psa. 22. 1, Calvary).
- A VALIANT VICTOR (in Resurrection).
- A SOUL SATISFIED (1 Sam. 18. 1-4).

# THE NOBLEMAN'S SON

70 Familiar  
Page 172

READ John 4. 46-54. MEMORY TEXT: John 20. 29. HINTS: Faith, its nature, Heb. 11. 1; Its basis, John 3. 32-36; Its reward, John 16. 23, 24.

## I. MAIN LESSON.

The true nature of faith. It believes the Word without asking to see signs and wonders. It is by faith that we receive salvation and blessing.

## II. THE STORY TOLD.

v. 46, 47. *Returning to Cana, a nobleman beseeches Him to come to Capernaum to heal his dying son.*

v. 48. *The Lord tests his faith.*

v. 49. *The nobleman does not answer, but continues to entreat.*

v. 50. *Jesus bids him go home as his son liveth.*

v. 50. *The man believes and acts on the word.*

v. 51. *His servants meet him next morning and tell him his son is well.*

v. 51. *He inquires when the change took place.*

v. 53. *The father recognises it to be the time Jesus had spoken, and believed.*

v. 54. *It is the second sign.*

## III. SIGNS AND WONDERS.

Since to-day there has been a great revival of alleged miracle working, healing campaigns, and other signs and wonders, it may be well to state the Scriptural teaching on these subjects.

1. **Signs were given at certain periods** of the world's history as attestations of the work of God:

(a) At the Exodus.

(b) In the days of Elijah and Elisha.

(c) At the Coming of Christ.

(d) At the Establishing of the Church.

Except at these periods, miracles and signs are rare and exceptional in the Bible.

To represent the whole of the history of Israel, or that of the Church, as a long series of miracles is to misrepresent the facts of Scripture and to mistake the whole purpose of the signs. Signs are no longer signs if they are the regular and usual thing. The sign gifts ceased when the conditions demanding them passed.

2. **Signs are not needed by the faithful**, but were given

(1) to convict gainsayers, and

(2) to leave them without excuse.

They do not generally convince, and seldom lead to conversion. See Luke 16. 17: "Neither will they be persuaded though one rose from the dead"; and Acts 4. 16: "That indeed a notable miracle hath been done by them is manifest to all . . . and we cannot deny it." Yet they plotted to kill the apostles who had wrought it.

So a sign is "*not to them that believe, but to them that believe not*" (1 Cor. 14. 22).

3. **Signs and Miracles appeal to and excite the Flesh** whereas faith is satisfied with the Word of God. "Faith is the evidence of things not seen."

Christ sternly denounced those who wanted signs.

"*A wicked and adulterous generation seeketh after a sign.*"

"*Except ye see signs and wonders ye will not believe.*"

"*Blessed are they that hath not seen and yet believed.*"

## The Nobleman's Son

"John the Baptist did no miracle, but all that he spake of this Man (Christ) was true."

**4. The Apostasy has always traded in signs, wonders, miracles, and cures.** It is one of these evidences we are to look for, of the mystery of iniquity, and the coming of the man of sin.

"Whose coming is after the working of Satan, with *all power and signs and lying wonders*" (2 Thess. 2. 9).

"There shall arise false Christs and false teachers, and *shall show great signs and wonders*, insomuch that if it were possible they shall deceive the very elect. Behold I have told you before" (Matt. 24. 24).

After such solemn warnings, let us no more run after miracles, healings, and other thrills, but keep in the path of faith, the will of God, and the patient continuance in well doing.

### IV. OTHER LESSONS FROM THE STORY.

**1. A Nobleman.** "Not many noble are called" (1 Cor. 1. 26, but as the Countess Selina of Huntington said, she was glad of the "m." It did not say "not any," but "not many." All down the ages some noble have confessed the Name of Christ.

**2. Faith Tested.** The nobleman showed that he was noble in faith as well as noble in family, by

(a) Accepting the bare word of Christ.

(b) Not requiring any sign; and

(c) Going his way in quiet confidence and expectancy.

His faith was the assurance of the thing he hoped for, and the evidence of what he did not see (Heb. 11. 1).

God sooner or later tests all faith. It is precious to Him (see James 1. 12; and 1 Peter 1. 7).

**3. Believing the Word.** Faith is a confidence in God that leads one to believe, rely upon, and act on what He says. Hath He not said, and shall He not perform?

Until this principle of faith is adopted there is no real rest of mind; but directly a man believes God, takes Him at His Word, rests on what He has said, he finds a firm rest for his heart.

**4. Going his Way.** When we act on the Word of God the blessing comes. Power ever accompanies obedience. This is the obedience of faith. Believing, the man went his way.

**5. Cana to Capernaum** is perhaps fifteen miles' journey. As it was the seventh hour when the nobleman met Jesus, it was too late to get home before dark, so the nobleman probably put up on the way home, and continued his journey in the morning. This we gather from verse 52: "Yesterday . . . the fever left him."

**6. Distance no Hindrance to the Lord.** The fact that the Lord could heal with a word at a distance is strengthening to our faith. Often we pray for those far off. How encouraging to know that with our wondrous Lord there are no limitations of time and space.

### V. APPLICATION.

Let our confidence in Christ lead us to take His Word, to believe what He has spoken.

Let us not seek signs and wonders, but go in the obedience of faith and love.

## TALES WORTH TELLING.

**The Way to the Pit.**—"This is the way to the pit," said one to a young man who was entering the theatre. "The pit," said the young man; "I have heard of the bottomless pit. Does this land there?" (Rev. 20. 3). He turned back startled, and was led to accept Christ as his Saviour (John 1. 12).

**What a Flash of Lightning Did.**—Martin Luther, in his younger days, walking with his friend Alexis, saw him struck to the ground by a flash of lightning, and became thenceforward prepared in heart for that deep work of grace through which he learned that "The just shall live by faith" (Rom. 1. 17), and rose to the liberation of Europe from Papal bondage. The lightning shook the monk, and the monk shook the world.

**Men Follow.**—During the Mexican war, as the troops on one side showed signs of wavering, a gallant general stood up in his stirrups, and crying, "Men, follow!" dashed into the enemy's ranks. The cry reached their hearts, the example inflamed their courage, and unitedly they followed to victory. The "saved" (1 Cor. 15. 2.) have a Captain who "goeth before" (Matt. 28. 7.), and leads on to certain Victory. Are you on the winning side?

**A Boy's Confidence.**—A little boy came to his father, looking very much in earnest, and asked: "Father, is Satan bigger than I am?" "Yes, my boy," said the father. "Is he bigger than you, father?" "Yes, my boy, he is bigger than your father." The boy looked surprised, and thought again, and then asked: "Is he bigger than Jesus?" "No, my boy," answered the father, "Jesus is bigger than he is." The little fellow, as he turned away, said with a smile: "Then I am not afraid of him." "Greater is He that is in you, than he that is in the world" (1 John 4. 4).

**The Wellsinker's Song.**—In the month of May, 1898, Samuel Webb was engaged sinking a well at Brightlingsea when suddenly the sides collapsed, burying him beneath five tons of debris. A number of professional wellsinkers at once set to work, with a view to rescue Webb. They dug a shaft alongside, and cut a tunnel to the spot where Webb was imprisoned. What was their joy, as they neared the bottom, to hear him singing "Rock of Ages cleft for me." As they came within shouting distance, he exclaimed, "Tell my wife I'm trusting in Jesus," then he fainted, but was brought out alive. "Even though I walk through the valley of the shadow of death, I will fear no evil: for *Thou art with me*" (Psa. 23. 4).

## ACTS AND FACTS.

**Preb. Webb Peploe**, than whom no man knew his Bible better, stated that there are over 1900 instances of such expressions as "The Word of the Lord came" in the Old Testament alone (Gen. 15. 1; Hos. 1. 1; 2 Chron. 11. 2).

**Mark Twain**, the American humorist, quaintly put the idea of "speculation" thus: "There are two times in a man's life when he should not speculate—when he *cannot* afford it and when he *can*." Doubtless remember, "Your Father knoweth" (Matt. 6. 8).

**Savonarola**, the Italian martyr, wrote thus: "Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown." "Let patience have her perfect work" (Jas. 1. 4).

**Ernest Renan**, the French infidel philosopher, whose centenary was celebrated in 1923, wrote a "Life of Jesus" from a purely human standpoint. It created a stir at the time, but was described by W. E. Gladstone as "a piece of trumpery." Christ reigns, the Bible triumphs, and Renan's work is wellnigh forgotten. "I am alive for evermore" (Rev. 1. 18).

**Sir Wm. Robertson Nicoll**, founder of *The British Weekly*, was one of the ablest literary men of his generation. His knowledge was most extensive, his memory abnormal, yet his head was not large. This led his memorialist to remark:

"And still they gazed, and still the wonder grew,

How one small head could carry all he knew."

"Let not the wise man glory in his wisdom" (Jer. 9. 23).

**Charles Darwin**, the great naturalist and proponent of evolution, opened a reading-room for the benefit of the village of Doune, in which he lived, but when **J. W. C. Fegan**, of the Boys' Homes, had a mission tent there forty years ago, Mr. Darwin was so impressed with the fruits of the mission that he handed the reading-room over to Mr. Fegan, and Gospel services have been held in it ever since. "The Gospel is the power of God unto salvation" (Rom. 1. 16).

## DID CHRIST RISE?

IF Christ did not rise, then there is no living Christ now, no High Priest yonder to plead for us, no ground on which to look for pardon, no assurance for immortality—in one word, no Saviour. Cling then as for dear life to this great truth. Examine into it thoroughly, that you may hold it intelligently, and having grasped it, be sure you never let it go. DR. W. M. TAYLOR.



Major-General Sir HENRY HAVELOCK, K.C.B.

## Major-General Sir HENRY HAVELOCK, K.C.B.

**H**ENRY HAVELOCK has been selected by the English people as the embodiment of their idea of a Christian soldier.

Major-Gen. Sir Henry Havelock, the great hero of the Mutiny, died on the 24th November, 1857, from dysentery, brought on by exposure and anxiety.

Sir Henry Havelock was an outstanding Christian. The seeds of the Gospel were sown in his young heart by a faithful, God-fearing mother; but she was taken from him in his youth, and for the first seven or eight years of his military career, he drifted with the tide of "the sin of the world." In 1823 he sailed for India, and during that long voyage, the Lord Jesus met him with His Divine challenge, through the personal witness of a humble Christian officer named James Gardner.

Once the great decision was made, Havelock, instead of turning aside to an easier walk of life, set his face like a flint to live for Christ in the Anglo-Indian Army. This he did from the first day of his new birth in 1823, until that last triumphant hour in 1857, when, in pain and weakness, he said to his son, Capt. Harry Havelock, V.C.: "Come, my son, and see how a Christian can die."

From the beginning of his Christian career, he realised that only God could keep him faithful, and so perfect the work which He had begun in his soul. In view of this, he sought to honour and know God by the pre-eminent pathway of prayer. Soldier that he was, he surpassed many a minister of the Gospel in his passion for prayer.

Marshman tells us that on the morning of the 25th September, 1857, the day on which he heroically fought his way into Lucknow, he arose, as usual, before dawn, and passed some time in devotional exercises, commending his troops and himself to the Divine protection.

Thus, all the way to the very summit of his national service, this saintly soldier bowed his knees to the God and Father of our Lord Jesus Christ; and for this very reason he maintained his Christian character and conduct untarnished from the blight of backsliding for well over thirty years.

Along with his prayer life, Havelock maintained a courageous witness for the Lord Jesus Christ—a witness inspired by the deep convictions of the Holy Spirit within his soul.

Thrown back on the Scriptures on the question of Baptism by his own research, he finally came to the conviction that baptism by immersion, after confession of faith in Christ as Saviour, was in accord with Scripture teaching and Apostolic practice.

It was not his habit to make light of any portion of his Lord's discovered will. Latitudinarianism, in every aspect of it, was held in utter disrepute. But in equal disrepute did he hold every aspect of sectarianism.

Fearless of the taunt and tattle of his fellows, Havelock set to work to train his men to be saints as well as soldiers. He gathered together all who had a hunger and thirst after righteousness, and endeavoured to instruct them in the Scriptures.

Fervently he worked for the conversion and consecration of his

## Major-General Sir Henry Havelock, K.C.B.

men, and the Lord so honoured his efforts that "Havelock's saints," as they were dubbed, gained a reputation for character and courage.

Thus Havelock continued his peerless and faithful witness in the teeth of ceaseless scorn and constant opposition. Doubtless it was this witness that helped to retard his promotion in the service; a disappointment, which from time to time caused him seasons of discouragement. At one stage it looked as if he would never rise above the rank of Colonel, but God was watching over his true servant to honour him far above all other soldiers of his day at the sunset hour of life. "Them that honour Me I will honour" (1 Sam. 2. 30) is a divine promise for all ages, proved true by men and women in widely different trades and professions. By his steadfast prayer life; his consecrated witness for Christ, and his liberal giving to the cause of the Gospel (he gave a tenth of his income during his whole Christian life), Havelock honoured God; and finally, the ever-faithful Lord repaid him in good measure.

In one of the last letters to his wife his great Christian hope is revealed in the words: "I have fought seven severe fights with the enemy, and, by God's blessing, have beat him in every one of them . . . If we succeed in restoring anything, it will be by God's especial and extraordinary mercy . . . I must now write as one whom you may see no more, for the chances of war are heavy at this crisis. . . . Thank God for my hope in the Saviour. We shall meet in Heaven."

Heaven was indeed near at hand even as he wrote those lines. A few more weeks of hard fighting, followed by the gallant entry into Lucknow, saw his strength exhausted; and when Sir Colin Campbell arrived to relieve the garrison on the 17th Nov., and greeted him for the first time as "Sir Henry," he was a dying man.

His mind was calm and serene, supported in great bodily weakness by the strength of that Christian hope which had sustained him for so many years. At the portals of "the undiscovered country" he rested firmly and exclusively on the merits of the Redeemer, in Whom he had trusted with unwavering confidence. Several times he repeated: "I die happy and contented."

"I am not in the least afraid," he whispered. "To die is gain. Thank God for my hope in the Saviour." Early the next morning there was a sudden fatal change in his condition, and turning to his heroic eldest son, who had been his faithful nurse, he said: "Come, my son, and see how a Christian can die"—and General Havelock passed away in peace, to the paradise of God. J.G.R.

### SPACE ENOUGH.

A CHRISTIAN traveller was packing his suitcase when about to proceed on a journey, when he remarked to a friend: "There is still a little corner left in which I desire to pack a **guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library containing 30 volumes,** and all these must occupy a space of about 3 by 2 inches.." "How are you going to manage that?" queried the friend. "Very easily," was the reply, "for the Bible contains **all these things.**" N.B.



## SUNDAY SCHOOL AWARDS.

By J. M'CREADY, Shipley.

ON looking back over their experience in the **Prize Question**, workers will recall the undoubted satisfaction it has been to see the pleasure and eagerness with which the young folks always receive their prizes for attendance, etc.; but, on the other hand, there will be recollections of the hundred-and-one difficulties and problems arising out of the practice. For can they not remember how often before the Prize Distribution they have had to face the question as to whether a certain scholar has or has not qualified for a reward?

Now the ideal before all Christian workers amongst the young should be to "**tether them by their teeth**," *i.e.*, so arouse and hold their interest in the good things they hear at school that they will not require any extraneous inducement to maintain their attendance regularly.

The practice of granting awards to Sunday School scholars is, however, so widespread that those responsible should pay due regard to the rules by which scholars qualify for prizes.

In most schools **awards are given primarily for regular attendance**. But in addition to this, extra marks are often given for repetition of Scripture; bringing Bible and hymn book, or other things specially done by the children during the year.

It is a prime necessity, therefore, that each teacher should be supplied with a suitable register in which will be recorded clearly: (1) Each scholar's name, address and age; (2) Marks for all attendances during the year; (3) Extra marks for Scripture repetition, etc.

When a child is absent owing to sickness or for any other unavoidable cause of a similar kind, an appropriate mark should be given, on receipt of a note from the parent, or upon the teacher being satisfied (perhaps by visiting the scholar) as to the cause of absence.

The **rules regulating the awarding of prizes** must of course, vary widely between schools, these being affected largely by purely local conditions. It seems essential, however, that there should not only be *definite* rules laid down, but that these should be fully known by all the workers. There may, for instance, be 1st, 2nd, and 3rd prizes for attendance. In such cases it must be clearly

## Sunday School Awards.

understood by all that the 1st prize is for (say) 50 attendances, the 2nd for 48, and the 3rd for 46, and that these are the minimum figures upon which awards will be allocated.

As a check upon the teacher's register, it has proved helpful in many places to use "Star Cards," especially for younger children. The cards are stamped by the Secretary, entered in his book, and handed back to the scholars. In cases of dispute or uncertainty as to the allocation of prizes, these cards, together with the Secretary's register, are often invaluable.

**Book Prizes.** The awards themselves should always be most carefully chosen by workers specially appointed for this important duty. Care will be taken by these that the book awarded to a certain scholar is neither too "young" nor too "old," for the aim here should be that the prize-winner will receive a book which will be found so interesting that it must, perforce, be *read*. It will, of course, be of such a character as to be *profitable* as well as interesting, and contain the Gospel. The lives of missionaries always make an appeal to boys and girls.

It is hardly necessary, surely, to say that all Sunday Schools should give every inducement to those who are eligible for prizes, and who do not already possess a Bible of their own, to choose a copy of the Scriptures as their award.

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## Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

3rd September, 1939.

**The Witch of Endor.**

**D**EVIAION  
**D**ISGUISE  
**D**IVINATION  
**D**EGRADATION

17th September, 1939.

**Absalom's Sad Fate.**

**P**ERFIDY  
**P**LIGHT  
**P**UNISHMENT  
**P**ERISHING

10th September, 1939.

**Mephibosheth.**

**T**HOUGHTFULNESS  
**T**HOROUGHNESS  
**T**ENDERNESS  
**T**HANKFULNESS

24th September, 1939.

**The Man at Bethesda.**

**W**ITHOUT  
**W**ITHOUT  
**W**ORDS OF  
**W**ONDERFULLY  
**H**EALTH  
**H**ELP  
**H**OPE  
**H**EALD

A.M.M.

## ORIGINAL IDEAS FOR ADDRESSES.

### “UPS” OF CHRIST.

- |   |                       |
|---|-----------------------|
| 1. Brought up with Him (Prov. 9), ..                                    | <i>Identification</i> |
| 2. He came to Nazareth where He had been brought up (Luke 4. 16), .. .. | <i>Humiliation</i>    |
| 3. And I, if I be lifted up, etc. (John 12. 32), .. ..                  | <i>Crucifixion.</i>   |
| 4. Him God raised up (Acts 10. 40), ..                                  | <i>Resurrection</i>   |
| 5. This same Jesus which is taken up (Acts 1. 11), .. ..                | <i>Ascension</i>      |
| 6. Believed on in the world. Received up into Glory (1 Tim. 3. 16), ..  | <i>Reception</i>      |
| 7. Received up into Glory, .. ..  | <i>Glorification</i>  |
- J. A. Jones.*

### MYSTERY! MIRACLE! MANAGEMENT!

**T**HE three things the so-called scientific people of this age will not endure:

1. **Mystery.**—No one can know anything more than they know, not even God. And all this despite the plain words of the Living God. “If any man think he know anything, he knoweth nothing yet as he ought to know” (1 Cor. 8. 2).

2. **Miracle.**—No one can get credit for doing anything they cannot do, not even God. Jannes and Jambres are still throwing down their rods side by side with the rod of Moses. “But they shall proceed no further” (2 Tim. 3-8).

3. **Management.**—“Who is the Lord that I should obey Him?” (Exod. 5. 2). This is always the haughty language of proud, rebellious men: “We will not have this man to reign over us” (Luke 19. 14). “Let us break their bands asunder and cast away their cords from us.” Whose bands? God’s bands. Whose cords? God’s cords. Psalm 2.

*T. Baird.*

### GOOD WORDS.

- |                           |                          |
|---------------------------|--------------------------|
| Word of KNOWLEDGE, .. ..  | 1 Cor. 12. 8             |
| ,, ,, WISDOM .. ..        | 1 Cor. 12, 8             |
| ,, ,, RIGHTEOUSNESS .. .. | Heb. 5. 13               |
| ,, ,, EXHORTATION .. ..   | Heb. 13. 22; Acts 13. 15 |
| ,, ,, PROPHECY, .. ..     | 2 Peter 1. 19            |

—*C. E. A. Turner.*

# THE WITCH OF ENDOR

70 Familiar  
Page 136

READ 1 Sam. 28. 7-25. MEMORY TEXT: Psa. 66. 18. HINTS: Vain enquiry, Prov. 1. 28; Despairing cry, 2 Thess. 2. 11; Tragic end, Matt. 16. 25. 26.

## I. MAIN LESSON.

Spiritism of all kinds is a confession of the failure of faith, and has the wrath of God resting upon it.

## II. THE STORY TOLD.

Saul, having been rejected of God for his disobedience and sin and obtaining no answers to his prayers, has recourse to spiritism."

v. 7. *He inquires for a witch.*

Saul goes to inquire of her disguised, and relieves her fears by assuring her that nothing should happen to her.

v. 11. *The woman asks whom he would speak with.*

v. 11. *He asks for Samuel.*

v. 12. *Samuel appears unexpectedly.*

v. 13. *He asks what she saw.*

v. 14. *She describes Samuel.*

v. 15. *Samuel demands why he has been disquieted.*

vv. 16-19. *Samuel pronounces his doom.*

v. 20. *Saul faints under the glow.*

## III. NECROMANCY, OR COMMUNICATING WITH THE DEAD.

Deuteronomy 18. 10 expressly forbids all divination, observing of times (with a view to telling the future) enchantment, witchcraft, charms, consulting spirits and necromancy, or seeking to get into touch with the dead. It states: "For all that do these things *are an abomination unto the Lord.*" This should be sufficient to stop anyone who fears God from having anything to do with Spiritualism or spiritist seances.

Two things are withheld from men:

1. **The Future**, except in so far as God has been pleased to reveal it in the Holy Oracles, the Scriptures.

2. **Intercourse with the Dead.** All attempts to break through these limitations are not only disobedience, but failures. Whether the fraud be on the part of the medium or the evil spirits themselves does not matter. All is false and wicked, with the saddest results to the dupes who are deceived by it.

That our dear ones who died in the faith of Christ should, after death, deliberately disobey Him and sin against the Word and Command of God is utterly unthinkable, so that whoever may personate them is a lying fraud and an abomination to the Lord.

The alleged results of necromancy in modern times are so absurd as to leave one amazed that any are found to believe the pretended communications. Not one idea from beyond the grave, that any fraud could not have invented has come to light. Had any message reached us from beyond, it would certainly have been different from the trivialities and nonsense so far passed off as coming from the beloved dead.

## IV. OTHER LESSONS FROM THE STORY.

1. **A Backslider only will become a Necromancer.** It was not till God had forsaken Saul because of his disobedience that he had recourse to the witch. He had, in his spiritual days, when God had given him another heart, shown great zeal in putting away all who had familiar spirits.

## The Witch of Endor

A familiar spirit is a demon who has become familiar with some man or woman.

2. **The Witch was a Fraud.** This is seen from the fact that while she pretended to be able to call up Samuel, she never really expected him to come, and was terror-stricken when Samuel himself did actually come (v. 12).

Her familiar demon was no doubt in the habit of personating anyone the witch or medium asked for, but this time God intervened and really allowed Samuel to appear, to the amazement of the poor wicked woman.

3. **Spirits Who Communicate with Men are "Evil" only,** because God has expressly forbidden such intercourse, and no good or holy spirit would wilfully dishonour Him by such rebellion against His Word.

All good spirits "do His commandments, hearkening unto the voice of His Word" (Psa. 103. 20).

4. **The Result of Disobedience is always Sorrow.** What could Saul have expected from Samuel? If God had become his enemy, could he expect his prophet to be his friend on such an occasion?

Only one course was open to Saul, and that was to repent and turn to God with a broken heart, and God would have met him in grace as he always does.

5. **The Folly of Necromancy** is shown from the words of Isaiah 8. 19: "When they say, Seek unto them that have familiar spirits and unto wizards that peep and that mutter. Should not a people seek unto their God? Should the living seek to the dead? To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them." This is just as true to-day.

If man wants light, let him go to God and to the Scriptures; in them alone is any solution found to his questions or any comfort in his sorrow.

### V. APPLICATION.

**Beware of Spiritism** and all attempts to communicate with the dead.

**Beware of Despair.** It is never too late to repent and turn to God.

**Beware of Impenitence:** a stubborn continuance in disobedience. Leave the future in the hands of Him who knows and loves perfectly.

### VI. OUTLINE.

#### Evil Spirits and their Work.

Saul destroyed for seeking to spirits,	..	..	1 Chron. 10. 13
Ahab deceived by lying spirits,	..	..	2 Chron. 18. 21
Manasseh dealt with a familiar spirit,	...	..	2 Chron. 33. 62
Man with unclean spirit,	..	..	Mark 1. 22
Legion possessed of many,	..	..	Mark 5. 12
Boy grievously tormented,	..	..	Mark 9. 18
Girl with unclean spirit	..	..	Mark 7. 25
Woman with spirit, a Python,	..	..	Acts 16. 16, R.V., m.
Spirit that attacked Sceva's sons,	..	..	Acts 19. 14.

# MEPHIBOSHETH

70 Best  
Page 90

READ 2 Sam. 9. 1-13. MEMORY TEXT: Eph. 2. 13. HINTS: Love to friends, John 15. 13 To the world, John 3. 16; to enemies, Rom. 5. 8; To a person, Gal. 2. 20.

## I. PRINCIPAL LESSON.

An illustration of Free Grace. David, for Jonathan's sake, shows the kindness of God to the house of his enemy, Saul. An excellent story for a Gospel Address.

## II. THE STORY TOLD.

In order to begin at the beginning, we should read—

Chap. 4. 4. *The Story of how Mephibosheth became Lame.*

Chap. 9. 1-4. *At the Time of the Story he was Living with Machir, in Lo-debar.*

v. 5. *David, the King, sends for him.*

v. 3. *David's Purpose should be Specially Noted.*

v. 6. *Lame Mephibosheth Falls on his face before the King.*

v. 6. *David Calls Him by his name.*

v. 7. *David Removes his Fear.*

v. 7. *David Gives the Reason for his Grace.*

v. 7. *David Restores him his father's lands, and sits him at his own table.*

v. 8. *Mephibosheth recognises his own Unworthiness of such Honour.*

vv. 9-13. *David carries out all his promises.*

## III. THE STORY USED FOR A GOSPEL ADDRESS.

The following points can be made:

1. **The Man who had Fallen**—picture of the fallen sinner—lame, that is, cannot, while in unbelief, walk in the ways of God.

2. **In Lo-debar**, the place of no bread, this unsatisfying world, and ready to perish.

3. **The Gracious King**, who desires to show the kindness of God to the fallen man—a picture of the God of All Grace.

4. **The King Sends to Fetch the Lame Man.** It is God who loves and seeks. "Not that we loved God, but that He loved us, and sent His Son."

5. **The Confession.** "Such a dead dog as I am." It is when the sinner sees his sin, and guilt, and utter unworthiness that he appreciates grace.

6. **The Ground of the Grace.** It was not for the man's own merit or sake, but for Jonathan's sake. So our sins are forgiven and we are graced "For His (Jesus) Name's sake" (1 John 2. 12).

7. **Perfect Love Casteth Out all Fear.** "Fear not, for I will surely show thee kindness."

8. **Grace Restores what was Lost** and brings the sinner into communion. So that the poor, vile sinner is taken unto the house of vine—over him the banner of love, and the promise fulfilled, "I will sup with him and he with me" (Rev. 3. 20).

The right place for the objects of grace is to be seated at their Lord's table.

## IV. OTHER LESSONS.

1. **Showing the Kindness of God.** God's kindness is often mentioned in Scripture. It is a subject worth hunting up and dwelling upon. Its beginning is mentioned in Titus 3. 4, and its

## Mephibosheth

climax in Ephesians 2. 7. What a prospect for eternity!

Our privilege who know that kindness is to show it to others.

2. **The Real Nature of Grace.** Grace is Love or kindness shown for no other reason than from a desire to bless and do good.

The object may be unworthy or not, an enemy or a friend, Grace makes no distinction, it neither considers worthiness of the object, nor seeks any price or return, except faith and love. It is because God is Love, and is the God of all Grace, that He gave His Son, and delights in mercy, and gives salvation without money or price. Every teacher and preacher should study the meaning of Grace, so that he may know and teach "*The Grace of God in Truth*" (Col. 1. 6).

3. **Grace Produces a Sense of Unworthiness.** It was the spontaneous and gratuitous kindness of David that led Mephibosheth to call himself "a dead dog." It is when we know God's love, learn the meaning of Calvary, and receive the free gift of grace, that we know our exceeding sinfulness and utter worthlessness. We learn the meaning of sin at Calvary.

4. **The Aim of the Gospel** is to bring man into communion with God. Jesus taught this in the story of the Prodigal Son. The Son is last seen sitting at his father's table, a "graced" and happy man, forgiven and restored to communion.

Like Mephibosheth, he eats continually at the king's table.

### V. APPLICATION.

A simple Gospel appeal can be based on this wonderful story

- (1) Bid the stranger to the feast.
- (2) Say, "Rise, He calleth for thee."
- (3) Tell the lame, "All things are ready."
- (4) "Come to the feast that grace has prepared."

### VI. OUTLINES.

#### Mephibosheth.

Fallen—Fearing—Far off.

Sent for —Shown kindness—Seated at the King's Table.

Redeemed—Restored—Rejoicing.

#### A King's Kindness.

The Kindness of God (v. 3).

Kindness for Jonathan's sake (v. 1).

THE GREAT GRACE OF THE KING IS SEEN IN—

1. The Sad State of the Object.
2. The Largeness of the King's Heart.
3. The Freedom of his Action.
4. The Dignity of the Position (at the King's table).
5. The Continuance of it (continually).

These are ever the marks of Grace.

#### Six Kings' Tables.

1. SAUL'S (1 Sam. 20. 21)—David's seat empty.
2. DAVID'S (2 Sam. 9. 13)—Mephibosheth there.
3. SOLOMON'S (1 Kings 4. 27; S. of S. 1. 12 and 2. 4)—Lavish and Love.
4. AHASUERUS' (Esther 7).
5. HEROD'S (Matt. 14. 9).
6. OUR LORD'S (1 Cor. 10. 21).

# ABSALOM'S SAD FATE

70 Familiar  
Page 140

READ 2 Sam. 18. 9-17. MEMORY TEXT: Prov. 26. 27; HINTS: Vanity, Prov. 31. 30; Ambition, Jer. 45. 5; Retribution, Prov. 28. 10.

## I. MAIN LESSON.

Vanity and ambition have led to the ruin of many a noble young life.

## II. THE STORY TOLD.

Absalom having raised a rebellion against his father, King David, is defeated in the battle of the woods of Ephraim and flees upon his mule.

v. 9. *He is caught in the boughs of a great oak and suspended.* "Absalom met the servants of David, and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak and his head caught hold of the oak and he was taken up between the heaven and the earth, and the mule went away."

vv. 10-13. *Joab is told, and offers a reward to the man to destroy Absalom, who refuses.* "A certain man saw it and told Joab, Behold, I saw Absalom hanged in an oak. And Joab said, Why didst thou not smite him to the ground, and I would have given thee ten shekels of silver and a girdle. And the man said unto Joab, Though I should receive a thousand shekels, yet would I not put forth mine hand against the king's son."

v. 14. *Joab goes himself and slays Absalom.* "Then said Joab, I must not tarry thus with thee; and he took three darts in his hand and thrust them through the heart of Absalom while ye was yet alive in the midst of the oak."

v. 15. *His men surround Absalom and finish the cruel work.* "And ten young men that bare Joab's armour compassed about and smote Absalom and slew him."

vv. 16, 17. *They bury Absalom with stones.* "And Joab blew the trumpet, and the people returned from pursuing after Israel, and they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him, and all Israel fled every one to his tent."

## III. OTHER LESSONS FROM THE STORY.

### 1. Beauty a Dangerous Gift.

Absalom's beauty is described in 2 Samuel 14. 25. His hair especially is noted, and the weight of his luxuriant locks. The snare of beauty is that it leads to vanity and self-esteem. It leads to despising and triumphing over others not so favoured; it leads to a neglect of more necessary things, as faithfulness and diligence, as if beauty could dispense with these, so that beauty and ignorance often are found together; and it leads to an inordinate desire for admiration and praise. Thus, while it is a gift not to be despised, for it opens hearts readily, and gives wonderful opportunities of service, yet it is described in Proverbs 31. 30: "Favour (being well favoured) is deceitful and beauty is vain: but a woman that feareth the Lord, she shall be praised." Absalom's beauty led to his downfall and death.

### 2. Vanity is the Opposite of Humility (2 Sam. 15. 1).

The vain person is self-centred and self-occupied, always thinking of self; whereas God gives grace to the humble. True humility does not think highly of itself, nor meanly; it does not think of itself at all.



## Absalom's Sad Fate

We are bidden not to think more highly of ourselves than we should, but to think soberly according as God has given us grace. It is grace that matters and not self. "Love seeketh not its own." (1 Cor. 13. 5).

### 3. Ambition may be Good or Bad.

If ambition goes with vanity, then self will be its aim. To exalt self, to be someone, to win applause, a place of honour, or make a name for oneself, this is unworthy ambition. What the prophet was bidden to say to Baruch is good for all to receive. "*Seekest thou great things for thyself? Seek them not*" (Jer. 45. 5). Let God exalt you to honour if He will, but do not exalt yourself for God resisteth the proud and giveth grace to the lowly.

The builders of Babel sought to make themselves "a name." This is the spirit of the world. The servant of God is ambitious to exalt the Name of Christ.

### 4. Three Texts on Ambition.

The word *philotimeomai* in Greek means to desire the honour or to be ambitious. It is used only three times in the New Testament.

1. *Romans* 15. 20. "Yea, so have I *strived* (or been ambitious) to preach the Gospel."

2. *2 Cor.* 5. 9 (R.V.). "Wherefore we *labour* (are ambitious) that . . . we may be acceptable to Him."

3. *1 Thess.* 4. 11. "Study (be ambitious) to be quiet."

These help us to understand the true ambition of the child of God. To be quiet, to preach the Gospel, and to please the Lord.

### 5. A Wicked Son.

That vanity and ambition should lead Absalom to desire his father's throne, and even to compass his life, is very sad. It shows how one sin leads to another, the lesser to the greater. Probably Absalom never admitted to himself even that his ambition was a cover for patricide, the murder of his own father. Sin never stops when once it is allowed. It goes on to ruin and shame.

### 6. A Lesson in Retribution.

Absalom's sin recoiled on his own head. Seeking the death of his father, he ran upon his own. The wicked, we read, "shall fall himself into his own pit," for "whoso diggeth a pit shall fall therein," and "he that rolleth a stone, it will return upon him" (*Prov.* 26, 27; 28. 10).

So it was with Absalom, his iniquity returned upon his own head.

### 7. Grace and Cruelty Contrasted.

The honourable conduct of the man who found the prince hanging in the tree, and the cruelty of Joab, are in striking contrast. To honour the king's son was noble, to slay a helpless enemy was pitiable cruelty.

## IV. APPLICATION.

There is no safety nor rest in the vain and ambitious heart.

Let us beware of pride, for it leads to all sin, and is an abomination to the Lord.

Let our ambition be worthy.

## THE MAN AT BETHESDA

70 Best  
Page 222

READ John 5. 1-16. MEMORY TEXT: Rom. 5. 6. HINTS: No help, Psa. 49. 7; Vain help, Mark 5. 26; Effectual help, Heb. 7. 7. 25; "My Helper," Heb. 13.6.

### I. OUTSTANDING LESSON FROM THE STORY.

That sinners of long standing may be made whole and walk in newness of life, but must sin no more, lest a worse thing happen to them.

### II. THE STORY RELATED.

vv. 1-3. *At a Pool called Bethesda, in Jerusalem, a Number of Sick People Lay.*

v. 5. *An Old-standing Case.*

v. 6. *Jesus Chooses Him of All the Crowd to Heal.*

v. 7. *The Man Shows the Helplessness of His Case.*

v. 8. *Jesus Speaks the Word of Power.*

v. 9. *The Man Instantly Healed.*

v. 9. *It was on the Sabbath.*

vv. 10-13. *The Jews Object, and Ask who Healed him on that Day.*

v. 14. *Jesus Finds and Warns the Man not to Sin Again.*

vv. 15, 16. *The Man Tells the Jews it was Jesus who had Healed Him, and they Persecute Jesus.*

### III. THE LORD'S ATTITUDE TOWARD THE SABBATH

There is no question that the Lord set Himself, by doing so many cures on the Sabbath, to defy the burdensome traditions the Jews had encumbered the day with. Instead of being a blessing, it had become a burden.

Tradition always tends to this. It crystallises truth, and legalises it so that all liberty is lost, and what was intended to help and bless is a hindrance and oppression.

The Lord taught the following **truths as to the Sabbath**:

1. **He is Lord of it** (Matt. 12. 8), and therefore at liberty to set His children free from it and institute the Lord's Day in its place. The blessing of the one day's rest in seven (the rest of creation) remaining without the bondage of a legal Sabbath.

2. **It was Made for Man, and Not Man for it** (Mark 2. 27). Man is more important in God's eyes than a Sabbath Day. He cares for him more than for an ordinance.

3. **It is Right to Do Good on It** (Matt. 12. 12). Mercy is more important than ceremony. God delights in mercy and not in observances. He bade us learn the meaning of that word in Hosea 6. 6, "I will have mercy and not sacrifice" (Matt. 9. 13; 12. 7). God wants to bless us, not to exact from us.

### IV. OTHER LESSONS FROM THE STORY.

1. **Illustration of Electing Grace.** There was here a multitude of impotent folk. Why did not the Lord stand and cry aloud to them all? Why did he go to one? We do not know. It coincides with what we learn elsewhere, "He has mercy on whom He will"; "That the purpose of God according to election might stand" (Rom. 9. 11, and 18).

2. **The State of the Man an Illustration of the Case of a Sinner.** Long in sin, unable to help himself, and with no human aid. It was while we were "sinners," "without strength," "enemies," "dead in trespasses and sins," that Christ died for us. Where sin abounds Grace doth much more abound.

## The Man at Bethesda

3. **The First Question—Wilt Thou?** Most men remain unsaved because they are unwilling. "Ye will not come unto Me that ye might have life."

*Sin* need not keep men from Christ, for it has been dealt with at the Cross.

*Weakness* need not, for God has laid help upon One that is Mighty.

But *our wills* do the deadly work.

4. **The Word of Power.** "Rise, take up thy bed, and walk." "He spake, and it was done." "He sent His word, and healed them." As at the first creation, the word spoken effected the miracle. So the spoken Word, the Gospel, is the power of God to Salvation.

5. **The Solemn Warning.** "Go, and sin no more, lest a worse thing come unto thee." Salvation is the command and enabling to go and sin no more.

Repentance is that change of mind that leads men to desire this above everything else.

If this is not true, it is no good saying he is saved. To be saved means to be given repentance and faith, a desire to sin no more, and a looking to Christ for the needed grace.

6. **"A Worse Thing."** What is that? Probably the Lord meant that, as sin had induced the infirmity of body, so, if continued, it would ruin the soul—a worse thing. But to all the word is, "It had been better for them not to have known the way of righteousness, than after they had known it to turn from the holy commandment" (2 Peter 2. 21).

The Lord's own illustration in Luke 11. 24-26 of *the unclean spirit* cast out, and then returning with "seven other spirits more wicked than himself," is to the point.

### V. APPLICATION.

1. TO THE UNSAVED. "Wilt thou be made whole?"

2. TO THE SEEKER. "Rise and Walk."

3. TO ALL WHO PROFESS FAITH IN CHRIST. "Sin no more, lest a worse thing come unto thee."

### VI. OUTLINES. "No More."

*Sin no more* (John 8. 11); *Steal no more* (Eph. 4. 28).

*No more* a servant, but a Son (Gal. 4. 7).

*Be no more* children (Eph. 4. 14).

*No more* conscience of sins (Heb. 10. 2).

We shall go out *no more* (Rev. 3. 12); *Hunger no more* (Rev. 7. 16).

There will be *no more* death and *no more* curse (Rev. 21. 4; 22. 3).

### Worse.

A Woman who Grew Worse,	..	..	..	..	Mark 5. 26
A Rent Made Worse,	..	..	..	..	Matt. 9. 16
A Man Worse than Before,	..	..	..	..	Matt. 12. 45
One who is Worse than an Infidel,	..	..	..	..	1 Tim. 5. 8
Seducers Worse and Worse,	..	..	..	..	2 Tim. 3. 13
Coming Together for the Worse,	..	..	..	..	1 Cor. 11. 17
An End Worse than Beginning,	..	..	..	..	2 Peter 2. 20

## ACTS AND FACTS.

**Elizabeth Fry**, the prison reformer, on her death-bed declared: "I can say one thing, that since I was seventeen, when first my heart was touched, I have never wakened or gone to sleep without my first and last thought being how best I might serve my Lord" (Luke 1. 74).

**King George V**, during his tour of the British Industries Exhibition in London, in 1928, stepped on to a penny-in-the-slot machine and found he weighed 10 st. 10 lbs. I wonder what he will weigh in the greatest testing (Dan. 5. 27; 2 Cor. 5. 10).

**Sir William Joynson-Hicks, M.P.**, speaking at the Annual Meeting of the British and Foreign Bible Society, said: "Think of what the Empire would be tomorrow if in every home there was a copy of the Bible that was read, studied, and loved by every member of the family. It would be a different Empire. It would be a different world." "Turned upside down" (Acts 17. 6)

**Abraham Lincoln**, President of the United States, was once told that he was quite a common-looking man. "Friend," he replied gently, "the Lord loves common-looking people best. That is why He has made so many of them." "The common people heard Him gladly" (Mark 12. 37). "The poor of this world, rich in faith, heirs of the Kingdom" (James 2. 5).

**John Wesley**. The Wesleyan University claims to have found the autograph will of John Wesley, dated 27th April, 1768. He leaves his books to his brother Charles, and to his travelling preachers his watch, his gowns, and a bureau are also disposed of, but there is no mention of the "two silver spoons" so often quoted as being in his will. "As poor, yet making many rich" (2 Cor. 6. 10).

**Dr. W. T. P. Wolston**, evangelical doctor of Edinburgh, was once called from a very urgent case because his house was on fire. On the way a messenger met him and told him it was the next door house. "Oh, thank God," exclaimed the doctor on the spur of the moment, yet afterward questioned his heart as to "Who is my neighbour" (Luke 10. 29). "Look...every man on the things of others" (Phil. 2. 4).

## TALES WORTH TELLING.

**A Confession of Faith.**—“I thank Jesus that He was punished instead of me.” Such was a little girl’s confession of faith in Christ. It was simple, yet expressive; brief, but full of truth and meaning. It contained the sum and substance of the glad tidings of salvation through a crucified Christ (Gal. 2. 20).

**“Worth all the Labour.”**—An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labours would be lost, and asked him, “Had you not better give it over?” “No, massa,” said he, with great energy, “me never give it over till me die,” and pointing with his finger to John 3. 16, “God so loved the world,” &c., added with touching emphasis, “It is worth all de labour to be able to read dat one single verse.”

**Died Through a Pin Prick.**—At Yarmouth an inquest was held on the body of Louisa Varesio, wife of a merchant, of Cambridge Circus, London, who died under singular circumstances while taking a holiday. The medical evidence showed that a finger of the deceased had been pricked by a pin before she left London. This set up blood poisoning, which resulted in a very speedy death. The jury returned a verdict of accidental death from a pin prick. An apparent trifle, yet it proved fatal, so that prick of *sin*, to many a mere mistake, yet when it is finished it bringeth forth *death*. One sin brings you in guilty of all (James 2. 10), and guilty of all, if finished, means eternal perdition. Probably a very little remedy at the proper time might have saved a life, so that little act of *faith* in Christ’s blood (Rom. 3. 25), now, oh! how mighty its results, for it brings eternal *life* now (John 5. 24), and issues in eternal glory with Christ.

**A Captain’s Sudden Conversion.**—While Hedley Vicars was waiting the arrival of a brother officer in his room, in November of the year 1851, and idly turning over the leaves of the Bible, his eye caught the well-known words: “The Blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1. 7). Closing the Book, he said: “If this be true for me, henceforth I will live, by the grace of God, as a man should live who has been washed in the Blood of Jesus Christ.” His remarkable after-life testimony has inspired thousands in all parts of the world.

## FERVENT PRAYER.

THOUGH God hears prayer, only as prayers offered in Christ, not because very fervent, yet fervour is a heavenly ingredient in prayer. An arrow drawn with full strength hath a speedier issue; therefore the prayers of the saints are expressed by crying in Scripture.

SAMUEL RUTHERFORD.



Mrs. ABIGAIL LUFF.

## SISTER ABIGAIL'S FIRST INVALID.

SISTER ABIGAIL, whose remarkable story of God's guidance and blessing on her work is told in "Little is Much when God is in It," which has been circulated by thousands, if not millions, ended her "faith" career on May 30, 1939, in her 80th year. We give this, her own account of the start and progress of the work.

MRS. ABIGAIL LUFF, born and reared in Devonshire, England, under the shadow of the Ashley Down Orphanages, learned from its founder, George Muller, that God answers the prayer of faith. **Left a widow at forty-two years of age**, she came to a city in America to visit relatives. She expected to remain with them a short time, then engage in some work for the Lord as He should direct. Whenever this came to her mind she longed to go out in dependence upon God for her needs, as her father and George Muller had done.

After waiting some months, she used, for the needs of another, the money which was at her command, and stepped out in faith, depending upon God for guidance in her work and for the supply of all her needs. Visiting the sick and needy in homes and hospitals was the work to which she was guided.

In the course of time she was asked to call upon a dear child of God, being told she would have to walk in, as the invalid could not come to the door. So one day she called, and as she stepped into the house she heard a voice, and supposed a visitor was present. Stopping to listen she heard this prayer: "Father, send me a friend of Thine own choosing—one who will *stay* a friend *always*. Lord, send her to-day." Sister Abigail—as this handmaiden of the Lord is called—writes of her work: "Believing God had sent me that morning, I stepped up to the bed, saying, 'Yes, dear, God has answered your prayer, and sent me to be your friend.' 'I believe He has,' was the reply, and the sick one thanked Him for the answer. For seven years I went to her home two or three times a week, to bathe and dress her, pray, write, cook a lunch, tidy the room—do anything she needed. About the end of that time her husband fell dead at his work, leaving her alone and having no one who could give her a home. I felt that I would surely find some place for her, but learned to my sorrow that there was no place in that large city for such helpless ones to be sheltered and cared for. I had prayed much that some place would be found to meet her need, but did not even think of taking her myself.

"One morning while I was dressing her (I went every day after the death of her husband), I told her I did not see anything for her but the County House; a place to which I have always thought no child of God should be sent. As I told her this, all at once I seemed to feel a hand and hear a voice saying, 'Take this child of Mine to your own home which I gave you, and show to her the kindness of God.' My house was a rented one, but I got it for less rent than others would because of my work.

"I responded at once, 'Why, yes, Lord; I can show *Your* love and kindness, for that never fails. I only fear my own.' That was at ten forty-five in the morning, and at six o'clock at night she was in my home. In looking round that dear God-given little home to see which room to get ready for her, the thought

## Sister Abigail's First Invalid.

would press itself upon me that it must be the *best* for one whom God had given me to nurse for Him, so the front sitting-room it must be. The next question was—a bed for her. I did not have any, nor the money to buy one, but I did believe God, and that if He had put it into my heart gladly to give her the best I had, He would send the money for all we needed. So I ordered a bed by phone, telling them to send it C.O.D.

"Did the money come? Yes, indeed. As the bed came in the back door, the postman handed me a letter from England with a cheque which more than covered the cost. I needed thirty-five dollars, the cheque was sixty. When bed-time arrived, the question came also, '**Who will help me lift her?**' I could not do it alone. At the last moment I said, 'If God wants me to lift you, He will give the needed strength.' So putting my hands in position to lift, I said, 'Do you believe God can do this, or not?' She said, 'Yes.' 'Very well, then, I believe we have nothing to fear; He will give strength. We will do it in His Name. Now then, in the Name of the Father—' But before I could lift her a ring came at the door, and a trained nurse who needed a rest had come to stay with me. Again God met the need, and from that time to now, I have never been without a helper—praise God!

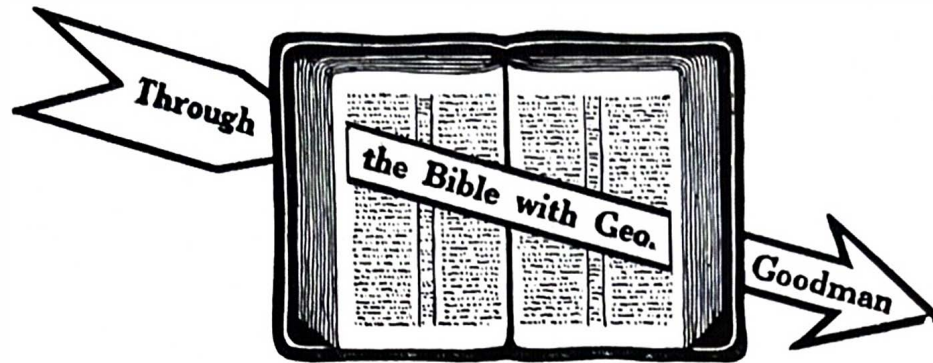
"From this sprang my work of taking the helpless to my home, which is not mine, but the Lord's, for He not only told me to do this, but has met every need. No sooner had I taken this first helpless one to my home than my heart was open to the needs of others of God's children in like condition. The words that God had whispered to my heart were 'Take these of Mine to your home, and show to them the kindness of God. I will meet all your need. My grace *is* sufficient for you.'

"I do not know that there is much more to tell, only that my home is always full of God's dear children who need the love and care of a sister. I am sometimes asked, '**Do you take only those who go to the same church as yourself?**' No, indeed, nothing so little as that can be of God—at least, that is the way it looks to me. But I take into my home only those who believe that *Jesus is the Son of God, and the Bible is the Word of God*; and that there is no other way to be saved but by the finished work of Christ, and who are looking for His Coming. So this little work in the home is for the 'household of faith' only.

"But God has led me out to help many who do not yet believe, many more than could be taken into my home. It is a happy, blessed work, and made easy for me by two faithful helpers who live with me; and by the prayers of many brothers and sisters, who never fail to mention the daily work. And prayers go up day and night from dear helpers, and the helpless ones. Oh, we are a very happy family' Another question so often asked is, '**How are your needs met?**' I would say that I never, by word or letter, say a word to any human being that could look like making a need known. God Himself does all that is needed. He lays it upon the hearts of His children to send. No one would ever think, to see our little home, what a large outlay there is, but God *knows*; that is enough.



## IMPORTANT NOTES TO ALL BIBLE LOVERS.



WITH this number we are continuing a Remarkable Tour through the Bible, picking out the most interesting Bible Stories. To have as our guide Mr. George Goodman is of immense value. Not only his *legal* mind in interpreting the incidents, but his experience of over 50 years in dealing with young folks, should give new point and vim to the lesson. We trust young teachers especially will try and keep to these Lessons, and derive the full benefit therefrom. The Lessons for Oct. are given in this No., a month ahead, for the benefit of teachers in distant lands and lonely parts.

The Photo and Record should also be of special interest for teachers old and new. We are selecting people of world-wide fame and who have stood for the Word and the Son of God. This month we give record of a remarkable woman.

## Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

"FROM GOSPEL SCHEME" SUBJECTS.

*1st October, 1939.*

**Ishbi-Benob the Giant.**

**D**ANGER  
**D**EFENCE  
**D**ECISION  
**D**ISCRETION  
**D**EVOTION

*8th October, 1939.*

**The Well of Bethlehem.**

**R**ESOLVE  
**R**ESOURCE  
**R**ESULT  
**R**EFUSAL

*15th October, 1939.*

**Solomon in all his Glory.**

**HIS R**EIGN  
**HIS R**ICHES  
**HIS R**ETINUE  
**HIS R**ENOWN

*22nd October, 1929.*

**Queen of Sheba Visits Solomon.**

**Q**UEEN OF  
**Q**UESTIONS  
**Q**UEEN OF  
**Q**UESTIONS  
**S**HEBA  
**S**OLOMON  
**S**EEES HIS  
**S**ATISFACTION  
**G**LORY  
**G**AINED

*29th October, 1939.*

**The Ten Lepers Cleansed.**

**C**RY  
**C**OMPASSION  
**C**LEANSING  
**C**ONTRAST

A.M.M.

## ISHBI-BENOB, THE GIANT

70 Less-Known  
Page 123

READ 2 Sam. 21. 15-22. MEMORY TEXT: Isa. 40. 29. HINTS: God does not faint, Isa. 40. 28; We ought not, Luke 18. 1; We may not, 2 Cor. 4. 1; Result, Gal. 6. 9.

### I. THE MAIN LESSON.

David, who triumphed so gloriously in his youth over Goliath, is now in his later years nearly slain by another giant, Ishbi-benob. He waxed faint. The lesson seems to be that sin had weakened David. He could no longer say—

“My strength is as the strength of ten  
Because my heart is pure.”

David's great sin had undermined his powers of endurance and this might have cost him his life, but for Abishai his nephew's timely aid.

### II. THE STORY TOLD.

v. 15. *The Philistines attack Israel again and David goes out to battle with them.* “The Philistines had yet war again with Israel; and David went down and his servants with him, and fought against the Philistines.”

v. 16. *He waxes faint and is set on by the giant Ishbi-benob and nearly slain.* “And David waxed faint and Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed 300 shekels of brass in weight, he, being girded with a new sword thought to have slain David.”

v. 17. *Abishai rescues David.* “But Abishai the son of Zeruah succoured him and smote the Philistine and killed him.”

v. 17. *David's men swear he shall not go out to battle again.* “Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.”

vv. 18-22. *Three other giants were slain—four in all. Ishbi-benob by Abishai. Saph by Sibbechai the Hushathite. Goliath's brother, the staff of his spear was like a weaver's beam, by Elhanan. A man with six fingers on each hand and six toes on each foot by Jonathan, son of Shimeah, David's brother.*

### III. OTHER LESSONS FROM THE STORY.

#### 1. Sin Weakens the Powers.

David after his great sin was no longer the warrior he had been before that tragedy in his life. Would we be strong in the Lord and in the power of His might we must not grieve the Holy Spirit within us by wilful transgression. Samson is another example. His sinful indulgence lost him his great strength, and in the end cost him his life.

#### 2. It is the Privilege of the Lord's Servants to Fight Giants.

The believers' enemies are no small ones. The world, the flesh, and the devil are towering and powerful giants, every one too strong for the natural man. Only those endowed with the Spirit from on high can meet them in battle. As Melanchthon said: “Old Adam is too strong for young Melanchthon.” Yet he boldly withstood Giant Pope and Giant Pagan, the powers of Rome, for he had learned the truth of the Lord's promise to Paul, “My grace is sufficient for thee, for My Strength is made perfect in weakness.”

#### 3. “Waxing Faint.”

Even the greatest saints of God have at times their fainting fits, and

## Ishbi-Benob, the Giant

are then in danger of Giant Despair and Giant Maul. Many are the calls in the Bible not to faint, "He giveth power to the faint" (Isa. 40. 29). We read of Jacob (Gen. 45. 26), Daniel (8. 27), Jonah (2. 7), and others fainting. But the Lord told us we ought always to pray and *not to faint* (Luke 18. 1). If we faint in the day of adversity our strength is small (Prov. 24. 10). So let us say with the apostle: "As we have received mercy *we faint not*" (2 Cor. 4. 1) and remember we shall reap *if we faint not* (Gal. 6. 9). And the secret lies in looking to the Lord Jesus Christ. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12. 1-3).

### 4. Each Age has its Temptations.

David met Goliath in his youth. He met Ishbi-benob in his middle age. So there are dangers for youth and there are dangers for full manhood and dangers for old age. The believer, till he lands on the eternal shore, is never beyond temptation nor out of danger from the assault of giants.

### 5. Abishai to the Rescue.

Abishai was the son of Zeruah, David's sister, and therefore his nephew. This young man came to the rescue of his Royal Uncle and saved his life. It is the privilege of those who are strong to help the weak (Rom. 15. 1). There are times when all of us need help, hence the great value of Christian fellowship. A Christian should not walk alone. "Two" we read in Ecc. 4. 9, are better than one, "For if they fall the one will lift up his fellow, but woe to him that is alone when he falleth, for he hath not another to help him up." And "if one prevail against him two shall withstand him." This was David's case when Abishai came to his help. A brother is born for adversity.

### 6. David not to go to Battle Again.

There comes a time when the servant of God must give way to the younger. It is good when he has grace to see the time has come and to do it gracefully. Often that time is hastened by failure as in David's case. Privileges are lost by sin that can never be recovered. May our bow abide in strength because of purity of heart maintained.

### 7. A Race of Heroes.

Giant slayers (vv. 18-22). What a grand thing is a godly seed, a race of mighty men of God who generation after generation supply warriors for God. There are such noble families in our land. The Lord add to their number.

## IV. APPLICATION.

Keep the heart's life pure that we may not wax faint in battle. Be ready to go to the help of a fallen or fainting brother.

Pray for grace for every age till the race is won, the fight fought.

# THE WELL OF BETHLEHEM

70 Less-Known  
Page 126

READ 2 Sam. 23. 13-17. MEMORY TEXT: Rom. 12. 1. HINTS: Costly sacrifice, 1 Peter 1. 18, 19; Consecrated offering, Heb. 10. 14; Simile, Matt. 26. 28.

## I. THE MAIN LESSONS.

1. **A Story of Devotion.** These three brave men went in jeopardy of their lives to satisfy the desire of their beloved leader David, for a drink of water from the well of Bethlehem.

2. **A Self Denying Action.** David refused to drink the water that had cost them so much to get for him. He poured it out before the Lord saying: "Is it not the blood of the men that went in jeopardy of their lives?" (2 Sam. 23. 17), and "Shall I drink the blood of these men that have put their lives in jeopardy?" (1 Chron. 11. 19).

3. **A Remarkable Simile.** "Drinking blood" was afterwards used by the Lord Jesus as a simile of the faith of those who recognise that their salvation was purchased at the cost of His life Blood shed for them (John 6. 53, 54).

## II. THE STORY TOLD.

vv. 13-14. *David sees the Philistines in possession of Bethlehem, his native town.*

v. 15. *David expresses a longing for some water from the well at the gate of Bethlehem.*

v. 16. *Three of his men break through the Philistines and fetch it to David.*

v. 16. *He will not drink it but pours it out to the Lord.*

v. 17. *He likens the water to their blood.*

1 Chron. 11. 19. *The other account of David's words.*

## III. OTHER LESSONS FROM THE STORY.

1. **Bethlehem.** This town, that has become a household and loved name in all Christian homes, as the birthplace of our Lord, is first mentioned in Genesis 35. 19, "Rachel died and was buried in the way to Ephrath which is Beth-lehem." It means "The House of Bread." It was possibly built by Ephratah, the father of Bethlehem and called after both, "Bethlehem Ephratah," in the famous prophecy in Micah 5. 2, of the birth of Him "whose goings forth have been of old, from everlasting." David is described as "the son of that Ephrathite of Beth-lehem Judah" (1 Sam. 17. 12). It was the scene of Ruth's romance and of Samuel anointing Saul to be king (1 Sam. 16. 4). It was the birthplace of David and of Great David's greater Son.

"Once in Royal David's city,  
Stood a lowly cattle shed,  
Where a mother laid her baby  
In a manger for His bed."

2. **The Mighty Men of David and their Exploits.** The three who did this great deed were, JASHOBEAM, a Hachmonite (1 Chron. 11. 11) (the same as Adino the Eznite, 2 Sam. 23. 8), ELEAZAR, the son of Dodo and Shammah, the son of Agee. They had other exploits to their account as we see from 2 Sam. 23. 8-12. JASHOBEAM (Adino) slew 800 (or 300, see 1 Chron. 11. 11), at one time with his spear. ELEAZAR smote the Philistines till his hand clave unto the sword and SHAMMAH defended a piece of ground full of lentils (or barley) against the troop of the Philistines and turned the tide of battle. Such splendid men had David made

## The Well of Bethlehem

out of those who came to him in the cave of Adullam ; all in distress, in debt or discontented (1 Sam. 22. 2).

**3. The Daring of Devotion.** Love is strong as death. Men and women moved by love have dared everything and willingly yielded their lives out of devotion to the object of their love. These brave men defied the whole army of the Philistines. Three of them broke through the ranks; and while two held the enemy at bay, the other drew the precious water for David, and brought it back unspilled to him. Such is the devotion that thousands have yielded to Christ, not counting their lives dear unto themselves for love of Him.

**4. David's Graceful Acknowledgment of their Action.**

It would have been unbecoming of him to quench his thirst at such a cost to them. He could not appear so selfish. So he poured it out as a drink offering to the Lord. He felt to take it would be like drinking their blood.

**5. "Drinking Blood."** When David likened the water these men brought him from the well of Bethlehem to their blood, he used words exactly similar to those used by the Lord at the Supper in the upper room. "For this is My Blood" (Matt. 26. 28). The remission of sins was procured for us by His shedding of blood, and so the "cup" of the New Covenant so full of blessing for us was the "Blood" of the New Covenant; it had cost Him His life Blood to bring that cup of blessing to us. The same language is found in John 6. 53, Jesus said: "Except ye . . . drink His Blood ye have no life in you." David knowing the water had cost them the risk of life said: "Shall I drink the blood of these men?" and the Lord Jesus probably having this incident in mind says in effect. This water of life I bring you cost my blood—but there is no other way of life. "Except ye drink His Blood," you cannot have life. So faith receives the blood-bought water of life—thus "drinking His Blood." The eating or drinking of blood in a literal sense was expressly forbidden (Lev. 7. 26-27).

**IV. APPLICATION.**

Let us yield ourselves and all we have in true devotion to Him who redeemed us by His own Blood.

Let us understand the great mystery of drinking His Blood. Faith appropriated all His death meant to its own need.

**V. OUTLINES.—Instances of Devotion.**

David's Mighty Men,	..	..	..	..	As Above
Ruth to Naomi,	..	..	..	..	Ruth 1. 16
Ittai the Gittite to David,	..	..	..	..	2 Sam. 15. 21
Jonathan to David,	..	..	..	..	1 Sam. 18. 1
The Lord Jesus,	..	..	..	..	John 13. 1; Gal. 2.20

**Love.**

Is Strong as Death,	..	..	..	..	S. of S. 8. 6
Casts Out all Fear,	..	..	..	..	1 John 4. 18
Hides a Multitude of Sins,	..	..	..	..	Jas. 5. 20
Many Waters cannot Quench,	..	..	..	..	S. of S. 8. 7
Better than Wine,	..	..	..	..	S. of S. 1. 2; 4. 10
Suffers Long and is Kind—Never Faileth,..	..	..	..	..	1 Cor. 13. 4, 8

# SOLOMON IN ALL HIS GLORY

70 Familiar  
Page 143

READ 1 Kings 4. 20-34. MEMORY TEXT: Luke 12. 27. HINTS: Greater building, Eph. 2. 21, 22; Greater rest, Heb. 4. 9; Greater glory, Phil. 2. 9, 10.

## I. MAIN LESSON.

Earthly splendour may cover moral failure. Fame without grace will not save man from sin and ruin.

## II. SOLOMON'S GLORY DESCRIBED.

- v. 21. *His wide dominion.*
- vv. 22, 23. *His daily provision.*
- v. 26. *His horsemen.*
- v. 29. *His wisdom.*
- v. 32. *His proverbs.*
- v. 33. *His knowledge of natural history.*
- v. 34. *His renown.*

## III. SOLOMON'S OWN DESCRIPTION.

This is given in Ecclesiastes, chapters 1 and 2.

"I the preacher, was king over Israel in Jerusalem, and I gave my heart to seek and to search out by wisdom all things that are done under Heaven."

"Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem."

He then enumerates the subjects of his study (1. 17; 2. 1-8). Yet, all of it being "under the sun," and of the earth, it gave him no satisfaction. He pronounced it all: "Vanity and vexation of spirit" (2. 11), and therefore he adds, "I hated life" (2. 17).

## IV. OTHER LESSONS FROM THE STORY.

### 1. Solomon's Career may be Divided into Four Stages.

(a) PURPOSE. When as a young man he set his heart to seek the Lord, who appeared to him twice (1 Kings 11. 9), and encouraged him with promises of wisdom and life.

(b) PROSPERITY. When he attained to the highest glory. Probably the greatest, richest, and wisest king in the earth. Nothing that this world could give was withholden from him.

(c) PRIVILEGE. He was permitted to build the Temple on Mount Moriah, at Jerusalem; and, more lasting still, to contribute several books to the Holy Oracles, the Sacred Scriptures. Much of Proverbs, Ecclesiastes, and the Song of Solomon

(d) PERVERSION. His heart was turned from the Lord, and the result was that he died under the shadow of his folly, and the kingdom was divided in the hand of his son.

2. **The Reason of Solomon's Decline.** The reason was that "his heart turned from the Lord God of Israel," for the life and conduct follow the heart.

But what turned his heart? We can suggest several things.

(a) UNHOLY ALLIANCES. He married Pharaoh's daughter and many other strange wives, and these "outlandish women" turned him aside (Neh. 13. 26). For he had to please them and let them have their false gods (1 Kings 11. 4-8).

(b) HE DISOBEYED THE LAW OF GOD IN THE FOLLOWING THINGS:

- (i.) Multiplying horses (Deut. 17. 16).
- (ii.) Taking many wives (Deut. 17. 17).
- (iii.) Amassing to himself silver and gold (Deut. 17. 17).
- (iv.) Serving other gods (Deut. 28. 36).
- (v.) Offering on high places (Deut. 12. 13).

## Solomon in All His Glory

He should have written out a copy of the Law and read daily in it. No doubt he neglected to do so as he grew prosperous (Deut. 17. 18-20).

(c) **GIVING HIS HEART TO WORLDLINESS.** The world is very subtle and enticing, but all that is "under the sun," while it can draw the heart from God, can never satisfy, and cannot last. Therefore, "Love not the world, neither the things that are in the world . . . for the world passeth away and the lust thereof."

**3. Prosperity is Dangerous to Spiritual Life.** The soul often suffers when the man prospers. "The cares of this world" and "the deceitfulness of riches," and "the pleasure (lust) of other things," Jesus said, choke the Word, and it becomes unfruitful.

It is still true that the prosperity of the foolish destroys them (Prov. 1. 32).

Habakkuk (2. 6) speaks of the prosperous proud man as one who "ladeth himself with thick clay," like one trying to run a race in heavy clay soil.

We must lay aside these weights and "clinging sins" if we are to run the Christian race.

**4. Riches Do Not Enrich the Character.** Often as the wealth increases the godly character decreases. "It requires a steady hand to carry a full cup." Many a rich man is poor in spiritual life, and many a poor man rich in faith (James 2. 6).

**5. Two Kings of Wisdom.** The *wisdom of this world* is foolishness with God, because in all its calculations it leaves out God, and so goes astray.

*Christ is the Wisdom of God* to those who walk with Him, because by His Spirit He teaches them the hidden wisdom (1 Cor. 2. 7).

It is sad, that the wisest man who ever lived should have left behind him a reputation for folly, sin, and departure from God.

**6. Fame and Splendour are Not the Best Things.** So that Christ warned us of two things concerning Solomon.

(a) That **HIS GLORY, BEING ARTIFICIAL,** was not like even the meanest flower. "Solomon in all his glory was not so well arrayed," and Christ clothes the soul with His beauty, as He does the lilies of the field.

(b) That **THERE IS A GREATER THAN SOLOMON,** of whom we may learn wisdom—Jesus, the Wisdom of God.

### V. APPLICATION.

Let your treasure and your wisdom be in Heaven.

Seek those things which are above, where Christ sitteth at the right hand of God.

Hold all you have loosely, that it may not turn away your heart.

### VI. OUTLINE.—Egypt—Type of World.

Self-indulgence,	..	..	..	Num. 11. 5; 1 John 2. 16
Vain Treasures,	..	..	..	.. .. Heb. 11. 26
Cruel Bondage,	..	..	..	.. .. Exod. 1. 11
Treachery,	..	..	..	2 Kings 18. 21; Isa. 30. 17
Enmity Against God,	..	..	..	.. .. James 4. 4.
Unblessed with Rain,..	..	..	..	.. .. Deut. 11. 10
Under Judgment,	..	..	..	John 16. 11; 2 Peter 3. 7

# QUEEN OF SHEBA

70 Familiar  
Page 147

READ 1 Kings 10. 1-13. MEMORY TEXT: Matt. 12. 42. HINTS: Hearing, Matt. 13. 16; Receiving, John 1. 12; Confessing, Rom. 10. 9, 10; Rejoicing, Acts 8. 8.

## I. MAIN LESSON.

The Queen of Sheba condemns many for their never seeking the Lord, in that she came so far to hear Solomon. It is a good thing to bring our hard questions to Christ. He will give us the true answer.

## II. THE STORY TOLD.

v. 1. *The Queen of Sheba, having heard of Solomon's wisdom, comes to prove him.*

v. 2. *She arrives with great treasure, and talks with Solomon.*

v. 3. *Solomon satisfies her on all points,*

vv. 4, 5. *She is overcome at the contemplation of his greatness.*

vv. 6-9. *She expresses her delight in it all.*

v. 10. *She makes him a great present.*

v. 13. *And Solomon gives her of his royal bounty.*

## III. WHERE WAS SHEBA?

The Lord Jesus describes it as in the south, and the uttermost parts of the earth (Matt. 12. 42).

Josephus speaks of it as Ethiopia, and this seems to be borne out by the fact that Sheba is named in Genesis 10. 7, as one of the descendants of Ham, through his firstborn, Cush, from whom the Egyptians were descended.

That the Ethiopians were frequently governed by queens is clear from Acts 8. 27, where the eunuch from Ethiopia was in charge of the treasure of Candace, Queen of the Ethiopians.

But in Genesis 10. 28 another Sheba is named, a descendant of Shem, through Eber and Joktan—and Sheba was a large kingdom in Arabia—so that some are inclined to regard the queen as coming from this land.

It seems, however, unlikely that the Lord would describe Arabia as the uttermost part of the earth, for the Arabians were of the same great branch of the human race (Shemites) as the Jews, and comparatively not so far away.

Ethiopia, on the other hand, was a long journey, involving months of hard travelling, and crossing of the great desert lying between Palestine and Egypt, perhaps 1000 miles.

## IV. OTHER LESSONS FROM THE STORY.

1. **"A Greater than Solomon."** By describing Himself thus, the Lord asserts His pre-eminence as Son of God and Messiah, and, moreover, encourages us to draw comparisons from the story. As the Queen of Sheba came to Solomon, so let every seeker come to Him.

2. **Hearing and Seeking.** The queen heard, and this led her to seek. Now the Gospel is preached that men may hear of Jesus, the Greater than Solomon, the Lord and Saviour of men, and hearing should lead to seeking.

Hearing, even knowing and believing, the Gospel is not enough. The Gospel must be *obeyed* (Rom. 10. 16), for it bids us "Seek the Lord," and promises us, "Seek and ye shall find," and assures us that "every one that seeketh findeth."

3. **Hard Questions**, or, more correctly, "riddles"—"nuts to



## Queen of Sheba

crack," we might say, to prove how far his reputation for wisdom was true. And Solomon told her all the answers.

Now, most have "hard questions" in their hearts, "riddles" of their lives, things they cannot understand.

Difficulties about the Bible, about the Lord Himself, about salvation and holiness. If instead of trying to answer these with their own carnal wisdom, they were to bring them to the Lord Jesus, He would solve them all.

4. **"I Believed not till I Came."** Only one thing will give real conviction of the truth and reality of God's salvation. We must come to Christ. The truth of God is not to be held as a theory, it is to be proved only in experience.

When the disciples asked Jesus, "Master, where dwellest Thou?" He replied, "Come and see." When Philip told Nathaniel he had found Messiah, and Nathaniel doubted, Philip said, "Come and see."

Vital Christianity is not learned from books or sermons, we must "Come and see." "O taste and see that the Lord is good." We all have to say, "I believed not till I came."

5. **"It was a True Report."** So all who come find. None are disappointed. Millions have been able to sing from the heart.

"I came to Jesus as I was,  
Weary, and worn, and sad,  
I found Him in a resting place,  
And He has made me glad."

6. **"The Half was Not Told Me."** There are new discoveries of Christ every day. The more we know of Him the more we learn of grace and power, the longer we live the richer treasures do we find in Him, the inexhaustible mine of "every precious thing."

7. **"Thy Wisdom and Prosperity Exceedeth the Fame which I heard."** When we come to Christ our verdict is: It is true, but the reality is far better. No one can describe in advance all the blessedness of the love and power of Christ.

8. **A Happy People.** This struck the queen specially. The servants of Solomon were a happy people. Their happiness lay in standing continually before Him and hearing His wisdom.

Joy, great joy, joy unspeakable and full of glory, is the constant note in Scripture to describe the lot of those who have come to Christ.

9. **"No More Spirit in Her."** Her deepest desires were met. Her hard questions were all answered. Her gifts were received and she departed laden with presents—all she could ask, besides the royal bounty from the king, over and above all she asked or thought. It is thus that Christ blesses us, "More than we ask or think."

### V. APPLICATION.

1. If you have heard of Christ, come and prove the truth of the Gospel.

2. Bring Him your hard questions.

3. O taste and see that the Lord is good.

## THE TEN LEPERS CLEANSED 70 Less-Known Page 218

READ Luke 17. 11-19. MEMORY TEXT: Eph. 5. 20. HINTS: Morning and evening, 2 Chron. 29. 30; No thanks, Rom. 1. 21 Wrong, Luke 18. 11; Real, Phil. 4. 6.

### I. THE MAIN LESSON.

The ingratitude of the nine lepers who were cleansed, in not returning to give thanks to the Lord, is the prominent thought. The example of the Samaritan leper is set before us as showing what is due from one who has been cleansed. The saved sinner should become a worshipper.

### II. THE STORY TOLD.

v. 11. *The Lord passes through Samaria and Galilee on His way to Jerusalem.*

vv. 12-13. *Ten lepers standing afar off cry for mercy.*

v. 14. *They are told to show themselves to the priest and as they went they were cleansed.*

vv. 15-16. *One, a Samaritan, turns back to give thanks.*

vv. 17-18. *Jesus asks, Where are the nine?*

v. 19. *He tells him his faith saved him.*

### III. OTHER LESSONS.

1. "**Afar Off.**" Lepers were not allowed to mingle with the people. The regulations are given in Leviticus 13. 45-46. The leper in whom the plague is, his clothes shall be rent and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, Unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone; without the camp shall his habitation be." He was, moreover shut out from the temple and all its worship. Such is the Holy Spirit's figure of sin. "We are *all* as an unclean thing." So by nature and practice we are "Far off" (Eph. 2. 13). We do well, as did these lepers and as did the Publican in the parable, to stand afar off and cry, "God be merciful to me a sinner."

2. "**Whosoever shall Call** on the Name of the Lord, shall be saved." This is illustrated by the lepers. They "lifted up their voices." None ever cried to Jesus in vain. They asked for "Mercy;" that is pity or compassion. No merit nor works, only their desperate need, was their plea.

"O Saviour, I have naught to plead,  
On earth beneath or Heaven above,  
Except my own exceeding need,  
And Thine exceeding Love."

3. **Go Show Yourselves unto the Priest.** In the case of the leper in Matt. 8. 1-4, the Lord added, "And offer the gift that Moses commanded for a testimony unto them." The ritual for the cleansing of a leper is given in Leviticus 14. 2-32. It was most elaborate and took eight days. It will repay study as some of the things have valuable lessons—as

vv. 4-7. *The two birds, one killed over running water, the other dipped in the blood and water and released, typifying Christ in death and resurrection.*

vv. 8-9. *The washing and shaving of the body.* That is putting off the defilement and energy of the flesh.

vv. 10-18. *The various offerings and then the blood and oil put on the thumb, great toe and right ear, and the rest of the oil put*

## The Ten Lepers Cleansed

on the head. A figure of sanctification by blood and anointing by the spirit.

We learn from this that the cleansing of a sinner from his guilt and defilement and his sanctification to God is no light matter.

4. "As They went They were Cleansed." A most important illustration of the "Obedience of Faith." "As they went" the miracle happened. Faith must not only believe but *obey* the Gospel or no cleansing follows. The Gospel tells us of the death of Christ for our sins, of His risen power as Prince and Saviour at God's right hand. This is good news to be believed, but unless we go to Christ it will not avail us. The miracle follows the obedience of faith.

5. **The Grateful Samaritan.** One of the despised races whom the Jew spat upon—was the only one who came back to give thanks. The greater the misery, the greater the praise should be. He "Glorified God" and fell on his face. Did he appreciate or instinctively feel the fact that Jesus was God (1 Tim. 3. 16; Heb. 1. 8) and that worship was due to Him? The Lord Himself called his action, Giving glory to God (18). Let us who are cleansed not forget it—but like Thomas say adoring, "My Lord and my God."

6. **Where are the Nine?** All the nine were cleansed and therefore must have had faith—for it was their faith shown in obedience that saved them—but they did not return to give thanks. A solemn lesson is here. It is not all who are cleansed from their sins who *become worshippers*. How many who believe themselves to be true Christians are habitually absent from the Lord's Table, the place of worship. "Yet the Father seeketh such to worship Him."

Ingratitude is a grievous sin.

"Neither were thankful" (Rom. 1. 21), is a mark of the unregenerate.

7. "Thy Faith hath Saved Thee." Only, of course, instrumentally. It is Christ who saves. Our faith is but the medium He uses. There is no virtue or merit in faith. It is the beggar's hand that takes the gift. The cup that receives the water of life. The look that sees the serpent lifted up and lives. The ear that hears and his soul lives. The lips that taste the living bread.

### IV. APPLICATION.

Let the sinner obey the Gospel and he will be cleansed.

Let the saint become a worshipper and return to give thanks.

### V. OUTLINE.

#### Clean Things.

A Clean Heart,	..	..	..	..	Psa. 51. 10
Clean Hands	..	..	..	..	Psa. 24. 4
Clean Robes,	..	..	..	..	Rev. 7. 14
Clean Vessels,	..	..	..	Isa. 66. 20; 52.	11
Clean Bodies,	..	..	..	Heb. 10. 22; 2 Kgs. 5.	14
A Clean Land,	..	..	..	..	Ezek. 39. 16
Clean Chambers,	..	..	..	..	Neh. 13. 9
A Clean House,	..	..	..	..	Lev. 14. 48

## ACTS AND FACTS.

**Robert Leach**, of Manchester, who went over Niagara Falls in a barrel, 19 years after died as the result of slipping on a piece of orange peel in Auckland, N. Z. He escaped the great and was caught in the little. The effect of "little things" is given in Proverbs 6. 10; 24. 33.

**Dr. Johnson's** words to Boswell are strong, yet they are in many cases correct: "Sir, no man is an atheist, except in the sense that a dog is an atheist, because he has not brains enough to think." "The fool hath said... No God" (Psa. 14. 1).

**Sir Monier Williams**, contrasting the Bible with the Mohammedan Koran, the Hindu Vestas, the Buddhist Tripitaka, the Confucian book, etc., said: "These non-Christian bibles are all developed in the wrong direction. They all begin with some flashes of true light, and end in utter darkness." "Thy Word is a light" (Psa. 119. 105).

**Henry Ward Beecher**, the great American preacher, made this striking simile: "A grindstone that had no grit in it, how long would it take to make an axe sharp? And affairs that had no pinch in them, how long would they take to make a man?" "Tribulation worketh patience" (Rom. 5. 3).

**R. L. Stevenson.** Dr. Halford Cowles, who met Stevenson in his student days, and in Samoa at the end of his days, writes: "Shortly before his death, Stevenson said there had been occasions when he had spoken against white missionaries and their works, but having lived for four years in Samoa, and knowing the value of their work, he wished to say that the missionaries were the best men who had ever visited that part of the world." "Your labour is not in vain in the Lord" (1 Cor. 15. 58).

**John A. Clarke**, a well-known Central African missionary, wanted some maps for his African school. The editor of this book accompanied him to one of the largest geographical establishments, where they were shown hundreds of maps of all kinds. At last the editor remarked: "One thing is remarkable, the only man in the 20th century who has a map all to himself is a tramp preacher named Paul—the Journeys of St. Paul." Paul, "a pattern" (1 Tim. 1. 16).

## TALES WORTH TELLING.

**Which would you rather be?**—"A gentleman asked me" said a Race Course Mission worker at one of the report meetings, "if I saw the King lead his horse into the paddock after the Derby. I told him that I did not, neither did I hear the mighty roar which they say was the most mighty that had ever risen from those downs. I was away amongst the whins near Tottenham Corner, leading three or four people to Jesus Christ. I was just coming away when a man came up and asked me if I would go and see a man who was dying in a van at Tottenham Corner. He said, 'I do not know you, but I thought you looked as though you were in touch with heaven.'" "He that winneth souls is wise" (Prov. 11. 30). "They that be wise shall shine as the stars" (Daniel 12. 3).

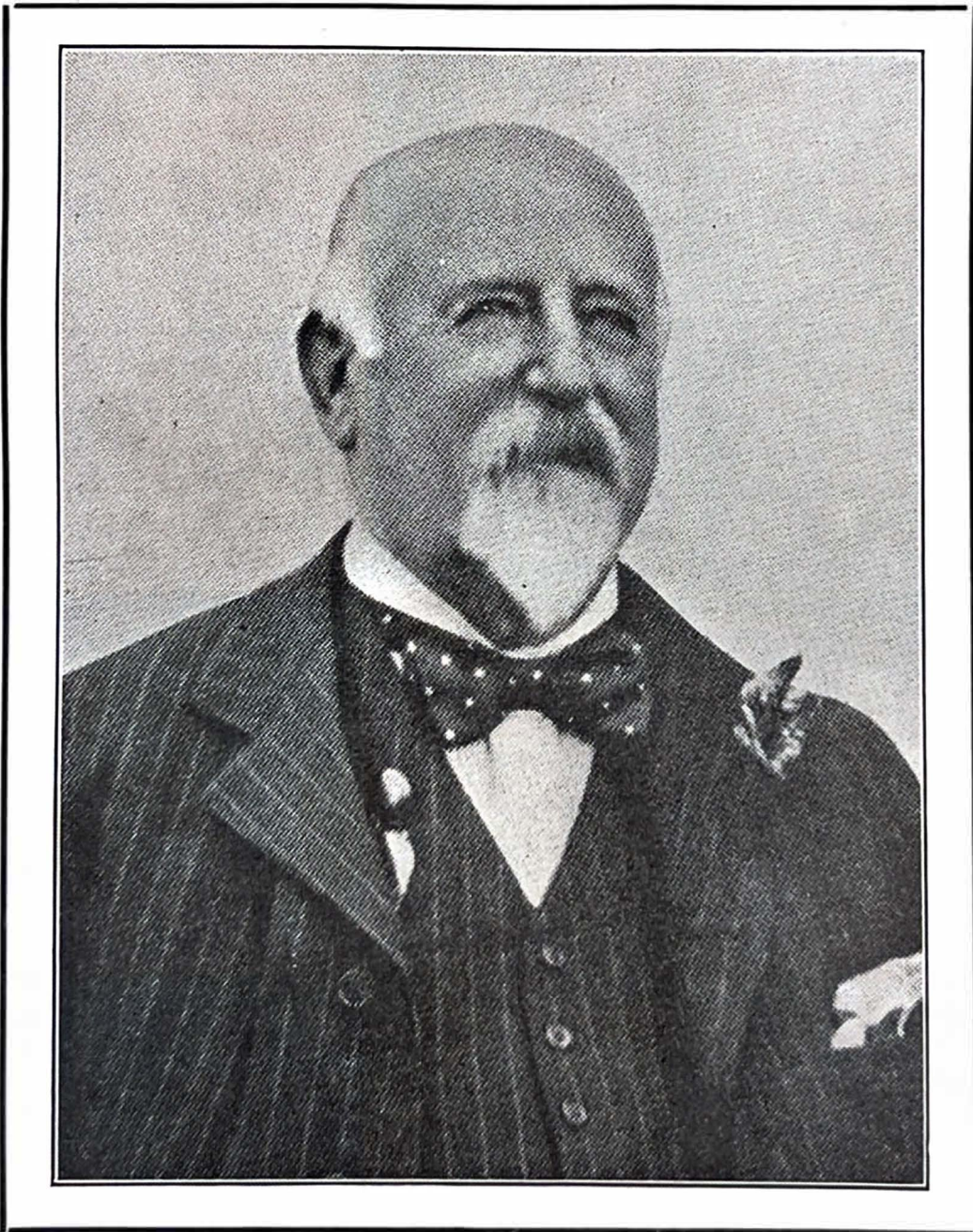
**Found in the Testament.**—Major Colquhoun relates the following incident: "On the day following my first landing in Corsica, I distributed in the streets of Bastia a number of Gospel Tracts, gladly received by all. I had brought from the hotel only one small New Testament, and had given it at the Old Port to a quiet-mannered, sad looking woman in black, who had persistently asked for it. Four months later I was one morning accosted on the Piazza by the same woman, who smilingly reminded me of the little book. 'Have you read it?' I asked. 'Si, Signor.' 'And what have you found in it?' 'I have found Jesus Christ in it.' 'And who is Jesus Christ?' '*My Saviour*'" Above all joys is the joy of being able to say, "We have found Him" (John 1. 45). He is "*mine*."

**The Air-Ship Explosion.**—Senor Severo, a member of the Brazilian Parliament, invested all his fortune in constructing an air-ship, which he named *The Pax* (meaning "The Peace"). Accompanied by an assistant named Sachet, he made his first ascent at Vaugirard, France, in the presence of his wife and friends. At the height of about 1000 feet, the balloon suddenly exploded and fell to the ground, both aeronauts being instantaneously killed. The greatest sympathy was expressed for the sad loss sustained by Senora Severo and her seven children. *The Pax* air-ship was the pride of the inventor; he had embarked in her his all, and as he wished his wife farewell and rose into the heavens all seemed bright. Twenty minutes later the whole affair was lying a complete wreck. How different they who invest their all in Christ Jesus (Rom. 10. 9-10), for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isa. 40. 31). They shall be "caught up." HYP.

## LIFE ETERNAL.

EAGER clutching at the delights of natural life, and making it one's chief aim, is the sure way to lose all its sweetness and to miss the higher life; while the subordination and, if needful, the sacrifice of "life in this world" leads straight to the possession of "life eternal."

ALEX. M'LAREN.



Sir WILLIAM FRY

## SIR WILLIAM FRY.

**S**IR WILLIAM FRY, long well-known solicitor in Dublin, for a number of years he lived in Woking; born on June 10, 1853, died on August 25, aged 86. Better known in this country than he was in Ireland. He was a man of many interests, being a member of the Statistical Society, the British Association, and the Royal Irish Academy. He was also a Fellow of the Royal Geographical Society and the Royal Society of Antiquaries of Ireland. He will, however, be chiefly remembered by Evangelical Christians.

His professional career chiefly concerned the Woods, Forest, and Land Revenues, and an indication of the position he attained in the legal world was his election to be president of the Incorporated Law Society from 1895 to 1896. He was at one time chairman of the Solicitors' Benevolent Association. He gave his support also to hospital work, both before and after he served as chairman of the Royal Hospital for Incurables, and also as a member of the executive of the Red Cross Dublin Castle Hospital. As honorary treasurer in Dublin of the Prince of Wales' National Relief Fund, as governor of the Royal Hibernian Military School, as Government visitor to Mountjoy Convict Prison, and as honorary treasurer of King Edward's Coronation Fund for Nurses, he came into contact with widely different spheres of charitable endeavour.

Of all his efforts, perhaps those which gave him the greatest satisfaction were on behalf of the welfare of the young. He seemed never to tire of well-doing, and he found plenty of scope for his good works as president of the Mid-Union Ireland Y.M.C.A., and Dublin Y.M.C.A., as a member of the committee of the Society for the Prevention of Cruelty to Children. But some of his most valuable work was done for Dr. Barnardo's Homes, which he served as honorary secretary, vice-chairman, and finally chairman of the council. He was a prominent figure at all the functions of the Homes. Sir William devoted a considerable part of his time to the duties which fell to him as vice-president of the British and Foreign Bible Society, and of the London City Mission, and as chairman of the Mission to Lepers. In 1915 he was created a knight. His wife died in 1937. They had two sons and three daughters.

## THE DISOBEDIENT PROPHET 70 Less-Known Page 130

READ 1 Kings 13. 11-32. MEMORY TEXT: 1 John 4. 2. HINTS: Dead branches  
John 15. 6; Formality without power, 2 Tim. 3. 5; Deceiving elect, Matt. 24. 24.

### I. THE MAIN LESSON

When we have the word from the Lord we must not listen to the word of man however pious it may sound.

### II. OTHER LESSONS FROM THE STORY.

1. **Scripture Examples.** Not all men of God who are disobedient are cut off in this way. But God chooses examples for instruction and warning that we may learn the importance of obedience and the folly of being turned by others from the path of duty.

2. **Life and Service a Privilege.** It does not mean that because this man of God was cut off in this untimely way that his soul was lost, that great issue was decided on quite other grounds. As a real man of God he would not be lost, but life and service are great privileges and may be forfeited by disobedience. Many a servant of God has been disapproved for this cause (1 Cor. 9. 27) as Paul feared, lest he should be, and set aside from service, or even die (1 Cor. 11. 30). Comp. John 15. 6.

3. **Signal Honour Must Not Lead a Man of God to be Careless.** This man of God used so strikingly in rebuking Jeroboam the King who made Israel to sin, was because of his powerful testimony at once courted by the King and then by the old lying prophet. It is commonly so, men much used are flattered and invited by the world and the lifeless professors.

4. **The Will of God Truly Known must never be Questioned.** The man of God's instructions were definite and precise. He should have turned a deaf ear to all seductions. Is God variable and changeable saying, "Yea," "Nay"? (2 Cor. 1. 17, 18).

5. **Lying Prophets are in Danger.** Such have lost all fear of God and sense of responsibility. They are a great snare to the younger who may, as in this case, be ruined by their deceit and led astray by their words.

6. **Looking and Turning Back is Always Dangerous.** "Let thine eyes look straight on."

This is why the Lord bade His disciples when He sent them on their trial journey. "Salute no man by the way," for such greetings often turn to treatings, and eating and drinking take the place of diligent pressing on in service. See Luke 9. 62; Acts 13. 13; 2 Tim. 4. 10.

7. **Alas, My Brother!** This pitiful wail after the evil had been done is contemptible.

As the foolish old prophet carried the dead body of the one he had deceived to his own grave he must have felt remorse and shame at his wicked lying

Sentimental lamentation as, "Alas, my Brother!" does not restore the dead to life nor undo the evil done.

So one sinner, and that an old prophet, destroyeth much good.

### III. APPLICATION.

Let us keep to the narrow way of Obedience.

Let us pay no heed to those who would turn us aside by plausible lying.

Let us beware of being liars lest we destroy others.



## JEZEBEL, A HUMAN TIGRESS 70 Less-Known Page 135

READ 1 Kings 21. 5-26. MEMORY TEXT: Num. 32. 23. HINTS: Seeming success. Josh. 7. 20, 21; startling exposure, Luke 12. 2, 3; Sure sentence, Rev. 21. 8

I. **MAIN LESSON.** Her cruelty has become proverbial. She may be taken as a type of the wicked woman who opposes the worship of God, the apostate Church that comes under His judgment (Rev. 2. 20).

### II. OTHER LESSONS FROM THE STORY.

1. **Ahab's Sin in Marrying a Heathen Princess.** The law (Deut. 7. 3) expressly forbade marriage with the heathen's nation for the very reason that came to pass in Ahab's case (Neh. 13. 26). Heed the warning of 2 Cor. 6. 14.

2. **The Cruelty of the Heathen.** It is solemnly true that "the dark places of the earth are full of the habitations of cruelty" (Psa. 74. 20).

Where there is no restraining grace the natural man "breathes out cruelty" (Psa. 27. 12).

3. **The Wicked are often very Religious.** It was so with Jezebel. She kept no less than 850 of Baal's priests and prophets allowing them to eat at her table. It is commonly so. Think of the gorgeous ritual of Rome and the immorality of the Popes and their bloodthirsty murder and torture of the saints.

4. **God is the Avenger of His People** (1 Thess. 4. 6).

5. **Women who stir up Men to Evil** (1 Kings 21. 25). "Whom Jezebel his wife stirred." Women who should be the gentlest and most loving of God's creatures, when they are evil, are perhaps the most depraved. How many men have become godless, worldly, and even wicked under the influence of a wife.

6 **Painted Faces.** Jezebel is the first woman of whom we read, "She painted her face" (9. 30). It is later described as the attire of a harlot (Prov. 7. 10). "For whom thou paintedst thine eyes and deckest thyself with ornaments" (Ezekiel 23. 40), and in Jer. 4. 30, "Though thou rentest thy face with painting, in vain shall thou make thyself fair."

7. **Jezebel could Rebuke Jehu.** It is common for us to see the glaring faults of others and overlook our own. We remember our Lord's words about the beam in our eyes and the mote in the brother's.

8. **The Lord's Words came True.** Ahab had died and the dogs had licked his blood (1 Kings 22. 38) as God had said, and now the royal widow's turn came. Her fate was worse. She was eaten of the dogs.

No one arranged or even foresaw it, but while Jehu was eating and drinking, the word of the Lord was being fulfilled on the fatal plot of ground stolen from Naboth.

All God's word comes true. Let the sinner beware. The Bible works out right every time.

### III. APPLICATION.

Let us beware of Jezebels.

Let us take warning from her fate.

Let us beware of that Apostate Church of which she is a type (Rev. 2. 20).

# THE BARREL OF MEAL.

70 Beat  
Page 94

READ 1 Kings 17. 8-16. MEMORY TEXT: Phil. 4. 19. HINTS: Bread, John 6. 35; Water, John 4. 13, 14; Guidance, John 10. 4; all things, Psa. 23. 1.

I. **PRINCIPAL TRUTH.** God's care for the widow and for His servant, and for all who trust Him (Matt. 6. 25-34).

## II. OUR LORD'S REFERENCE TO THIS STORY.

Luke 4. 25: "I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." From this the Lord teaches:

1. **That Israel, the Privileged People, Failed, while a Gentile Stranger was Blessed.**

Faith is often found in the stranger and not among the privileged. Compare Matthew 15. 28; 8. 10; Luke 1. 16; Matthew 21. 31 and Romans 9. 30-32.

2. **"In Every Nation, he that Feareth God, and Worketh Righteousness, is Accepted with Him."** "There is no respect of persons with God" (Acts 10. 35).

## III. OTHER LESSONS FROM THIS SIMPLE STORY.

1. **God has all down the Ages been the Father of the Fatherless and Judge of the Widow.** Psalm 68. 5.

2. **God Makes Himself Responsible for His Servants who Walk and Work in the Line of His Will.**

"No man goeth a warfare at his own charges." The Lord still asks, "When I sent you forth lacked ye anything?"

3. **Faith will Always be Tested.** Elijah's "me first" was not selfishness, for he knew God had commanded her to feed him, and the real test now came, would she take the food out her child's mouth to obey.

4. **Directly Faith Obeys the Blessing Follows.**

There are many instances of this in the Bible.

(a) When the *priests'* feet touched the waters, they divided.

(b) When the people shouted in faith the wall of Jericho fell.

(c) As Naaman dipped the seventh time in Jordan his leprosy vanished.

(d) As the lepers went they were cleansed.

(e) When the water bottles were filled with water it turned to wine. Step out in faith and the miracle is seen.

5. **God is a Faithful Covenant-Keeping God.**

His Word cannot fail. What He says must surely come to pass, for He is not a man that He should lie.

6. **The Barrel was Not Filled, but it Never Failed.**

Often we have little, but always enough. As one said: "I do not mind living from hand to mouth if it's God's Hand and my mouth."

. This story has been **THE COMFORT OF THE SAINTS ALL DOWN THE AGES**, and will be until faith is turned to sight.

## IV. APPLICATION.

Has the perfect love of God cast out all our fears? Do we know God as **JEHOVAH JIREH**?—"The Lord will provide."

# THE MAN BORN BLIND

70 Best  
Page 226

READ John 9. 1-41. MEMORY TEXT: John 8. 12. HINTS: Need of light, Isa. 59. 9; Light arriving, John 1. 9; Light enjoyed, 1 Peter 2. 9.

## I. LESSON OF FIRST IMPORTANCE.

That Christ is the Light of the World (v. 5). The opening of this man's blind eyes being coincident with the enlightenment of his heart to recognise Jesus as the Son of God (v. 35). Spiritual sight is needed, for all are born blind. It is found in Christ.

## II. OTHER LESSONS FROM THE STORY.

1. **Born Blind.** The Lord teaches that the man was not guilty for being born blind, but was to be an example of grace. Man's guilt does not lie in being born in sin, but in rejecting the grace that has brought salvation. This is taught in John 3. 18-21.

Blindness becomes guilty when it is the result of the rejection of light (v. 4).

2. **He Spat on the Ground, and Made Clay of the Spittle, and He Anointed the Eyes of the Blind Man** (v. 6).

This method of healing the man was no doubt symbolical.

(a) A type of the defilement of sin to be washed away.

(b) Healing could only come from His Holy Person.

(c) To appoint the man an act of obedience in washing.

3. **Washing and Sight.**

The two are ever associated in the Scriptures. Sin always blinds the eyes. It is not until our sins are washed away that we can see spiritually. It is continuing a principle in the believer's life, too. Sin spoils the eyesight. "Blessed are the pure in heart, for they shall see God."

4. **Obedience and Blessing.**

When men act in faith then blessing comes. "As they went they were cleansed," is said of the ten lepers, and here "he went, and washed, and came seeing."

The disobedient receive nothing from the Lord. The obedience of faith is blessed of Him.

5. **Confession and Casting Out also are Associated in Scripture.**

They that will live godly will suffer persecution. But it is "outside the camp" that the Lord meets with His people.

6. **The Testimony, "One Thing I Know."**

Seeing is a self-evident witness. A man who sees knows he sees. So when once the witness of the Spirit is given, it is like the opening of the eyes, we know that we see. And once seen things cannot be unseen. A true believer, whose eyes have been opened, can never be as he was before. He has looked and lived.

. **The Questions in the Chapter Make a Fine Study.** See verses 10, 36, 26, 12, 17, 35, 40.

8. **The Man's Progression in Knowledge.** He speaks of Christ first as (a) A Man (v. 11); (b) A Prophet (v. 17); (c) From God (v. 33), and he worships Him as (d) Son of God. How far have we progressed in the knowledge of Christ?

## III. APPLICATION.

"Are We Blind Also?" is a question each should put to his own soul. "I Know." Can we say this?

"Dost Thou Believe on the Son of God?" Are we true worshippers?

## THE TABLE AND THE SUPPER.

THERE are three references in the 1st Corinthians Epistle which may be linked together: 5. 7, 8; 10. 16-18; 11. 23-26.

To take them in reverse order:

In Chapter 11, it is the order of our observance of the feast according to its initiation by the Lord Himself.

In Chapter 10, it is association and fellowship. The whole and unbroken loaf upon the table has this further significance, that it represents the unity of the body of Christ; and as we all partake of it we express our fellowship in that unity—a unity of which the Blood of Christ is the alone foundation. Hence in this chapter the Cup is *necessarily* mentioned first.

In Chapter 5, where the Passover and the seven days of unleavened bread are considered as one authorised ordinance (compare Luke 27. 1), the point is, that the same holiness which characterises the memorial feast should be continued during the whole of the seven days.

To sum up:

In Chapter 11 we have	..	..				<i>Remembrance</i>
,, ,, 10 ,, ,,	..	..	..			<i>Fellowship</i>
,, ,, 5 ,,	..	..				<i>Holiness of life</i>

—S. Turner.

## Simple Blackboard Lesson

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

*5th November, 1939.*

**The Disobedient Prophet.**

**D**ELAY  
**D**ECEIT  
**D**ISOBEDIENCE  
**D**ISASTER  
**D**ESIRE

*12th November, 1939.*

**A Human Tigress, Jezebel.**

**S**ELFISH  
**S**TEDFAST  
**S**INFUL  
**S**OLEMN

**R**EQUEST  
**R**EFUSAL  
**R**ESOLVE  
**R**ESULT

*19th November, 1939.*

**The Barrel of Meal.**

**C**ALLED  
**C**OMMISSIONED  
**C**ONCEALED  
**C**ARED FOR

*26th November, 1939.*

**The Man Born Blind.**

**W**RETCHED  
**W**ORDS OF  
**W**ORK OF  
**W**ONDERFUL

**C**ONDITION  
**C**OMMAND  
**C**OMPASSION  
**C**HANGE A.M.M.

## ACTS AND FACTS.

**The Right Hon. W. E. Gladstone**, in resigning the Premiership of the English House of Commons, to his young colleague, thinking of the dangers of "high estate," said: "Rosebery, take care of your soul." Good advice at any time to any person. "What all... if a man lose his own soul" (Matt. 16. 26).

**H. J. Pomeroy**, a missionary in Nigeria, died of blackwater fever, Nov. 13, 1925. Near the end he said to the English nurse: "Christ is enough, He has been enough for me. He will be enough for you," and sang, "Hallelujah! Thine the glory" right through in a voice tremulous but clear. "Hallelujah" is the Heavenly note (Rev. 19. 1, 3, 6).

**Blondin**, the tight-rope expert, who crossed Niagara on a rope, giving his exploits on a Northern shipyard, approached a young worker and offered to take him on his back. The brave young man cleared off as fast as his legs would carry him. He may have believed Blondin *could* carry him, but he was not prepared to *trust* him. "I will trust and not be afraid" (Isa. 12. 2).

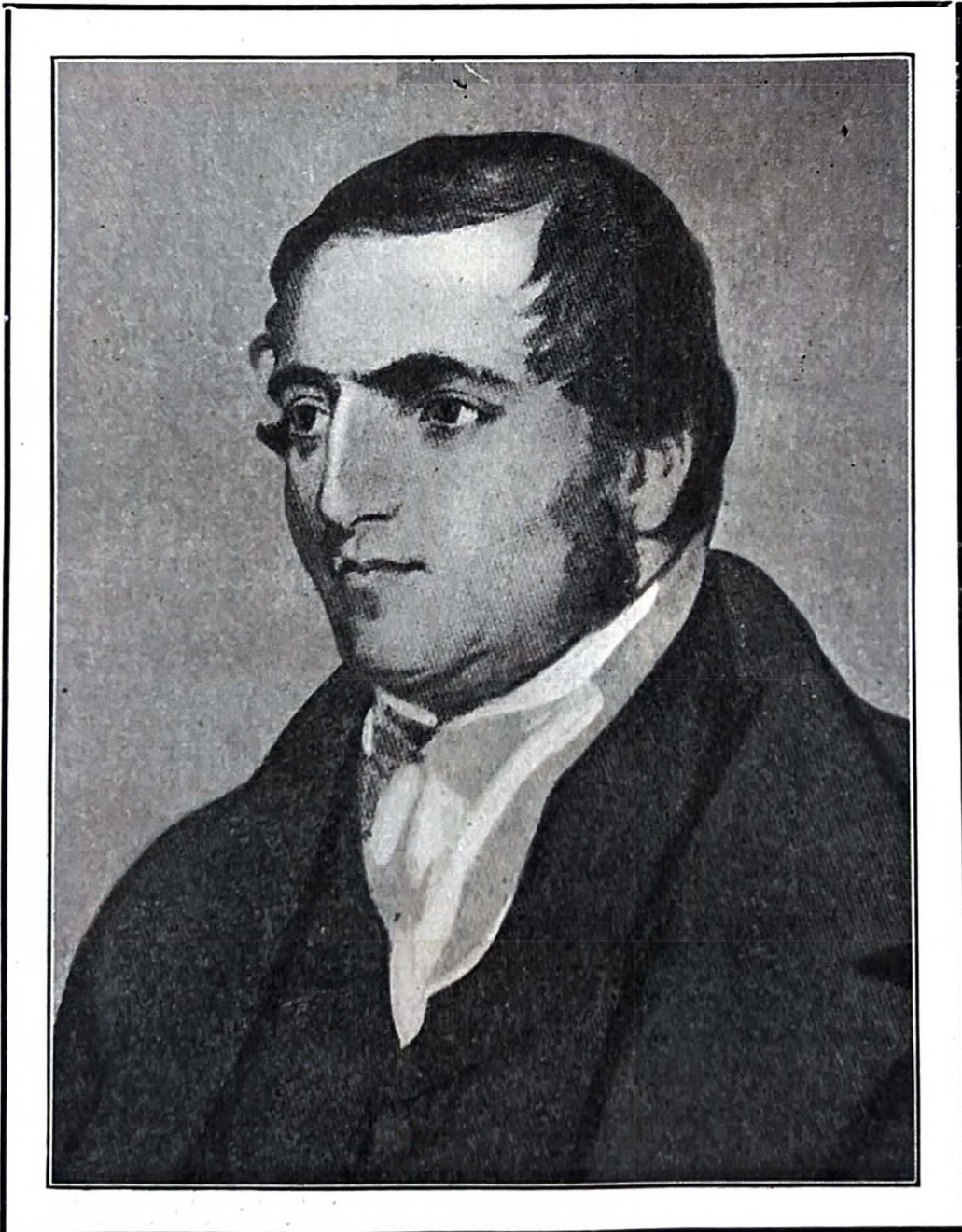
**John Pearce**, London, attained his 80th birthday on Jan. 29, 1927. Commencing in a small way to give 4d. meat pies to carmen and others, he gradually developed the "J.P. Restaurants." He compiled this acrostic on his 80th birthday: "Eternal life is the gift of God—I will never leave thee—God shall supply all your need—He shall direct thy path—Thy will be done—Your sorrow shall be turned into joy." Readers of 8 or 80 could turn up the texts.

**John Newton** (not the Olney John Newton). In a corner of the churchyard at Montgomery, Wales, is a space known as "The Robber's Grave." There, in repose, are the remains of a young man named John Newton, who was hanged in 1821 at Montgomery for highway robbery. In token of his innocence he asserted: "*The grass for one generation at least will not cover my grave.*" The writer (another John Newton) saw the grave in 1924, and it is still uncovered, although the grass, 103 years after the burial, is slowly encroaching over the spot. Whether his earthly judge was right or not, "the Judge of all the earth" will "do right" (Gen. 18. 25).

## GOD OUR COMFORT.

THE only final comfort is God; and He relieves the soul always in its suffering, not from its suffering—nay, He relieves the soul by its suffering, by the new knowledge and possession of Himself which could only come through that atmosphere of pain.

PHILLIPS BROOKS.



JOHN WILLIAMS, Martyr.

## JOHN WILLIAMS.

THE MARTYR APOSTLE OF THE SOUTH SEA ISLANDS.

IT is one hundred years ago on the 20th of this month of November, 1839, that John Williams, the great Apostle of the Pacific, was massacred on the island of Erromanga, in the New Hebrides. He was born in Tottenham on 29th June, 1796, and at the age of 14 was apprenticed to an ironmonger in City Road. On Sunday evening, 3rd January, 1814, he was waiting for some companions with whom to spend the evening, when Mrs. Tomkin, his master's wife, saw him, and urged him to come with her to the Old Whitefield Tabernacle. That night he heard an address on "What shall it profit a man if he gain the whole world and lose his own soul?" It proved to be the turning point in his life, and he left the Tabernacle a new man in Christ Jesus.

John Williams had always been interested in the voyages of Captain Cook, and the visions he conjured to the mind of the lovely coral islands of the South Seas, and when later the same minister of Whitefield's spoke of these same islands being made places of unspeakable horrors by the natives who dwell there, John resolved that some day he would go to these heathen with the story of redeeming love. From the night of his conversion, John threw himself wholeheartedly into the work of the Tabernacle of which he became a member and a Sunday School teacher, and two years later, in the 21st year of his life he was accepted by the Missionary Society, and in December, 1816, sailed with his wife, Mary Chauner, whom he had known and loved from his Sunday School days, a brave true-hearted helpmeet for such a missionary. Eleven months later, they gazed with rapture on the mountain slopes of the beautiful island of Tahiti.

For eighteen years, he and his devoted wife laboured among these islands, the jewels of God's ocean, and the Word of God prevailed and spread in a truly wonderful fashion. On one island he found the beginnings of a boat which had been abandoned, and with his colleagues he immediately set to work and finished it. This served them for many years in their journeys from island to island. What a thirst for the Gospel he found, for the news of the missionaries and the wonderful truths they taught seemed to precede them wherever they went.

About 1835 John Williams went to London where he saw through the translation and printing of the New Testament in the Rarotongan tongue, by the British and Foreign Bible Society, with 5,000 of which he returned to his beloved islands in 1839. Urged by thirst for souls, John Williams determined to go on to the New Hebrides, and though he knew it might prove to be his martyrdom, he resolutely prepared himself. He took leave of his wife and children on 3rd November, 1839, and boarded the *Camden*, and on the 19th, they lay off Erromanga. They landed the next day (John Williams with three of his colleagues) without any outward signs of hostility, when suddenly there was a war cry, and the four friends dashed for the boat. But John had not gone far when he tripped and fell into the shallow water, and before he could rise two natives battered him to death. Thus at the early age of 43 this dauntless missionary entered into the presence of the King.

## ELIJAH AND PROPHETS OF BAAL

70 Best  
Page 97

READ 1 Kings 18. 17-40. MEMORY TEXT: Heb. 2. 3. HINTS: Times of decision, Gen. 24. 58; Heb. 11. 24, 25; Exod. 19. 8; Josh. 24. 15; Matt. 27. 21; Heb. 3. 15

**I. PRINCIPAL LESSON.** The real evidence that God is the Lord is that He answers those who call upon Him. The blessings of the Christian are real and evident to all. No one can gainsay them. They are miraculous, but actual. Our Lord baptises with the Holy Ghost and with Fire.

### II. OTHER LESSONS.

**1. Before God Judges a Nation He Gives it a Last Chance.** It was so with Israel. Two great miracle-working prophets are sent, Elijah and Elisha, so that they are without excuse. The graphic trial caused the people to condemn themselves. They confessed Jehovah was Lord, but continued their rejection of Him.

**2. One Against Four Hundred and Fifty** illustrates the truth that a real Christian is mightier, through God, than all his adversaries.

**3. He Cannot be Harmed till God Permit.** "I send you as sheep among wolves." Yet Elijah was untouched. The witness for God need never fear.

**4. "The God that Answers by Fire"** may be used thus: God gives the Holy Spirit to the true believer. Fire is one of the symbols of that Spirit. The Lord Jesus baptises "with the Holy Ghost and with fire."

When the Spirit of God is received the life is so different that none can deny the change. God answers by fire every sinner who calls on His Name for Christ's sake.

**5. The Truth of Christianity is Evidenced by the Change in the Life.** The believer can challenge the world. "See, my God answers me."

- (a) By giving me Light and Assurance.
- (b) By giving me Peace through the Blood.
- (c) By giving me strength to Overcome.
- (d) By Guiding me in the Way.
- (e) By Filling me with His Love and Joy.
- (f) By Using me to His Glory.

*Christ is the Real, True, and Only Saviour. He answers me in these things.*

**6. The Worldling is an Idolater.** He worships and serves the creature more than the Creator. He is a lover of pleasure more than a lover of God. His God does not answer him. He finds no satisfaction, no peace, no strength over sin, and dies in his sins, to perish with his idols.

**7. "No Man Can Serve Two Masters."** There must be a decision. Why halt ye between two opinions? Worldlings often pretend to be religious, but they believe in the world, and spend and are spent for it. They do not believe in Christ, and give Him only pretended service, a sop to their conscience.

### III. APPLICATION.

Have we proved Jesus to be the True Saviour? Has He answered us with His salvation, baptising us with the Holy Ghost and fire.



## THE STILL, SMALL VOICE

70 Familiar  
Page 251

READ 1 Kings 19. 1-18. MEMORY TEXT: Psalm 91. 1. HINTS: Jacob, Gen. 28. 16; 32. 24; Moses, Exod. 34. 28; Woman, John 8. 9; Other forty days, Matt. 4. 2.

I. **MAIN LESSON.** God speaks in quiet to man's heart. In order to hear His voice, let us "study to be quiet" and know His will, as the Spirit reveals it to us through the Scriptures.

### II. OTHER LESSONS FROM THE STORY.

1. "A Man Subject to Like Passions as We Are (James 5. 17). He was a great man of God; but apart from his God, and when he was out of the line of God's will, he was such as we are when we, too, are left to ourselves.

(a) **THE REACTION OF HIS NERVES.** After the fierce day on Carmel. We are never so near to failure as after a great success.

(b) **HIS SELF-ESTEEM.** "I have been very jealous for the Lord." Had he forgotten to say: "Yet not I, but the Spirit of the Lord upon me." How easy to boast of our success even when it was the Lord who wrought by us.

(c) **HIS DESPONDENCY.** He asked to die. Probably he did not really wish it, but depression is a very severe test. David triumphed over it (Psa. 42. 11. and 43. 5).

(d) **HIS HASTY SPEECH.** The Children of Israel had been won by his bold action on Carmel; had slain the prophets and turned to the Lord. Had he forgotten this when he said they had forsaken the covenant. They had slain Baal's prophets, yet he says "they have slain Thy prophets."

(e) **HIS FOOLISH CONCLUSIONS.** "I, even I only, am left." No, there were 7000 hidden ones, who, like him, had not bowed to Baal. How ready we are to presume that we are the people.

#### 2. **God's Grace to His Servant.**

(a) He sends an angel to minister to his physical need.

(b) He rebukes him with the question, "What doest thou here?"

(c) He gives him a remarkable vision of His power and majesty.

(d) He speaks to him in a still, small voice.

(e) He sends him back to his work as he did with Jonah.

(f) He removes his misconception (the faithful seven thousand).

(g) He sends him to anoint kings and a prophet.

3. **The Vision at Horeb.** God manifests Himself in Majesty and Power. *The God of the Wind* (Cp. Exod. 15. 10); *The God of the Earthquake* (compare Dathan and Abiram); *The God of Fire*, as on Mount Carmel.

Yet it was not as from these that Elijah received comfort, but from the Still, Small Voice. It is not from Sinai, but from Calvary, that our hope comes (see Heb. 12. 18-24).

4. **The Still, Small Voice.** The Word of the Lord comes as a shower that waters the earth. We must listen to what the Spirit saith through the Scriptures, for therein is God's still, small voice. in the inner consciousness.

5. **The Message of the Voice.** God has one thing to say, "Go back." "Take up your work again." There is no peace out of the path of duty, out of the line of God's will.

### III. APPLICATION.

Do not yield to passions, or the weakness of the flesh.

Attend to the still, small voice and obey.

Beware of false conclusions. Get back and go on.

## RAISING SHUNAMMITE'S SON 70 Less-Known Page 140

READ 2 Kings 4. 8-37. MEMORY TEXT: John 11. 25, 26. HINTS: Noble women, Heb. 11. 35; Anna, Luke 2. 36; Elizabeth, Luke 1. 5; Mary, Luke 1. 27, 28.

I. **THE MAIN LESSON.** The lesson here is of how to raise the dead, for the servant of God is sent "to raise the dead" (Matt. 10. 8) not the physically dead but the spiritually dead by the preaching of the Gospel (see John 5. 25).

### II. OTHER LESSONS FROM THE STORIES.

1. **A Searching Question.** Is it well with thee? Is it well with the husband? Is it well with the child? (Cp. 2 Kings 5. 21).

2. **Death is Never in Scripture** an end of existence but a ceasing to function and a change of sphere. So spiritual death is the spirit, that was made for communion with God, ceasing to function so that the unregenerate are "dead towards God," "dead in trespasses and sins" and "dead while they live."

3. **Gehazi's Failure.** Like the disciples who could not cast out the evil spirit from the boy, this servant of the prophet failed to bring the child to life. "Why could we not cast him out?" was the disciple's word. It was because of their unbelief. This kind goeth not out by prayer and fasting."

Gehazi never had the power of God resting upon him, and therefore never dead-raisers.

4. **The Staff Laid on the Child.** This may represent ceremonial, it never raises the dead, or formality, or pretentious claims to priesthood or other Staff-powers.

5. **How the Dead are Raised.** Elisha as God's prophet is a type of Him who is the Great Prophet of Our God, the Lord Jesus Christ. It is only by vital contact with Him that the dead are raised.

The action in Elisha in putting his mouth to the child's mouth, his eyes to his eyes, and his hands to his hands, expresses graphically the thought of identification, and it is by the sinner's identification with Christ that he receives life. Life is found only in Christ. "He that hath the Son hath life" (1 John 5. 12).

6. **The Seven Sneezes—or Signs of Life.** How welcome to Elisha and to the mother were those sneezes. They evidenced the return of life. Often profession of life is not followed by the signs of life. The evidences of that new life are set forth in the Epistle of John. Let us recount seven of them:

- (a) OBEDIENCE (1 John 2. 3-5).
- (b) WALKING IN LIGHT (1. 7).
- (c) DOING RIGHTEOUSNESS (2. 29).
- (d) CEASING TO LIVE IN SIN (3. 9).
- (e) LOVE OF THE BRETHREN (3. 14; 4. 7).
- (f) THE WITNESS OF THE SPIRIT (3. 24; 4. 13; 5. 10; Rom. 8. 9 and 16). "Because He hath given us of His Spirit."
- (g) OVERCOMING THE WORLD (5. 4).

These are Seven Loud Sneezes that tell of life.

### III. APPLICATION.

Let us pray as workers that we may have power to raise the dead.

Let us not rely upon a "Staff" or any other formality or instrumentality.

Let us manifest in our lives and look for in others, the evidences of life—the Seven Sneezes that none of the dead can give.

# NAAMAN THE LEPER

70 Best  
Page 101

READ 2 Kings 5. 1-19. MEMORY TEXT: Eph. 2. 8. HINTS: Wholly vile, Isa. 1. 6; Fully cleansed, Psa. 51. 7; 1 Cor. 6. 11; a new creature, 2 Cor. 5. 17.

## I. PRINCIPAL TRUTHS.

1. That Salvation and Cleansing are the Gift of Grace.
2. That man's pride, passion, and unbelief must be humbled if that gift is to be received.
3. The simplicity of Salvation. "Wash and be clean."

## II. THE REFERENCE BY CHRIST (Luke 4. 27).

## III. OTHER LESSONS.

1. **Greatness—Riches—Victories will not Compensate for Being a Leper.** Sin spoils life. Our first need is cleansing.

2. **The Little Maid** teaches us that God uses humble instruments. That He does not forget the captive. That the youngest and humblest may be faithful witnesses.

### 3. **The Mistakes that Naaman Made.**

- (a) **THAT GOD RESPECTS PERSONS.** He solicits the king's help.
- (b) **THAT MONEY CAN BUY GRACE.**
- (c) **THAT HE MUST DO SOME GREAT THING,** for doing great things also gratifies man's pride. Salvation is not by works.
- (d) **THAT HIS "NOBILITY" SHOULD BE RESPECTED.** But all are alike in God's sight.

(e) **THAT HE SHOULD BE SAVED IN A RESPECTABLE MANNER.** Go and wash in the despised Jordan in the sight of that grand retinue! It is a dishonour, a humiliation to him.

(f) **THE SIMPLICITY STUMBLED HIM.** "Wash and be clean!" Yes, it was a simple thing, but it confessed two things—that he was dirty and must be washed or perish.

(g) **HE THOUGHT OF A BETTER WAY** that would spare his pride. Wash in Abana or Pharpar. But there is no other way.

4. **There is no Salvation without the Humbling of the Heart to God.** The sinner must bow down to Christ.

Pride, Temper, Self-esteem, and Resentment nearly robbed Naaman of the blessing, but God graciously humbled him.

- (a) By saving him through a little captive maid.
- (b) By using his servants to persuade him.
- (c) By the prophet refusing to come out.
- (d) By the ignominious method of cure.
- (e) By the meanness of the river.
- (f) By his going down under the water seven times.

5. **Salvation and Blessing are Miracles** that follow on the obedience of faith. Not natural results flowing from natural causes. Salvation is God's sovereign gift, only given to faith.

## IV. APPLICATION.

Good advice in the matter of Salvation.

1. **Humble** your heart to God.
2. Throw away your own **Opinions.** "I thought," and such grandiose ideas.
3. Beware of **Pride and Passion,** they may ruin you chance.
4. Be willing to **Take Advice** even from humble instruments.
5. Go to **Christ**—wash and be clean.
6. Be **Wholehearted** about it. "Seven times."
7. **Do it Now.**

## THE RAISING OF LAZARUS

70 Best  
Page 229

READ John 11. 1-44. MEMORY TEXT: John 5. 28, 29. HINTS: Widow's son, Luke 7; Jairus' daughter, Luke 8; all saints. 1 Cor. 15. 51.

**I. MAIN LESSON.** This, the Last of the "Seven Signs" in John, reveals the Son of God as the Victor over the Last Enemy—Death. It teaches us the Christian Hope of Resurrection for the Body, and of Life for the Soul.

### II. FURTHER LESSONS FROM THE STORY.

1. **A Beautiful Picture of Home Life.** Its joys and sorrows, can be gathered from the references to the home at Bethany, where the Lord Jesus seems to have tasted of the tender sympathies of real friends.

2. **The Visit of Death.** No home can be guarded against this, but true comfort can be known in sorrow, and this chapter contains the Christian hope and ground of comfort.

3. **Thy Brother Shall Rise Again.** No other religion teaches the resurrection of the body. That it should be raised again after being "dissolved" as we know it to be into its elements, is a deep mystery, but nevertheless plainly taught (1 Cor. 15. 53 and Phil. 3. 21).

4. **Resurrection and Life are Found in Christ.** It is by union with Him that we enjoy them. Our bodies are members of Christ (1 Cor. 6. 15), and temples of the Holy Ghost (v. 19), and will one day put on a new form (1 Cor. 15. 38), no longer mortal or corruptible. This will take place when the Lord comes (v. 52).

#### 5. Two Classes at the Lord's Coming.

(a) **SOME DEAD:** "though he were dead" (v. 25).

(b) **SOME LIVING:** "he that liveth and believeth in Me." These will never die, but (1 Thess. 4. 17) join with the raised ones.

#### 6. The Lord's Sympathy.

Scarcely any verse has endeared the Lord to His saints as the shortest in the Bible, containing the two words, "Jesus wept." Our Lord's love was not mere emotion, it was a settled purpose, a strong fire burning steadily, but it was accompanied by emotion. He was not ashamed to weep with them that weep.

In this He sets us a beautiful example. Let our love not be mere emotion, but let emotion reveal its true sympathy.

#### 7. The Call from Death unto Life.

The stages in this great scene should be noted. Simple lessons can be drawn from each.

(a) **THE STONE REMOVED** (v. 39) suggests the verse, "I will take away the stony heart" (36. 26). Unbelief.

(b) **UNBELIEF REBUKED** (v. 40).

(c) **OUR LORD PRAYS AND IS ANSWERED**, reminds us how all His works were wrought in fellowship with His Father (see 10. 37).

(d) **THE WORD OF POWER.** As in the first creation, His Word was a life-giving Word.

(e) **THE GRAVE CLOTHES REMOVED** teaches us that those "alive from the dead" must lay aside the old habits of the "dead" life.

### III. APPLICATION.

*Press* the need of life from the dead.

*Point* to the One who is the Resurrection and Life.

*Pour* in the balm of sympathy to the bereaved.

*Place* the Blessed Hope before the hearers.

## HOW TO PREPARE YOUR LESSON.

**F**IRST *prepare yourself.* Clear yourself of every known sin. Seek to be plastic in the hands of the Holy Spirit. Avoid aiming at self-glory. Ever say, "Not unto me, O Lord, not unto *me*, but unto Thy Name give glory" (Psa. 115. 1). Second, *begin early.* Having fixed the subject in your mind, from the Scheme, or continuing in a Book, a chapter, or a theme, start to analyse and divide it *on Monday morning* for the Sunday following. Let it simmer, chew the cud, *think on these things*, and you will be surprised how much accumulates before school time. Third, *consult any commentaries*, sound books, notes for teachers, which you can, gather the *good* (if any) into mind vessels, and cast away the *bad* (Matt. 13. 48), for there will most likely be some. The greatest help in this way, is prayer, and the trite saying holds good. Little prayer, little power; much prayer, much power; no prayer, no power.

Above all be yourself, think and decide for yourself, give it out in your own way, and ever remember that "God blesses REALITY."

## Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

*3rd December, 1939.*

**Elijah and Prophets of Baal.**

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*17th December, 1939.*

**Raising of Shunammite's Son.**

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*31st December, 1939.*

**The Raising of Lazarus.**

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A.M.M.

FROM "GOSPEL SCHEME SUBJECTS.

*10th December, 1939.*

**The Still, Small Voice.**

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*24th December, 1939.*

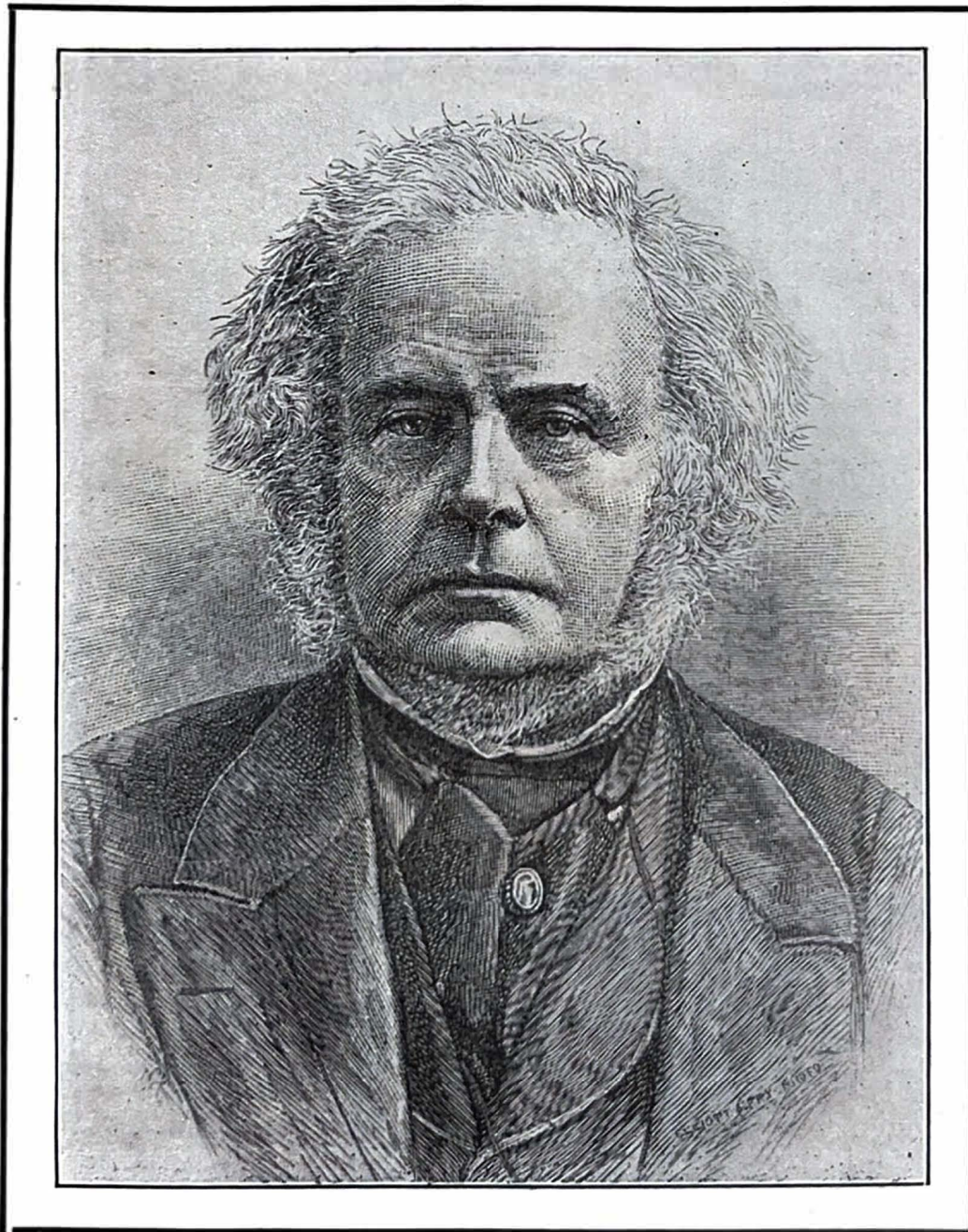
**Naaman the Leper.**

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**Order the "Pathway"**  
 for 1940. Lessons by  
 GEORGE GOODMAN,  
 world-known man. In-  
 teresting to teachers.

**"JUST FOR TO-DAY."**

JUST for to-day, my Lord, I ask,  
For needed strength to do Thy will  
As I perform each daily task,  
And all life's varied calls fulfil.  
O give me, Lord, a lowly heart,  
A loyal mind, a quenchless zeal,  
Thy wisdom, peace and joy impart,  
And on my labours set Thy seal. A.G.



**THE RIGHT HON. JOHN BRIGHT, M.P.**

## THE RIGHT HON. JOHN BRIGHT, M.P.

WHATEVER animosities the late JOHN BRIGHT may have excited by the vigour of his political denunciations, "as harsh as truth, and as uncompromising as justice," death destroyed them, and all classes of politicians agreed in the high eulogy that he was "one of the noblest figures we have ever known in Parliament."

His faith was that of the body of Christians to which he belonged by birth, by education, and by conviction. The Society of Friends believe in the direct revealing by God to the believer of His will concerning all the acts of his life. It was this belief which gave so much force and resoluteness to Mr. Bright's character; which made him unsusceptible to the blandishments of fame and fashion; which caused him to be wholly unaccommodating to what he saw to be wrong; which gave a prophet-like violence to his noble indignation against oppression and oppressors; and which enabled him to stand firm during tempests of unpopularity which never diverted him even by so much as a hair's breadth from the conceived path of rectitude. John Bright was one of those Christians who testify their faith by their lives more than by their words. The tongue of spite, even in the days when he was most venomously attacked, never dared to asperse the purity of his life, either public or private. He sweetened and ennobled politics by carrying into them the example and reproof of a religious life.

He set himself from the beginning of his public career to preach that the standard of virtue for private life ought equally to be the standard for public life. In 1882 he said: "I have endeavoured from time to time to teach my countrymen an opinion and doctrine which I hold; which is, that the moral law is not intended only for industrial life, but is intended also for the life and practice of States." He often quoted with felicity and effect passages from the Bible—passages of tenderness, or of terrible warning. His frequent recourse to the Bible for his illustrations also proved that he had a great acquaintance with the Holy Scriptures. His Scripture illustrations were not made rudely and irreverently, but reverentially and decorously. Thus, at Manchester, in May, 1851, he said: "We have not, as the chosen people of old had, the pillar of cloud by day and the pillar of fire by night, to lead us through the wilderness of human passion and human error; but He who vouchsafed the cloud and the fire has not left us forsaken. We have a guide not less sure, a light not less clear; we have before us the great principles of justice and mercy which Christianity has taught us . . . Let us trust these principles; let us believe that they exist for ever unchangeably in the providence of God; and if we build our national policy upon them, we may rest assured that we shall do all that lies in our power to promote that which is good."

Though he turned the light of his genius upon many subjects, such as intemperance; capital punishment; the opium traffic; slavery; and war; history will dwell chiefly on his antagonism to war, "the inevitable parent of innumerable crimes." He was the greatest political advocate of peace Christendom has known.

## The Right Hon. John Bright, M.P.

Therein he was the exponent of one of the main tenets, and at one time almost a distinctive doctrine of the Society of Friends. Indeed, throughout his career he was the political apostle of applied Quakerism.

He was a regular and reverent worshipper at the meetings of the Friends—either at the Meeting-house, St. Martin's Lane, Westminster; or at the Meeting-house at Rochdale, when not attending Parliament.

A friend writes the following anecdote which is not without interest:

"When preaching once in Rochdale, a lady wished to take me round the neighbourhood in her carriage. I asked to ride by the coachman on the box. He was a Christian man, and had been in some position in Mr. Bright's household. He spoke strongly of the Christian character of the statesman, and said: 'I used to see his Bible. *It was well thumbed.*'"

Born November 11, 1811, he was in his seventy-eighth year when, in the morning of March 27,

"In calm trust, the pure and tranquil-hearted  
Lay down to die."

He was buried in the little burying ground which adjoins the Friends' Meeting-house at Rochdale.

### PATIENT WAITING

THERE is such a thing as waiting on God, because we *have* to wait; just as a child under restraint will be submissive by the mere force of circumstances. This is not true waiting on the Lord. Scriptural waiting is patient waiting, yea, even joyful waiting. The child of faith puts his matters into God's hand, and leaves them there, content to wait till the Lord's "set time" shall come. "Rest in the Lord, and wait patiently for Him" (Psa. 37. 7).

## Simple Blackboard Lesson

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

7th January, 1940.

The Iron that Did Swim.

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21st January, 1940.

Four Starving Lepers.

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14th January, 1940.

The Siege of Dothan.

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ELIVERANCE

28th January, 1940.

Sarah—Laughing Princess.

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IMITING  
YING

A. M. M.  
Can be used on Blackboard.



# THE IRON THAT DID SWIM

70 *Less-Known*  
Page 145

READ 2 Kings 6. 1-7. MEMORY TEXT: Phil. 4. 13. HINTS: Borrowed Tools, Jer. 23. 30; lost power, 1 Cor. 4. 19; plentiful provision, Mal. 3. 10.

I. **MAIN LESSON.** The story may be used as a Parable. The lost axe head representing lost power for service.

## II. OTHER LESSONS FROM THE STORY.

1. **The Desire to Extend** (vv. 1, 2). It is a good sign when there is the desire to step out and enlarge borders. It is for young men to do this; to carry the work forward. Not to be satisfied with what the previous generation did, but to look out for new fields and fresh methods to reach the masses. See, too, that you ask the Master to go with you (v. 3).

2. **Working with Borrowed Tools is Sure to be a Failure.** (Jeremiah 23. 30). Seek to dig out the gold of truth for yourself from the mine of God's Word. Your greatest gift is your personality; do not spoil your chief asset.

3. **The Axe Head Lost.** It is a solemn mockery to attempt to serve God without the power of God (1 Cor. 4. 19).

4. **Where Fell It?** This is the question that such should ask themselves. Where did I lose my power in service?

(a) Is there some secret sin, unjudged and unforsaken?

(b) Is there a neglect of communion with God?

(c) Is there some quarrel or bitterness of heart with another?

(d) Is there a withholding of what is due to God? (Mal. 3. 10).

(e) Are we feeding on stale manna?

(f) Is the world ensnaring the soul and thus robbing us of the Heavenly mind and spiritual character?

5. **He Cut Down a Stick**—tree or branch. The term "Branch" is applied to Christ in the following passages: Isa. 4. 2; Jer. 23. 5; 33. 15; Zech. 3. 8; 6. 12.

These have been recognised as agreeing with the Four Gospels.

Matthew—A Righteous Branch, *a King*.

Luke—*The Man* whose name is the Branch.

Mark—Behold *My Servant* the Branch.

John—The Branch. His Name is Jehovah.

It was this Holy One, the Branch, both man and God, servant and King, who was cut off for us and for our sins.

6. **He Cast it Thither.** The value of the death of Christ apprehended by faith and applied to our powerless state will cause the lost power to return to us. So apprehended, it means:

(a) *Our death to sin* (Gal. 2. 20).

(b) *Our forgiveness for past failure.* There is remission through the shedding of the blood. Let us wash and be clean that we may be strong.

(c) *Our constraining power for future service.* Only as the dying love of Christ is realised is the believer constrained thereby, not to live unto himself, but to Him.

(d) *Our separation from the world.* It is by the Cross that we are crucified to the world and the world to us (Gal. 6. 14).

7. **Take it to thee.** There must be appropriating faith. Take it thee, to thyself, to thine own case.

## III. APPLICATION

Beware of being in the Lord's service without the Spirit's power. Let the backslider return to the Cross, to recover what he lost.

## THE SIEGE OF DOTHAN

70 Less-Known  
Page 150

READ 2 Kings 6. 8-23. MEMORY TEXT: Psa. 125. 2. HINTS: Godhead, Psa. 46. 1; Acts 17. 23-28; Phil. 4. 5; angels near, Heb. 1. 13, 14.

### I. THE MAIN LESSON.

The safety of the believe is figured in this remarkable vision (Psa. 34. 7; Heb. 1. 14).

### II. OTHER LESSONS FROM THE STORY.

1. **Elisha's Knowledge of the King of Syria's Plans** may serve to remind us of the omniscience of God. "The eyes of the Lord are in every place beholding the evil and the good" (Psa. 139. 1-4). The King of Syria did not know this.

2. **No Devices of the Enemy avail against the Lord's People.** No weapon formed against His people can prosper. As long as we are walking in communion with God we shall frustrate all the craft and power of our spiritual foes (Psa. 27. 3).

3. **Unseen Things.** There are many invisible realities that we cannot see. Faith rejoices in "things unseen" (Heb. 11. 1, 27). He is a poor thing who refuses to believe in what he cannot see. The best things and mightiest forces are unseen. Indeed all the Believer's treasures are unseen. He has an Unseen Saviour and Lord, and an Unseen Father in Heaven. He belongs to an Unseen Church, the body of Christ. he has unseen ministering spirits attending him and he looks forward to a better country unseen as yet. So Elisha's servant little thought that his master had horses and chariots of fire surrounding him.

4. **Opened Eyes.** The Lord opened the servant's eyes in answer to prayer. How many have had their eyes opened; *e.g.*, HAGAR (Gen. 21. 19); BALAAM (Num. 22. 31); ELISHA'S SERVANT and THE SYRIAN ARMY as in our story (v. 20); DAVID (Psa. 119. 18); THE BLIND MAN (John 9. 7); THE TWO AT EMMAUS (Luke 24. 31). Let us pray, "Lord, open Thou mine eyes."

5. **Horses and Chariots of Fire.** How feeble must the King of Syria's horses and chariots have looked by comparison with these. It is not the only time that these ministering spirits appeared with chariots. Compare 2 Kings 2. 11; Psa. 68. 17; Isa. 66. 15.

6. **Surrounded**—"round about Elisha." We must not think that Elisha is the only one protected thus. We read of the angels that they are "ministering spirits sent forth to minister for them who shall be heirs of Salvation." So all the Lord's people are thus attended though not allowed to see these angel attendants (Psa. 125. 2).

7. **Love to Enemies.** When Jehoram would smite the enemies that had been blinded and led by Elisha into Samaria, Elisha bade him feed them and send them home.

Thus anticipating the Lord's words, "If thine enemy hunger, feed him." It is the most effective way to overcome him. Love is stronger than hate. Had they smitten this army the King of Syria would no doubt have raised another and come again to avenge them, as it was the Syrians came no more into the land of Israel.

III. **APPLICATION.** The servant of God in the Will of God need never fear. Let him trust in the Lord.

## FOUR STARVING LEPERS.

70 Familiar  
Page 155

READ 2 Kings 7. 1-20. MEMORY TEXT: 1 Cor. 1. 27. HINTS: Good news, Luke 2. 10; firmer, Gal. 2. 20; for us, Rom. 5. 10; for all, 2 Cor. 5. 14.

I. **MAIN LESSON.** Some believed and some believed not, an illustration of the Gospel, the outcast lepers were saved, the unbelieving noble perished.

### II. OTHER LESSONS FROM THE STORY.

1. **The Gospel in the Story.** Like this doomed and perishing city, the world lies in the power of the evil one. It is under wrath, and all in it are "guilty," "under sin," and "ready to perish."

Then good news is announced. Salvation near at hand, from God Himself. So in Christ is salvation proclaimed to the perishing.

2. **The Word of the Lord Stands True though Men Do Not Believe It.** Many have the foolish idea that if they do not believe the Gospel it makes it untrue. But it is true, though all men reject it.

Some think that by believing there is no judgment and no Hell—they have got rid of them. But they are still true. God's Word stands unchangeable. "So it fell out," will always be said of all God's Word.

3. **God Resisteth the Proud.** The lord who mocked at the word of the Lord was made a solemn example of God's judgment on unbelief. His boasting unbelief was rebuked. He should see, but not taste, of the good things.

Let us fear, then, to speak lightly against the Bible. Unbelief is the crowning sin, because it dishonours God, robs us of our share in blessing, and stumbles others.

4. **God Uses Humble Instruments.** Four outcasts, lepers dying of hunger, these became the heralds of God's salvation. So we have an illustration of 1 Cor. 1. 27, "God hath chosen . . . the base things of the world." Why? "That no flesh should glory in His sight."

5. **The Worst May Enjoy God's Salvation.** None are too vile, too loathsome, to come to Christ. These poor leprous skeletons found plenty, and that without money and without price. This is the glory of the Gospel of Grace, the good news of free salvation.

6. **We Should Pass on the Good News.** The lepers rightly seasoned, "We do not well this day; it is a day of good tidings, and we hold our peace" (v. 9). So we who know the good news should "go and tell."

7. **God has Many Ways of Blessing.** The proud noble could only think of one—"windows in Heaven." But God has many unseen agents and secret plans that we can never guess. We need not dictate to God how He should answer our cry. He knows best how to provide.

III. **APPLICATION.** Think of the folly of unbelief, how it dishonours God and robs us of blessing. Believe the promises of God, and especially the Gospel, and seek in Christ the salvation God has provided.

## SARAH—LAUGHING PRINCESS <sup>70</sup> *Less-Known* Page 27

READ Gen. 18. 6-15. MEMORY TEXT: Matt. 17. 20. HINTS: Other laughter, Joy, Psa. 126. 2; folly, Eccles. 7. 6; Scorn, Matt. 9. 24.

I. **MAIN LESSON.** In spite of her doubts and failures Sarah was yet a woman of faith (Heb. 11. 11). So we have Grace rewarding even feeble and faltering faith.

### II. SOME OTHER LESSONS.

1. **Little Faith is True Faith.** There is all the difference between little faith and no faith. Little faith may fail and falter, but still holds on, and God never allows any faith to go unrewarded.

A touch of an electric wire will give a shock, whether a timid touch with a little finger or the daring grasp of the hand. So as many as touch Jesus are saved.

2. **Sarah's Expedient to get a Son.** It is never right to resort to tricks or crooked ways. Sarah got a son by giving Hagar to Abraham, but he was a persecutor and not the child of promise. She would have been wiser to wait on God and not resort to a carnal policy.

3. **A Half Lie is as Guilty as a Whole One.** In God's sight there are no white lies, all are black and guilty. Lying lips are an abomination to the Lord.

The consequences of the lie might have been very serious. If Sarah had indeed become the wife of either Pharaoh or Abimelech the promised son of promise would never have been given.

4. **Preventative Grace.** In each case Sarah was only delivered from the consequences of her folly by the direct intervention of God. He plagued Pharaoh. He warned Abimelech so that both surrendered her to her husband.

5. **A Prophet Rebuked by a Worldly Man.** This was a solemn disgrace. Abraham and Sarah should have stood for right, not have to be rebuked for wrong.

6. **Laughter.** There are different kinds of laughter. Some laugh for joy as in Psalm 126. 1-2. Some from *folly*, as in Ecc. 7. 6. Some from *feasting* (Ecc. 10. 19). Some from *scorn* (Psa. 22. 7; Neh. 2. 19; Matt. 9. 24) and some from *incredulity*, as with Sarah. Abraham probably laughed at the *humour* of the thing. Sarah more likely from *unbelief*, since she was rebuked.

7. **Sarah Denied Because She was Afraid.** How often a denial or contradiction springs to our lips from cowardice. We lie because we are frightened. Let us guard against this.

8. **"When the Desire Cometh it is a Tree of Life"** (Prov. 13. 12). How Sarah must have rejoiced! Her life-long reproach and sorrow were removed as she embraced her son Isaac. Like Hannah when Samuel was given, she must have sung for joy.

9. **The Mocking Ishmael is Cast Out.** This is made an allegory of in Gal. 4. 22-31.

### III. APPLICATION.

**Beware of Lying,** it is a deep descent to Hell, once begun difficult to arrest.

**Beware of Expedients.** Trust God to fulfil His promise and "wait patiently for Him."

## TALES WORTH TELLING.

**Strong but True.**—Dr. Johnson's words to Boswell were strong, yet they are in many cases true. "Sir, no man is an atheist, except in the sense that a dog is an atheist, because he has not brains enough to think." Scripture says, "*The fool hath said in his heart, there is no God.*"

**Nelson's Alternative.**—"Victory or Westminster Abbey," said Nelson, as he sailed into the battle of the Nile. His choice was made, his heart was fixed, it was "Conquer or die." Oh, to be as whole-hearted (Eccles. 9. 10) and out-and-out on the side of our Lord Jesus Christ (Phil. 1. 21).

**The Sailor and his Bible.**—In 1816 a vessel from Stockholm was driven upon the coast of Scotland in a tremendous gale. All on board perished except the cabin boy, who was washed ashore on a piece of wreck. When picked up half-naked and half-drowned, it was observed that he had tied to his waist a handkerchief. Some thought it contained the ship's papers, others treasures from the ship, or his watch. When opened, it was found to be a small pocket Bible, given him by his father, who had written a prayer upon the fly-leaf that the Bible might lead to his salvation. His rough companionship led him to read, believe, and live (Isa. 55. 3), so the prayer was answered. "Search the Scriptures" (Jno. 5. 39).

**The Prince and the Blood.**—The following touching incident, told by Queen Alexandra, and inserted by her permission in Canon Fleming's "Future Recognition," preached at Sandringham, will go home to every heart. "In 1888 all my five children received the communion with me, and I gave Eddy (the Duke of Clarence), a little book, and wrote in it—

' Nothing in my hand I bring,  
Simply to Thy Cross I cling.

And also—

' Just as I am, without one plea,  
But that Thy Blood was shed for me,  
O Lamb of God, I come.'

When he had died, and lay like one sleeping," the Queen adds, "I turned to the table at his bedside, and I saw the little book in which were written those words; and I could not help feeling that he did cling to the Cross, and that it had all come true." Thank God that the princes of the British Empire know at least that any hope for Eternity must be based upon THE BLOOD shed on Calvary (Heb. 9. 21; 1 John 1. 7). If you were as suddenly called into the presence of God as this Prince was, what would your dying song be?