


**PATHS
OF PEACE**

**FOR PILGRIMS
HEAVENWARD.**



"His ways are ways of Pleasantness, and all His paths are Peace."

PATHS of PEACE

FOR

PILGRIMS HEAVENWARD

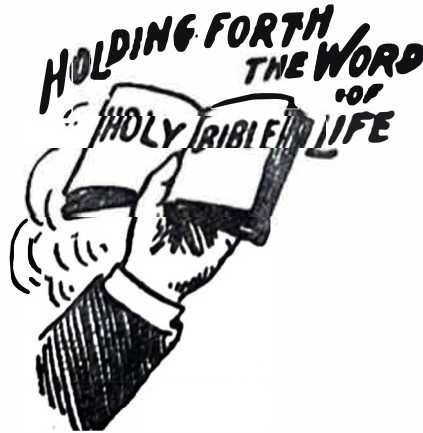
RECORDS OF CHRISTIAN MEN OF
WORLD-WIDE FAME AND ORIGINAL
STUDIES IN BIBLE STORIES

BY

GEORGE GOODMAN

Author of

"70 Best Bible Stories," "Great Truths simply Stated," etc.



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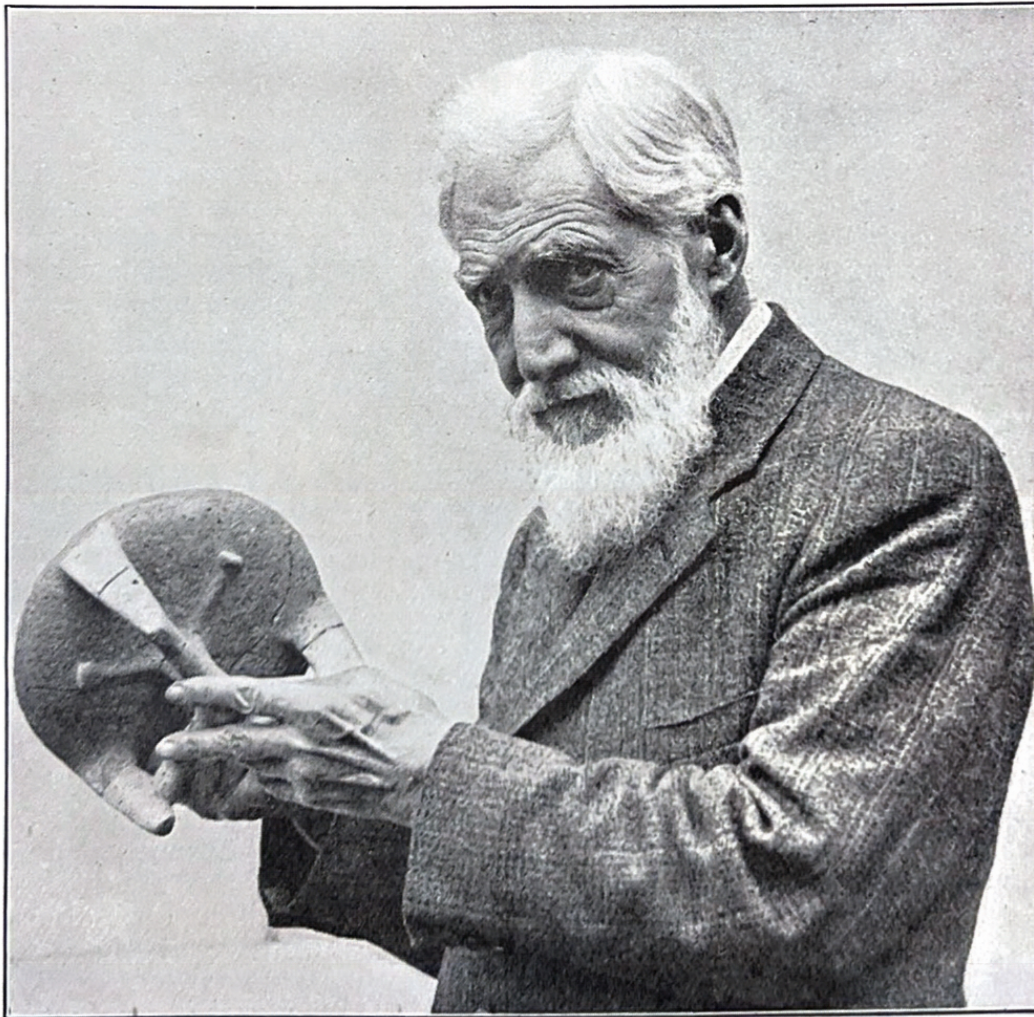
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**BRIEF RECORDS
SCRIPTURE STUDIES
AND
PRACTICAL POINTS**



Sir FLINDERS PETRIE, the Revealer of Egypt.

A GREAT SCHOLAR, NEVER AT SCHOOL.

THE AMAZING CAREER OF SIR FLINDERS PETRIE.

PROFESSOR SIR W. M. FLINDERS PETRIE has written over sixty books, holds six different doctorates as well as many other honours, is one of the world's most famous scholars, and yet never attended any school. He is now over eighty-four years of age, and has been an excavator since he was a mere lad.

He was made to work so hard at English, Latin, Greek, and French, all at the same time, at the age of eight, that he collapsed, and had to be allowed to run loose for two years. Then he had chronic asthma, and never was able to attend school, and was not taught at home after he was ten. Yet, so keen was he on learning and discovering, that he taught himself one language after another, and one science after another, till he gained, unaided by any school or university, the highest possible eminence in learning. *He is the chief revealer of ancient Egypt to the English-speaking world.*

His bent for things of the past, *i.e.*, archæology, began to show itself early enough, for at eight he used to ransack the marine store shops of Woolwich for old coins! His mother, a very clever woman, had a remarkable collection of minerals and fossils, and from these things at home he learned a very great deal which was to help him later. He used to tramp all over the South of England mapping, surveying, and so on, all on his own, until he became an authority.

From fifteen onwards he used to visit the British Museum every week, till he knew it by heart! And although he had practically no pocket money, he was able to roll up two thousand old coins of various countries for the Museum.

After some years the way opened up for him to go out to Egypt, and it is most amazing to think that all this self-preparation, which enabled him at twenty-seven to go out and begin excavating in an almost unknown land, was done without the valuable help of money either. Indeed, until he was forty he never had a settled income of more than £110 a year!

Out in Egypt he began to make the most valuable and surprising discoveries, and year after year since, information passed forth through him which has revealed all we know about ancient Egypt, and cast much useful light on the Bible, *always confirming its many statements*, especially in Genesis and Exodus. Most of the work he did was done under very difficult circumstances: for instance, living for months on end in a tent. "Imagine," he says, "being limited to a space six and a half feet long, and about as wide as the length, and you have the ground plan of my tent, sloping up to nothing, at less than standing height. Besides a bed I have nine boxes in it, stores of all kinds, basin, cooking stove and crockery, tripod stand (serving for clothes) and bag and port-manteau, and some antiques; and in this I have to live, to sleep, to wash, and to receive visitors."

Now think of the hard and even painful labour involved in getting facts unearthed. "After pulling down a mass of displaced blocks, I got through into the passages, which were nearly full of mud washed in, on which one had to lie down, and slide, stripped, with barely head room, through the various trap doors and com-

A Great Scholar, Never at School.

plications until the entrance was reached . . . While working at the pyramid, I cleared a large tomb-chamber forty feet deep . . . *The sarcophagi were unopened*, but waist-deep in water, the whole wall pitch black from some growth. One waded amid rotten wood and skulls, and the water was so salt that a drop in the eye half blinded one."

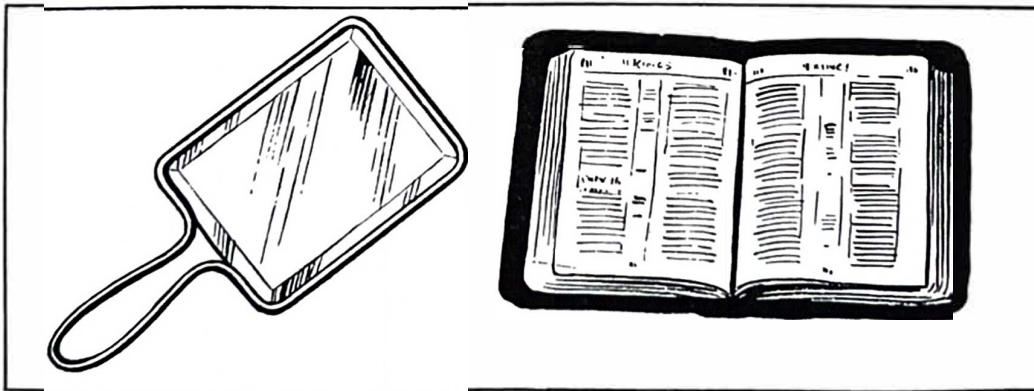
Writing about the Great Desert in which he spent so many years, he says, "It would do many a modern more good than anything else, both for mind and body, just to come and live in a cave . . . for half a year, and then return to the jangle of Europe. Every time I come back to England I am more and more disgusted with the merciless rush, and the turmoil of strife for money, and the pauseless scheming and ousting of one struggler by another . . . The writhing and wriggling of this maggoty world is loathsome."

When Sir Flinders wrote the story of his work he chose for a motto the motto of one of the old Pharaohs of Egypt, Akhenaten, which was, "LIVING IN TRUTH." And all his long life and his amazing talents have been devoted to establishing the Truth, and, especially important for us, the truth of the Bible. In Jerusalem, where Sir Flinders and Lady Petrie now live, they are both regular worshippers in the Church of Scotland there. He is the "Grand Old Man" of Archæology, and his name will never be forgotten, because devoted to Truth.

T. CHRISTIE INNES.

Thrilling Voices of the Past. An introduction to the study of Archæology, by T. Christie Innes, M.A., M.R.A.S. 2/6 net (2/10 post free).

THE MIRROR AND THE BIBLE.



I HAVE with me to-day two things which give us two views of ourselves. Here is the first:

A MIRROR. When I look into it it shows me what I am and enables me to see what *I think of myself*; it also enables me to see myself as *others think of me*. It shows every pimple, every wrinkle, every defect. It reminds we that both outside and inside "I am an imperfect, sinful man. From the crown of the head to the sole of the foot I am nothing but wounds, bruises, and putrifying sores" (see Isa. 1. 6). "In me (that is, in my flesh) *dwelleth no good thing*" (Rom. 7. 18). Yet it has no power to remedy these defects, to show me how I can be changed or made better.

The Mirror and The Bible.

But here is the second object—

A **BIBLE**, which not only confirms and proves me to be all the above, but tells me how such an imperfect being can be made "perfect" (Eph. 4. 13). For it says in 1 John 1. 7, "The Blood of Jesus Christ, God's Son, cleanseth us *from all sin*," and it says concerning those who have come to Jesus, "These are they who have washed their robes and *made them white* in the Blood of the Lamb" (Rev. 7. 14).

Looking at the two objects, the **mirror** reminds me of Eph. 2. 12, 13. "That at *that time* (when unsaved) ye were without Christ, aliens . . . strangers . . . hopeless . . . FAR OFF." It gets worse and worse, and *the mirror look of myself* is hopeless!

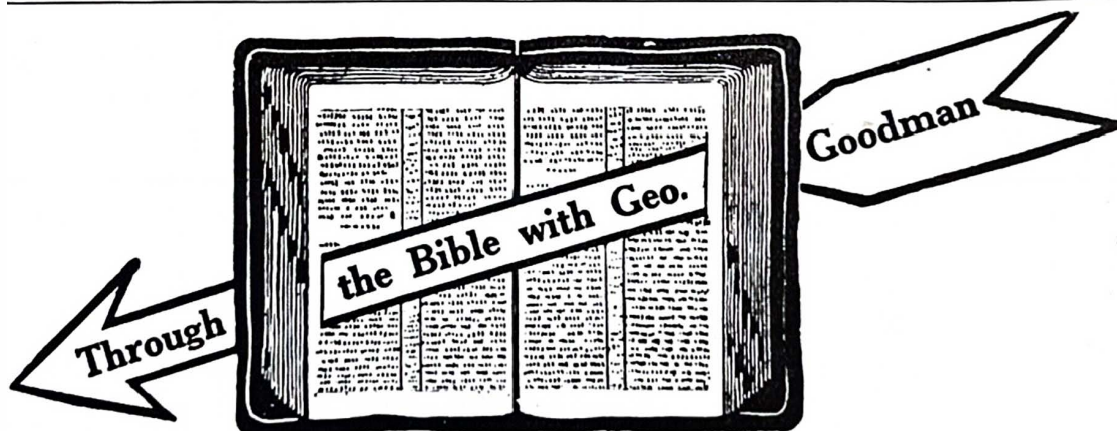
But look at the **Bible**—"But now (that you are saved), ye are made nigh by the Blood of Christ."

Now here are the two; all sit up and take a straight look at them. Do you *see yourself* in the **mirror** or in the **Bible**? Are you "far off," "without hope", or are you "made nigh"?

"So nigh, so very nigh to God,
Nearer you cannot be."

Then you will know it and rejoice that you will be with Him for evermore.

HYP.



WITH this number we really begin 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. Both the January and the February Lessons are given in this number, so as to provide for all getting *a new start* on Jan. 2, and to reap the benefit of the exceptional nature of these lessons.

The **Photo and Record** should also be of special interest for teachers old and new. It shows one of the leading men of our day, who have confounded the Modernist and higher critic and proved the Bible true and triumphant. Kindly show it to others. More of such men may follow.

The **regular features** of the *Pathway* will follow in due course.

THE CREATION STORY.

70 Best
Page 21

READ Gen. 1. 1-31. MEMORY TEXT: Psa. 33. 9. HINTS: Beautiful, Eccles. 3. 11; For His Glory, Psa. 19. 1; Type of New Creation, 2 Cor. 4. 4, 5.

I. Main Lessons. 1. God in wisdom and goodness created all things by Christ for His glory. He made everything "beautiful in His time" (Eccles. 3. 11), and pronounced all "very good." 2. Everything declares His glory and reveals His eternal godhead and power (Psa. 19. 1; Rom. 1. 20). 3. The first creation is a type of the new creation in Christ.

II. The Facts should be carefully taught before any lessons are deduced.

v. 1. *The Triune God* (the word, "God" is in the "plural," not "dual," and denotes three) created (singular verb—The Triune God acting as "One") all things. "In the beginning God created."

v. 2. *The Earth becomes Void and Chaotic.* "And the earth was (became) without form (waste, R.V.), and void; and darkness was upon the face of the deep." Isaiah 45. 18 tells us God did not create the earth "in vain" = "void." Jeremiah 4. 23 describes the "void" state as a judgment.

v. 2. *The Spirit of God Broods (R.V.) Over the Scene.* "And the Spirit of God moved (was brooding, R.V., margin) upon the face of the waters."

v. 3. *God's First Utterance*—typical of the whole revelation in Scripture. "God said, Let there be light: and there was light."

vv. 3-27. *The Progress of Creation in the Six Days:*

1st—LIGHT (vv. 3-5). "And God said, Let there be light."

2nd—THE FIRMAMENT or Expanse of the Skies (vv. 6-8). "And God said, Let there be a firmament" (R.V., expanse).

3rd—DRY LAND AND VEGETATION (vv. 9-13). "And God said, Let the waters," etc.

4th—LIGHTS IN THE SKY—Sun, Moon, and Stars (vv. 14-19). "And God said, Let there be lights," etc.

5th—ANIMAL LIFE—Birds and Fish (vv. 20-23). "And God said, Let the waters bring forth abundantly."

6th—ANIMAL LIFE—Cattle, and Beasts, and Man (vv. 24-26). "Let the earth bring forth the living creature."

vv. 26, 27. *The Creation of Man.* (a) In our image; (b) After our likeness (a and b six times stated, chap. 1. 26, 27; 5. 1; 9. 6); (c) To have dominion (Heb. 2. 6, 7); (d) Male and female; (e) Blessed and bidden to be fruitful.

v. 31. *All Pronounced "Very Good"* (v. 31). "And God saw everything that He had made, and, behold, it was very good."

7th—REST—Sabbath Keeping.

III. Other Lessons to be Learned from the Story.

1. Since so much is ignorantly said about EVOLUTION contradicting this chapter, it may be pointed out that Evolution does not deal with Creation at all—Evolution is only a *suggested process of development*. The separate acts of creation and the expression, "after his kind," show that one kind did not develop into another kind. Evolutionists have no evidence that it has done so.

Of these things we are sure.

(a) Genesis 1 is the most *simple and beautiful explanation* of the origin of things existing. There is no theory that can displace or compete with it.

The Creation Story.

(b) Science, while it raises difficulties, *tends to confirm* the Scriptures, and will no doubt do so when Science is finished and has made up its mind. At present Science varies daily.

(c) *Theories are Not Science.* "Science" means knowledge based on "Facts." Though there are many theories, there are no facts against Genesis 1.

(d) The Word of Christ in Mark 10. 6, "*From the beginning of the creation God made them male and female,*" settles it for faith (Heb. 11. 3). Christ was the Creator.

2. THE MISTAKE SHOULD NOT BE MADE of spoiling the study of this glorious chapter by confining the attention to the attacks upon it. Leave Evolution alone rather, and get on with the real business of opening up the chapter.

3. THE FIRST CREATED THING, LIGHT, should be studied. It was given for four reasons: (a) Dividing (vv. 4, 14, 18); (b) Illumination (v. 17); (c) Rule (vv. 16 and 18); (d) Signs and Seasons (v. 14). This can be applied in two ways:

(a) As a Type of Christ—the True Light.

(b) As showing the Value of the Light in the believer's heart and life. If we walk in light we shall distinguish and separate between good and evil (divide); we shall not walk in darkness (illumination) the light will guide our path (rule); and we shall shine as lights (signs).

4. THE CHARACTER OF GOD AS CREATOR is a beautiful study. It answers the rubbish taught about the God of the Old Testament being a cruel tribal deity. On the first page of the Bible we read:

(a) He *Created* the Heavens and earth (not the land of the Jews only).

(b) He is the *God of Light* and Power (v. 3).

(c) He is the *Great Blessor* (vv. 22 and 28).

(d) He made it all "*Very Good*" (vv. 10, 12, 18, 21), 25, and 31). "His tender mercies are over all His works."

(e) He made it all *beautiful*. "Thou hast made everything beautiful in His time" (Eccles. 3. 11). "O how great is His beauty!"

This Good, Holy, Beautiful, God of Light and Love and Blessing, created us, and is our God for ever and ever.

5. GOD THE FATHER IS NEVER REPRESENTED IN THE SCRIPTURES AS THE CREATOR (although creeds say, "God the Father, Maker of Heaven and Earth"), but God (the Triune God) created all through the Son, who is always represented as Creator (John 1. 30; Col. 1. 16; Heb. 1. 2 and 10).

6. THE NEW CREATION IS TYPIFIED IN THE FIRST CREATION. The comparison is found in 2 Corinthians 4. 4-6. Notice:

(a) The darkness (blindness) that has fallen on the lost.

(b) The command, "Let there be light."

(c) The light is "the Gospel of the Glory of Christ."

(d) It brings the new creation. The knowledge of God (John 17. 3) in the Person of Christ.

V. **The Application.** Have we passed into the New Creation by new birth? When was each of us truly "born again?"

TWO TREES IN THE GARDEN.

70 Familiar
Page 13

READ Gen. 2. 8-17. MEMORY TEXT: Gen. 2. 9. HINTS: Two Covenants: Law Rom. 7. 8-10; and Grace, Rom. 5. 21; Tree of Life. Rev. 22. 2.

I. Main Lesson. The two trees are symbols of the two covenants: *The Covenant of Works* (or Law), which is the tree of the knowledge of good and evil, and *The Covenant of Grace* (or Life), which is the tree of life. The Law ministers death (Rom. 7. 8-10). Grace brings eternal life (Rom. 5. 21). All God's dealings with man from the beginning have been upon one or other of these two principles. Man cannot live by law-keeping because of sin. Salvation and life are the free gift of grace in Jesus Christ our Lord. By the Law was the knowledge of sin. Through Grace is the gift of life. These two covenants run through the whole Bible, until the tree of life is seen in the last chapter in the New Earth.

II. The Story Related.

v. 8. *The Lord Prepares a Garden for Man.*

v. 9. *Of many pleasant trees, two stand out: the Tree of Life and the Tree of the Knowledge of Good and Evil.*

v. 10. *A river dividing into four heads watered the garden.*

vv. 15, 16. *Man is given leave to eat of all the trees and to dress and keep the garden.*

v. 17. *The tree of the knowledge of good and evil is expressly forbidden under penalty of death.*

3. 1-7. *Under temptation, Adam and Eve eat of the forbidden tree—the result, their eyes opened.* “The eyes of them both were opened, and they knew that they were naked.”

III. Is this Fact or Allegory?

It is common to hear this story spoken of as mere allegory. Indeed, many assume it to be so as a matter of course. But why? Let us presume that God purposed to teach man great principles from this narrative, as undoubtedly He did. Indeed, all admit this. Then why should He not have done so by using *real* trees in a *real* garden? It is difficult to give any sensible reason why not. Of course, unbelief says, “No,” but surely faith is more reasonable, when it believes He did. He has taught by similar means since. There is no weighty reason for saying He did not.

The brazen serpent was a real piece of brass shaped thus and put on a real pole. The Tabernacle was a real tent, with all its marvellous teaching from its real furniture. Why not a real garden and actual trees? The teaching would be thereby made more impressive and the results more lasting and the whole would be more in accordance with what God continued to do in the history of His people, until the shadows (things seen) gave place to the substance (the eternal things which are unseen).

IV. New Testament Reference to the Tree of Life.

Rev. 22. 2. “He shewed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

V. Other Lessons from the Story.

1. EATING OF THE TREE OF THE KNOWLEDGE OF GOOD AND

Two Trees in the Garden.

EVIL. The motives that led man to disobey God were, *a desire for independence* ("Ye shall be as gods"), this is the essence of all sin. *A reliance upon oneself* ("to make one wise"), and, *a love of self-gratification* ("good," "pleasant"). So when man seeks by the works of the law to live independently of God, he only learns his own sin and shame, and ends in death.

2. THE TREE OF LIFE. This is very similar as a type or symbol to the brazen serpent (Num. 21. 9). Each was the medium through which life came. In the one case it was, "look and live," in the other it was "eat and live" (as in John 6. 57). Each taught the great lesson that Eternal Life is the gift of God received by faith when the sinner "looks" or "eats" (believes).

3. THE CROSS OF CHRIST. Each, the tree of life and the brazen serpent lifted up, is a figure of the Cross. The Son of God was "hanged on a tree," it was thus that life came to us. He was "lifted up" (John 3. 14), and thus the believer receives eternal life. The tree of life is perhaps the first "shadow" of Calvary in the Bible.

4. A FOOLISH CHOICE. Why did man choose the tree of knowledge rather than the tree of life. That tree of life was free—why did he not eat and live for ever? Why do men choose independence and seek for life in self-effort and wilfulness, when the blessed God offers life in Christ freely to "whosoever will" (Rev. 22. 17).

5. THE TREE OF LIFE GUARDED (Gen. 3. 24). It would have been a terrible thing for man to live for ever in his fallen state (Gen. 3. 22). So until the fulfilment of the Promise of Grace (Gen. 3. 15) the tree must be guarded.

The Cherubim and the flaming sword kept the tree of life, as the veil afterwards kept the Holy of holies. For two reasons: (a) Lest sinful man should presume after life in his sins, and (b) Lest the way of life should be obscured by the enemy—for the words may be translated: "To keep open the way to the tree of life," that is, until such time as it should be opened again for all men in the Cross of Christ (Heb. 9. 8).

6. ONLY TWO COVENANTS. Only in one of two ways can man have relation with God. *On the ground of merit* (a covenant of works) or *on the principle of grace* (a covenant of grace). These two principles are first seen in the Garden of Eden, that of works, in the tree of Knowledge, where it was "do and live"; and that of grace in the tree of life, where, after the fulfilment of the promise, the word is "eat and live." All subsequent covenants in the Bible are enlargements of these—until each is summed up finally and perfectly, the covenant of works at Sinai and the covenant of grace in the New Testament ratified in the Blood of Calvary. For the terms of the New Covenant, see Heb. 8. 10-12. For a comparison of the two see Gal. 4. 21-31; 2 Cor. 3; and Hebrews 8 and 9.

VI. Application.

1. "Behold I have set before thee life and death, therefore choose life."

2. What the law could not do, grace does therefore let us have grace.

THE FALL OF MAN.

70 Best
Page 21

READ Gen. 3. 1-24. MEMORY TEXT: Rom. 5. 12. HINTS: Result, Rom. 18. 5; Remedy, Rom. 5. 21; Restoration, Rev. 22. 3, 4.

I. **Principal Lesson.** That man is a fallen being and since his fall, all have been born in sin.

II. **The Story** should be graphically told and the following points specially emphasised.

v. 1. *The Serpent and his First Speech.* "The serpent was more subtle than any beast of the field. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

vv. 2, 3. *The Woman's Misquotation of Chapter 2.* 17, "And the woman said, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

v. 4. *The Enemy's First Lie.* "And the serpent said unto the woman, Ye shall not surely die."

v. 5. *His Reflection on God's Character.* "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."

v. 5. *The Subtile Temptation.* "Ye shall be as gods."

v. 6. *The Progress in Yielding.* "SAW—TOOK—ATE—GAVE." "And when the woman saw . . . she took . . . and did eat, and gave also unto her husband."

v. 7. *The Opening of Their Eyes.* SHAME. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

v. 8. *Estrangement from God.* "And they heard the voice of the Lord God . . . and hid themselves from the presence of the Lord."

v. 9. *God the Seeker.* "And the Lord called unto Adam, and said unto him, Where art thou?"

v. 10. *Conscience Awakened.* "I was afraid." Fear follows on sin. "And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

vv. 11-13. *The Excuses.* Attempt to cover sin. "The man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the woman said, The serpent beguiled me, and I did eat."

vv. 14-19. *The Sentences on the Guilty.* "And the Lord God said into the serpent . . . thou art cursed. Unto the woman He said, I will greatly multiply thy sorrow."

vv. 17-19. *The Curse on the Ground.* "And unto Adam He said . . . Cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth to thee."

v. 19. *Man Condemned to Sweat and Die.* "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

v. 15. *The First Gospel.* "And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel."

v. 21. *God Clothes Guilty Man.* "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

vv. 22-24. *Man Driven from Eden.* "And the Lord God . . .

The Fall of Man.

sent him forth from the garden of Eden, to till the ground from whence he was taken."

III. **Special Attention** should be given to the following truths.

1. THAT ADAM IS A HISTORICAL CHARACTER cannot be denied because of the following facts: (a) He acts, speaks, and lives as an individual in Genesis 2. 5. It is impossible to say he is "man," that is a generic type merely; (b) His age is given at the birth of Seth, 130 years, and at death 930 years. (c) He appears in the genealogy of Christ in Luke; (d) He is spoken of as "one man" who sinned in Romans 5. 12.

2. TO MAKE THE STORY OF THE FALL A FABLE OR ALLEGORY is quite gratuitous. There is no such suggestion in Scripture. It is always regarded as fact. Faith does not require *explanations*. If all were explained there would be no place for faith.

3. "IN ADAM ALL DIE" means that all who are associated with him as their federal head, their forefather, partaker of his fallen nature (a law of sin and death), inheriting it by birth from him.

4. THE TREMENDOUS CONSEQUENCES of one sin should be pointed out.

5. THE SERPENT is identified with Satan by many Scriptures. His character is given us by Christ—"A liar and a murderer." We see him at work, lying, and thus bringing about death.

6. IMMEDIATE RESULTS OF SIN. The loss of innocence (eyes opened); fear following on guilt ("I was afraid"); estrangement from God (hid); and falsehood and excuse (attempting to cover up sin).

7. THE CHIEF GUILT AND LOSS BY SIN was that it destroyed in man the image of God. As though an artist had made a beautiful picture, and one marred it with pitch, and ruined its beauty. That "image" was seen again in perfection in THE MAN Christ Jesus.

8. DEATH AS THE RESULT OF SIN should be emphasised. Not cessation of existence. Death never means that in the Bible, but directly Adam sinned he became subject to a law or principle of sin and death. Its first operation is to bring about the death of the spirit, so that man, though alive, is "dead toward God." Later it effects the death of soul and body. The whole man, spirit, soul, and body, passing into the realm of death.

9. Explain THE FIRST GOSPEL MESSAGE. The Seed of the woman (the Virgin-born Saviour) should crush the serpent's head, but in doing so should be wounded.

10. Show THE CHARACTER OF GOD as revealed in the story. Exactly the same as in every other part of the Bible. (a) Perfect *Balance* of light and love, of grace and truth; (b) *Grace* sought, clothed, and gave the Gospel to the sinners; (c) *Truth* demanded and effected their expulsion from Eden until the Seed of woman should triumph over sin and death and redeem them.

IV. **The Application.** Has this lost estate been realised by the motions of sin in the flesh, and acknowledged, and salvation sought in Christ?

FIVE RESULTS OF SIN (v. 6). Eyes Opened—Estrangement from God—Excuses—Enmity—Eternal Death.

CAIN AND ABEL.

70 Best
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READ Gen. 4. 1-16. MEMORY TEXT: Heb. 11, 4. HINTS: Sacrifice Necessary. Luke 24. 26; Figure, Heb. 10. 12; Acceptable, Eph. 5. 2.

I. **Main Lessons.** (1) FROM THE BEGINNING THERE HAVE BEEN TWO CLASSES. Cain, "of that wicked one;" and Abel, "the man of faith." (2) MAN CAN ONLY BE ACCEPTED OF GOD ON THE GROUND OF SACRIFICE. (3) SIN WORKS HATE (1 John 3. 12). Faith works by Love (Gal. 5. 6).

II. **The Story Told**, noting the following points:

v. 1. *Eve Expected "the man" from the Lord (i.e., the promised Messiah, chap. 3. 15).* Eve said, "I have gotten a man from the Lord."

v. 2. *Abel the First Shepherd.* "Abel was a keeper of sheep."

v. 3. *Cain Offers God Fruit of the Cursed Earth.* "Cain brought of the fruit of the ground an offering unto the Lord."

v. 4. *Abel Draws Near with the Shedding of Blood.* "Abel brought of the firstling of his flock and of the fat thereof."

v. 5. *Abel is Accepted and Cain Rejected.* "The Lord had respect unto Abel and to his offering: but unto Cain and His offering He had not respect."

v. 6. *Cain is Warned of God.* "If thou doest well (offerest aright) shalt thou not be accepted?" (*lit.*, Is there not acceptance, *i.e.*, on the ground of blood).

v. 7. *Cain Promised Rule if He Obeys.* "Unto thee shall be his desire (*i.e.*, he will reverence thee as the senior), and thou shalt rule over him."

v. 8. *Abel Slain—"Because He was Righteous"* (1 John 3. 12). The first martyr and a type of Christ. "Cain rose up against his brother and slew him."

v. 9. *Cain Lies to God.* "Where is Abel thy brother? . . . I know not: Am I my brother's keeper?"

vv. 10-12. *Cain Cursed.* A fugitive and vagabond. "Thy brother's blood crieth unto Me. Now thou art cursed. A fugitive and a vagabond shalt thou be."

vv. 13-15. *God Shows Grace to Guilty Cain.* Cain said. My punishment is greater than I can bear (or too great to be forgiven) "The Lord set a mark on Cain, lest any finding him should kill him."

III. **Some Lessons.**

1. **ADAM'S FIRSTBORN A MURDERER.** The first baby in the world. A solemn illustration of the fact that all Adam's seed are born in sin, that is, they inherit "the law of sin and death" in the body from him (Romans 7. 14-23).

2. **FROM THE FIRST, FAITH MADE THE DIFFERENCE.** We are expressly told it was "by faith" that Abel sacrificed. Abel was born in Sin as Cain was, but he believed and obeyed God. Three things resulted as told in Hebrews 11. 4: (a) *God Counted Him Righteous.* As Abram was counted righteous (Rom. 4. 3) and David (Rom. 4. 6); and *all* who believe (Rom. 4. 24) on the same ground; (b) *God Accepted His Offering* ("testified of his gifts"), and on that ground justified him. We, too, are "justified by blood" (Rom. 5. 9); *He though dead still Speaks*, that is, Abel's example still is a lesson to us.

3. **SHED BLOOD WAS ALWAYS THE ONLY GROUND OF ACCEPTANCE**

Cain and Abel.

since the Fall (Heb. 9. 22). Adam and Eve would never have forgotten the promise in the garden of the "Seed of the woman," who, in crushing the serpent was to be wounded, and no doubt were taught of God its real meaning, for the hope of Messiah dates from that time and was never lost. Abel's faith was no doubt based on that promise. As one has written: "Our first parents and all their holy posterity did believe this promise, and did embrace it as the only way and means of their deliverance from the curse and state of sin." Spirit-taught Abel, accordingly brings a substitute, acting thus in faith.

4. ABEL IS A TYPE OF CHRIST: (a) In his *righteousness and faith*. (b) In his *being slain* by the man of the world; (c) In his *suffering unjustly*. He is the first man to die, and he dies as a martyr, "because his deeds were righteous."

5. THE TRUE CHARACTER OF HATRED and anger is illustrated. It is the same from the very first. He that hateth his brother is a murderer (1 John 3. 15). God graciously prevents our wrath from having its cruel way, but if we were unrestrained we should do in hate and wrath as Cain did. This is no doubt the main lesson of this story. It is the Spirit's own interpretation of it. It is "the way of Cain"—"who was of that wicked one, and slew his brother."

6. THOUGH CURSED, GOD DEALS GRACIOUSLY WITH CAIN. This is most important, as refuting the idea that the God of the Old Testament is different from the God of the New Testament. God puts a mark on Cain, lest any finding him should kill him. The same grace to the guilty led to the scene on Calvary. God never changes. Always just, always gracious. He is longsuffering, and kind even to the murderer Cain, though having to pronounce the curse upon his sin.

7. CAIN'S CHARACTER, as shown by his actions and words, is a notable illustration of the "graceless" man—the child of the Devil. Notice how he speaks to God, and finally goes out from His presence—as Judas went out from the presence of Christ a reprobate. He "receives the grace of God in vain."

IV. **Application.** Let us ask our hearts, to which are we to be compared? Cain, the graceless; or Abel, the righteous, justified by faith on the ground of blood shed?

A CONTRAST.

Cursed	Accepted.
Angry.	Believing.
Insulting.	Enduring.
No Repentance.	Life Everlasting.

ABEL STILL SPEAKING.

- By his inspired history he speaks (Heb. 11. 4)
1. of the PRECIOUS BLOOD.
 2. of the WISDOM OF FAITH.
 3. of IMPUTED RIGHTEOUSNESS.
 4. of the FAITHFULNESS OF GOD.
 5. of an EXAMPLE OF SUFFERING

JESUS, BABE AT BETHLEHEM.

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READ Matt. 1. 18-2. 11. MEMORY TEXT: John 1. 14. HINTS: Prophecy, Isa. 9. 6; Fulfilment, Gal. 4. 4; Purpose, Heb. 2. 14.

I. Main Truth and Lesson. That God the Son, co-equal with the Father through Eternity, was pleased to visit this earth in fashion as a man, and was born of a virgin at Bethlehem. That He was called JESUS, since He came to save His people from their sins.

II. The Story Told.

vv. 18-21. *Let the Mystery of the Conception* be stated simply, without any attempt at explanation in the words of Scripture itself. "When as Mary was espoused to Joseph before they came together she was found with child of the Holy Ghost." "The angel of the Lord appeared in a dream, saying: That which is conceived in her is of the Holy Ghost."

vv. 22, 23. *The Confirmation of Prophecy in Isaiah (7. 14).* All this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: "Behold, a virgin shall conceive, and shall bring forth a Son, and they shall call His Name Emmanuel . . . God with us."

v. 21. *The Name above Every Name.* "Thou shalt call His Name JESUS (Jehovah—The Deliverer), for He shall save His people from their sins."

v. 25. "And he called His Name Jesus."

2. 1, 2. *The Visit of the Wise Men to Herod.* "There came wise men from the east to Jerusalem."

v. 2. *They Inquire for the King of the Jews.* "Where is He that is born King of the Jews?" *They Tell of His Star* seen in the east. "We have seen His star in the east, and are come to worship Him."

v. 3. *Herod Fears a Rival King.* "Herod the king was troubled, and all Jerusalem with him."

v. 4. *He Inquires as to the Prophecies of Christ, where He was to be born.* "He demanded (of the chief priests and scribes) where Christ should be born."

vv. 5, 6. *They Refer Him to Micah's Prophecy.* "In Bethlehem of Juda, for so it is written by the prophet (Micah 5. 2). Thou Bethlehem . . . out of thee shall come a Governor that shall rule (R.V., "be Shepherd of") My people Israel."

vv. 7, 8. *Herod Bids Them Search and Return and Tell Him.* "Go and search diligently for the young child, and when ye have found him, bring me word again that I may come and worship Him also."

vv. 9, 10. *They See the Star Again.* "When they departed, Lo, the star went before them till it came and stood over where the young child was."

v. 11. *They Find Mary with the Child and Worship Him.* "They saw the young child with Mary His mother, and fell down and worshipped Him." *They Present Gifts.* "They presented unto Him gifts, gold, frankincense, and myrrh."

III. Other Lessons from the Story.

1. **CURIOSITY IS BORN OF UNBELIEF.** There are things we must not attempt to pry into or attempt to explain. Let us rather bow

Jesus, the Babe at Bethlehem.

our heads and worship before the "Great Mystery of Godliness," God manifest in the flesh.

2. THE GRACE OF OUR LORD JESUS CHRIST is seen in His descending to earth "for our sakes." He was rich in Heaven, He became poor on earth (2 Cor. 8. 9).

3. THE THREEFOLD SUPERNATURAL TESTIMONY TO CHRIST at His birth is instructive. (a) The Testimony of the Prophets (1. 22, 23; 2. 5, 6); (b) The Message of the Angel (20); (c) The Sign of the Star (2. 2).

4. THE TWO MAJESTIC NAMES given at His birth should be enforced. His Nature—EMMANUEL (God with us). His Work—JESUS (Saviour).

5. THE LONG JOURNEY TO SEEK for the One born King of the Jews should teach us that diligence and perseverance are called for in seekers. Our Star is the Promise—"Seek and ye shall find."

6. GOD GUIDES SEEKERS TO HIS SON still, not by a visible star, but by His Holy Spirit in the Scriptures. "The Light that shineth in a dark place," The Holy Writings as lit up by the Spirit revealing Christ to faith.

7. THE PROGRESS OF FAITH is beautiful. Seeking, Finding, Worshipping, Presenting Gifts.

8. JOY AT HIS BIRTH is a symbol of the joy that comes at the new birth, when Christ is manifested not in a manger, but in the humble and believing heart.

9. WORSHIP SHOULD BE ACCOMPANIED BY GIVING. No Israelite was allowed to come up to the Temple empty-handed. Lip worship that costs nothing is unworthy of our glorious Lord.

10. THE THREE GIFTS may be taken thus: *Gold*, as paying tribute to a King. *Frankincense*, as worship to God. *Myrrh*, as to the Suffering Saviour. "They gave Him to drink wine mingled with myrrh" (Mark 15. 23) at His death.

IV. **Application.** There are three kinds of Sinners:

1. CARELESS. Let them awake and seek Him who is Emmanuel and Jesus.

2. SEEKING. Let them give heed to the Star (The Light of the World), it will lead them to Christ.

3. SAVED. Let them worship and present their gifts to Him born King.

V. **Outline.**

JESUS AND THE STAR.

PROPHETIC.—"There shall come a Star out of Jacob" (Num. 24. 17).

GUIDING.—"We have seen His Star" (Matt. 2. 2).

ARISING IN THE HEART.—"Till the Day Star arise" (2 Peter 1. 19).

GIVEN TO THE FAITHFUL.—"I will give him the Morning Star" (Rev. 2. 28).

FUTURE GLORY.—"I am the Bright and Morning Star" (Rev. 22. 16).

ENOCH AND METHUSELAH.

70 Less-Known
Stories.

READ Gen. 5. 21-32. MEMORY TEXT: Heb. 11. 5. HINTS: Walketh Not, Psa. 11; Methuselah, a Warning, Gen. 6. 5.

I. MAIN LESSONS. The oldest man who ever lived died before his father—because Enoch, the father of Methuselah, was translated and did not see death.

Enoch teaches us the blessedness of the walk of faith.

Methuselah the long suffering of God, for the flood was not to come until he died and so his life was prolonged beyond that of any other man.

II. THE HISTORY TOLD.

Enoch the seventh from Adam walked with God after begetting Methuselah (5. 22).

Enoch lived to be 365 years old (5. 23).

Enoch is translated (5.24).

Methuselah begat Lamech, Noah's father (5. 25).

He lives 782 years longer and has children (5. 26).

Methuselah lives in all 969 years (5. 27).

III. THE PATRIARCHAL AGE.

Before the flood men lived to an extreme age as seen by the following list: Adam lived 930 years, Seth 912, Enos 905, Cainan 910, Mahalaleel 895, Jared 962, Enoch was translated at 365 years, Methuselah lived 969, and Lamech 777 years.

In each case, except that of Enoch, the words are added "*and he died.*" Showing the result of sin, "in the day thou eatest thereof thou shalt surely die" (2. 17). So we read: "*death passed upon all men for that all sinned*" (Rom. 5. 12, R.V.) that is all sinned in Adam "*as by one man sin entered into the world and death by sin.*"

There is an incident told of an unawakened man who strolled into a place of worship and heard this chapter read. The constant repetition of the solemn words "and he died," awakened him to the fact that he too was under sentence of death and led him to seek the Saviour in Whom all live.

IV. NEW TESTAMENT REFERENCES TO METHUSELAH AND ENOCH.

Luke 3. 37, in the genealogy of our Lord, Hebrews 11. 5, and Jude 14.

V. OTHER LESSONS FROM THE HISTORY.

1. **In Adam all Die.** Death means separation from God. Man is a tripartite being, "body, soul and spirit." The soul is the man, for Adam was made a Living Soul. He has a body with which he communicates with his fellow men and a spirit with which he has communion with God.

When Adam sinned his spirit ceased to function (that is "died," for death never means cessation of existence in the Bible) and all communion with God ceased. The unregenerate man; the fallen sinner, is therefore described as "dead toward God"—"dead in trespasses and sins"—"dead while he liveth." He needs to be born again, quickened to new life in order to be restored to communion with God.

2. **Length of Life.** Although these patriarchs lived to be nearly a thousand years old, what is that to Eternity? "*A thousand years in Thy sight is but as yesterday when it is passed*" (Psa. 90. 4) and with the Lord "*a thousand years (is) as one day*"

Enoch and Methuselah.

(2 Peter 3. 8) Yet the wonder of Grace is that "To man the creature of a day He grants eternal life."

3. **Walking with God by Faith.** Faith always pleases God and without it it is impossible to please Him. We remember how the Lord Jesus whenever He met with faith commended it. Faith honours God, just as confidence in a man and in his word honours and pleases him. Not to believe God is to make Him a liar (1 John 5. 10). To put trust in and believe Him is to set your seal that God is true" (John 3. 33). To practice faith is daily and habitually to walk with God in communion over His Word. It is for this that Enoch and Noah and Abraham are all commended. It is the true Life of Faith.

4. **The Meaning of Methuselah's Name.** "When he is removed it shall come." The flood came directly on his death. This is seen by the following addition :

Methuselah at the birth of Lamech was	187 years old.
Lamech at the birth of Noah (v. 28) was	182 years old.
The flood came when Noah was (76)	600 years old.

Which was the year of Methuselah's death, 969

This life, drawn out to nearly 1,000 years, confirms what is said in 1 Peter 3. 20 : "The longsuffering of God waited in the days of Noah." Judgment is God's strange work, but He delights in mercy. We always find God waiting before He executes judgment. He waited over 400 years till the iniquity of the Amorites was full (Gen. 15. 13-16 ; Lev. 18. 25; 20. 23) before He destroyed the nation. He bids us now "*not despise the riches of His goodness and forbearance and longsuffering*" (Rom. 2. 4).

5. **A Prophetic Forecaste.** Many love to trace in this history of Enoch an anticipation or type of future events.

Enoch is like the Church of God that will be translated before the threatened judgments falls upon the earth. For we read in 1 Thess. 4: "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to await the Lord in the air and so shall we even be with the Lord." What a translation that will be!

VI. APPLICATION.

1. **To the Sinner.** Remember we too must die.

"Life at best is very brief,
Like the falling of a leaf."

Remember, too, that judgment is coming. Do not despise the long-suffering of God.

2. **To the Believer.** Learn to walk with God by faith as Enoch did. Let it be said of us: "He pleased God."

VII. OUTLINE. Enoch. Heb. 11. 5, 6.

1. **He Pleased God**, therefore he had faith in God.

2. **He Knew It**, a great source of comfort and strength.

3. **How?** He *walked* with God (Gen. 5. 24).

4. **Result.** Translated. So with a life hid with Christ in God.

NOAH'S ARK.

70 Best
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READ Gen. 6. 5-22. MEMORY TEXT: Matt. 24. 37. HINTS: Justified by Faith, Heb. 11. 7; Warning of Judgment, 2 Pet. 2. 5.

I. MAIN LESSONS. (1) Sin certainly calls down Judgment. (2) There is Salvation alone in Christ, the Ark. (3) Another universal judgment is surely coming. Be ready!

II. NEW TESTAMENT REFERENCES. The main truths of an Old Testament story are generally indicated in the New Testament references to it. It is the Holy Spirit's own interpretation. There are three references to Noah in the epistles. Heb. 11. 7—To His faith; 1 Peter 3. 20—To the typical meaning of the Ark; 2 Peter 2. 5—To him as a preacher of righteousness. The Gospel references all refer to his day as a warning of what is coming (Matt. 24. 37-39; Luke 3. 36; 17. 26, 27).

III. THE POINTS IN THE STORY to be emphasised in the telling are:

Man's Fallen Condition and Corrupt State (6. 5-12).

God's Grief for Man (6, 7).

God is a God of Judgment (7. 17).

Noah "Found Grace" and "Seen Righteous" (6. 9; 7. 1).

The Ark Made and Described (6. 14-16).

Special Note: There is a model vessel, made exactly to the dimensions of the Ark, in the Museum at Lloyds. It was made by Mr. CHARLES JORDAN, one of Lloyds' naval surveyors, and accepted by them for their exhibition. It shows the suitable and beautiful proportions of the Ark.

In Describing the Ark care should be taken to collect and explain the details. (1) Of gopher wood; (2) Rooms in it; (3) Pitched in and out; (4) Length 300 cubits; (5) Breadth 50, height 30; (6) One window; (7) One door at side; (8) Three storeys.

The Animals, Seven Pairs of all Clean and One Pair of Unclean, go into the Ark (6. 19; 7. 3).

The Periods of Time should be correctly noted: Noah was 600 years old (7. 6, 11). They entered the Ark seven days before the rain began (7. 4, 6). The rain came on the 17th day of the 2nd month (7. 11). The rain continued 40 days and 40 nights (7. 7, 12). The waters "prevailed" for 150 days and then "abated" (7. 24). The Ark rests on Ararat on the 17th day of the 7th month (8. 4). On the first day of the 10th month the mountain tops were seen (8. 5). Then after 40 days Noah sends out a raven and a dove (8. 6). After 7 days more he sends out the second dove, which returns with an olive leaf (8. 10). Seven days more, he sends out a third dove, which does not return (8. 12). In the 601st year, the 1st day of the 1st month, the arkcover is removed (8. 13). On the 27th day of the 2nd month the earth was dried. Noah goes forth (8. 14).

Total from 10th day of 2nd month of 600th year of Noah's life to the 27th day of 2nd month of 601st year—One year and 17 days.

God Makes a Covenant with Noah (6. 5-21; 9. 9-17).

Noah builds an Altar (8. 20).

God gives the Rainbow (9. 13).

IV. FURTHER LESSONS.

1. This may be called **The Classic of Judgment**. It is intended to reveal the character and ways of God in dealing with

Noah's Ark.

man's sin. Great care is needed not to misrepresent God, not to attribute cruelty, indifference, malice, or vengeance to Him. All His ways are consistent with Himself. God is Love, God is Light, must be borne in mind.

2. **That God does Execute Judgment** on individuals, nations, and often *en masse*, is true, and cannot be gainsaid. Both revelation and history attest it. Within our own times terrible things have happened. Scripture and experience agree. We cannot always explain, but we can ponder and learn.

3. **A Greater Catastrophic Judgment** is certainly coming on the world in the last days—the Day of the Lord—these terrible things recorded in Scripture and read of in the newspapers are meant to forewarn us. How foolish to pay no attention.

4. **God's Grace is Always Seen where Judgment is Executed.** In wrath He remembers mercy. Where sin abounds (calling for judgment) grace doth super-abound (calling to salvation).

5. **The Grace of God** is seen in (a) *Grief of God* for man (6. 7). (b) *His Long, Patient* waiting (1 Peter 3. 20); (c) *His Sending a Preacher* of Righteousness (2 Peter 2. 5); (d) *His Provision of a Door* of hope and salvation; (e) *The Electing Grace*; (f) *Forewarning of Noah*; (g) *Noah's faith accounted* to him for righteousness (Heb. 11. 7); (h) *Shutting Him In* and bringing him in safety to a renewed earth; (i) *His Covenant Promise*; (j) *The Rainbow Token*.

Endeavour, then, to display in your teaching the balance of Mercy and Judgment, of Light and Love, of Grace and Truth, that are the perfect elements in the Character of the Blessed God.

6. **The Ark as a Type of Christ** is explained in 1 Peter 3. 20. In that passage two figures are given of the same great truth, that is, that we are saved by *being found in Christ*, who is the Ark of Refuge. The eight who fled for safety to the Ark were saved through (not "by," see v. 20, R.V.) the waters—they passed safely through the judgment and came out into a new world. So the sinner found in Christ is saved through judgment, for "in Him" he died and rose again to newness of life.

Baptism, Peter says, is a like figure. It typifies our union with Christ in His death and resurrection, and thus becomes a figure of how we are saved.

7. **Noah was Justified by Faith**, and became an heir of the righteousness which is by faith (Heb. 11. 7). The subject of "the righteousness which is by faith" should be studied from the Epistle to the Romans, chapters three and four.

V. **ILLUSTRATION.** The Rainbow being an effect produced by Light shining on the Waters, becomes a beautiful figure and parable of Mercy and Judgment.

God cannot excuse sin, but at Calvary Judgment being satisfied, Mercy was free to act. So on the Storm Cloud of Judgment shone the Light of Grace, producing the many coloured bow—the array of great and precious promises.

VI. **APPLICATION.** Be like Noah, "moved with fear," because he believed, and seek refuge in Christ, the Ark of God's Salvation.

THE RAINBOW IN THE CLOUD. 70 Familiar Page 17

READ Gen. 8. 20-9. 17. MEMORY TEXT: Psa. 101. 1. HINTS: New Covenant, Luke 22. 20; Better Covenant, Heb. 8. 6; Everlasting Covenant, Heb. 13. 20.

I. MAIN LESSON. The loveliest of all earthly sights—the rainbow—was chosen by God as a token of a covenant of grace made with Noah after the terrible judgment of the Flood. It is a guarantee to us of the regular order of seedtime and harvest, summer and winter, day and night, and that not again will the earth be destroyed with a flood (8. 22; 9. 11). It is a beautiful illustration of the New Covenant of grace in Christ Jesus.

II. THE STORY RELATED.

Noah having come out of the Ark, offers burnt offering (8. 20).

The Sacrifice—a sweet savour to God is the ground of promise (8. 21).

This notwithstanding man's sinfulness (8. 21).

The promise of regular seasons (8. 22).

God establishes His covenant with Noah on behalf of all flesh (9. 8-11).

God gives a token—the Rainbow (9. 13).

God promised to look upon the rainbow and to remember the covenant (9. 15, 16).

III. OTHER REFERENCES TO THE RAINBOW.

Ezekiel 1. 28; Revelation 4. 2, 3; Revelation 10. 1.

IV. OTHER LESSONS FROM THE STORY.

1. The First Rain Upon the Earth. It is possible that rain had not fallen on the earth up to the day of Noah, and that the rainbow was therefore a new sight. How strikingly beautiful and convincing it must have been to those who first saw it. Genesis 2. 5, 6, seems to confirm this. This would give special value to Noah's faith, who was "warned of things *not seen as yet*" (Heb. 11. 7). In 2 Peter 3. 3-6 unbelief as to the Coming of Christ is compared with the unbelief in the coming of the Flood.

2. The Fear that Rain would Bring. If this were so, then every storm would bring with it the dread of another flood. The rainbow promise would allay that fear.

3. The Temporal Blessings of which the Rainbow Speaks.

(a) **A REGULAR HARVEST.** As the sower casts his precious and costly seed into the ground he can look at the rainbow and say: "There will surely be a harvest."

(b) **OF CHANGING SEASONS.** We in the colder climes welcome the promise of summer and heat; those in hotter parts equally welcome the cold and the winter rains.

(c) **OF DAY AND NIGHT.** No day so long but rest will come. No night so weary but day will dawn.

(d) **NO MORE UNIVERSAL FLOOD.** Other judgments will come after believers have been caught up to be with the Lord. "The sin that drowned the old world will burn up this" (*Matthew Henry*).

4. The Covenant with Noah helps us to Understand the New Covenant in Christ.

(a) **IT EMANATED FROM GOD.** It is because God loves us that He gave freely and without any call on our part the New Covenant ordered in all things and sure. It was because He loved that He gave His only begotten Son to meditate that Covenant by His own Blood, that Salvation and life might come to us.

The Rainbow in the Cloud.

(b) IT WAS BASED UPON SACRIFICE. Noah offered burnt offerings. God smelled a sweet savour and blessed. Christ offered Himself without spot to God, an offering of a sweet smelling savour (Eph. 5. 2).

It is on the ground of the precious Blood of Christ that the promises are given.

The once for all, never to be repeated flood, was a figure of the judgment of God that fell upon Christ (the Ark) when at Calvary He offered the once for all, never to be repeated Sacrifice for sin, by which His saints are "perfected for ever" (Heb. 10. 14).

(c) IT WAS PURE GRACE—UNMERITED. Man was evil, every imagination of his heart, from his youth—yet he should be blessed.

Grace does not consider the worthiness of the object. Admittedly sinners, guilty, enemies, yet salvation is offered freely.

"The Christian covenant includes none on account of their superior goodness, nor rejects any on account of their more atrocious sinfulness; but embraces all who will accept its benefits and imparts salvation to them freely, 'without money and without price'" (*Chas. Simeon*).

(d) IT INCLUDES ALL. It was made with all flesh. So the Gospel is preached to all men. "Whosoever will let him come."

(e) IT WAS UNCONDITIONED. It was not a covenant of works conditioned upon the observances of certain laws or regulations, but like the Gospel, it demanded no price.

Faith rejoiced in and enjoyed the blessing, as faith in Christ does the assurance of salvation.

(f) IT WAS EVERLASTING. "The everlasting covenant" (Gen. 9. 16) it is called. So while these blessings were temporal in that they were only "while the earth remaineth," our covenant blessings are eternal. "The gift of God is eternal life"

(g) GOD GAVE A TOKEN IN CONFIRMATION. The bow in the cloud. He looked on it and remembered His covenant. So the Cross is the token—for God looks on that scene and promises: "When I see the blood I will pass over you."

5. **The Rainbow as a Natural Figure.** The fact that the sun shining upon deep thunder clouds produces the beautiful effects we know as the Iris or rainbow, has always been used as a natural parable of grace.

Wrath is never allowed of God to operate without mercy. In all His dealings with men, in wrath, God has remembered mercy.

The judgment of Calvary effected the rainbow promises of grace. There mercy and truth met, righteousness and peace kissed one another.

On the awful background of wrath appeared the glorious grace of salvation. Hence the rainbow is ever seen about the throne of God. The throne of justice becoming one of mercy.

V. APPLICATION.

1. Let the rainbow remind us of the Gospel promises. Let us embrace them.

2. Let us fear lest a promise being left us we should fail of

JESUS, THE PERFECT BOY.

70 Best
Page 128

READ Luke 2. 40-52. MEMORY TEXT: Luke 2. 40. HINTS: Perfect Growth, 1 Tim. 4. 8; Delight in God, Psa. 1. 2; Full of Wisdom, Col. 2. 3.

I. **PRINCIPAL LESSON.** Jesus is our childhood's pattern. The One Incident of His childhood illustrates this.

II. THE STORY TOLD.

v. 40. *The Development of the Holy Child is Described in Four Phrases.* "The child grew . . . waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."

vv. 41, 42. *At the Age of Twelve His Parents Take Him up to the Passover Feast in Jerusalem.* "When He was twelve years old they went up to Jerusalem, after the custom of the feast" (of the Passover).

vv. 43, 44. *They Return, but Supposing Him to be in the Company, they go for a Day's Journey before they miss Him.* "Jesus tarried behind in Jerusalem. They supposing Him to have been in the company, went a day's journey."

v. 45. *They Turn Back to Seek Him.* "They turned back to Jerusalem seeking Him."

v. 46. *After Three Days they find Him in the Temple.* "They found Him in the Temple."

v. 46. *He is Hearing and Asking Questions of the doctors.* "In the midst of the doctors both hearing them and asking them questions."

v. 47. *They were Astonished at His Understanding and Answers.* "All that heard Him were astonished at His understanding and answers."

v. 48. *His Mother Reproaches Him.* "Why hast Thou dealt so with us? Thy father and I have sought Thee sorrowing."

v. 49. *His Reply.* "Wist ye not that I must be about My Father's business" (R.V., house).

v. 50. *They Failed to Understand.* "They understood not the saying."

v. 51. *He Returns and is Subject to His Parents.* "He went down with them, and came to Nazareth, and was subject unto them."

v. 52. *He Increases in Wisdom, Stature, and Favour with God and Man.*

III. OTHER LESSONS from this scene of His childhood.

1. **Remember that Jesus was a True, not an Abnormal Child**—no infant prodigy. He had emptied Himself to be in all things man in all the stages of development. His life at this time was the simple, unaffected life of a boy.

2. **The Reply to His Parents** was not discourteous, but in the nature of a childlike inquiry. "Was it not My place, did you not expect Me to seek My Heavenly Father's business, and be in His house? Why seek Me elsewhere?"

Mary pondered over this answer, because she knew who was His father.

The Greek has no noun, so that "house" or "business" has to be supposed. "In My Father's things" would be more literal.

Another meaning may be: "How is it ye sought Me? Sorrowing? Did you not realise I am in My Father's hands, and under His

Jesus, the Perfect Boy.

loving care?" Had they possibly forgotten the wonderful events of twelve years before?

3. **The Perfection of His Childhood** in the following particulars:

(a) **PERFECT GROWTH.** Vigorous and healthy development of body, mind, and spirit. "The grace of God was upon Him," indicates that His Spirit at that age held unbroken communion with God. The *mystery* of His human development need not concern us. The *fact* is sufficient for faith.

(b) **PERFECT DELIGHT IN THE THINGS OF GOD,** leading Him to use every opportunity of seeking and learning more of God. This is what led Him into the Temple. He put His duty to God even before that due to His earthly parents.

(c) **PERFECT SUBMISSION AND OBEDIENCE TO HIS PARENTS.** His sense of obligation to God first was not inconsistent with childlike obedience. "He was subject unto them." He "showed piety at home."

(d) **PERFECT READINESS TO LISTEN TO INSTRUCTION.** Specially note that He did not attempt to instruct the doctors, but, as a child should, He listened, and then asked questions. Jewish children were encouraged to do this (Exod. 12. 26; 13. 8, 14; Deut. 6. 20; Joshua 4. 6). Then He replied to the questions put to Him. This is the child's correct attitude. There was nothing pedantic or priggish in this holy child.

(e) **PERFECT RESPECT AND COURTESY TO ELDERS.** In His attitude to the doctors and to His parents.

4. **The Result of His Childhood's Godly Walk** was an increase in the three things that really matter.

Increase in **WISDOM**—the healthy development of the mind. **STATURE**, the proper growth of the body. **FAVOUR** with God and man. The right and gracious spirit—Godward and manward.

Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

6th February, 1938.

13th February, 1938.

Enoch and Methuselah.

Noah's Ark.

GRACE **E**XTENDED
RADICALLY
EVIDENT
NJOYED
XCEEDING

DEVOTED
DELIVERANCE FROM
DELIGHT
DESTRUCION

WORKMANSHIP
WRATH
WITHIN
WITHOUT

20th February, 1938.

27th February, 1938.

The Rainbow in the Cloud.

Jesus, the Perfect Boy.

PEACE
PRAISE
PROVISION
PROMISE

ATACHMENT
ASTONISHMENT
ADMONISHMENT
ATAINMENT

A. M. M.

ACTS AND FACTS.

Dr. Baedeker, who did such a noble work in Russian prisons, died at Weston-super-Mare, in 1906. He continually repeated near the end: "I am going to 'see the King in His beauty.'" (Isa. 33. 17).

C. H. Spurgeon. After Mr. Charlesworth, the master of the Orphanage, left the Congregationalists and joined the Baptists, some one said to him in Mr. Spurgeon's hearing: "So you have changed your views, Mr. Charlesworth?" "Oh, no," said Mr. Spurgeon, quick as a flash, "he has only cleaned his windows." (Rev. 3. 18).

Bishop Hedding, of New York, once addressed a missionary candidate thus: "Have you considered that you will have to go away from home and friends, and be among strangers and enemies?" "I have," replied the young man. "Have you considered that you must leave your native land, with all its institutions and privileges, and be a foreigner in a strange land where everybody will regard you with suspicion and prejudice?" "I have considered it all," said the preacher. "Have you considered that in that land your health may fail, you may be prostrated by malarias and fevers, you may die prematurely by disease or violence?" "Yes," continued the young man, "and if I had a thousand lives I would give them all to Jesus. Bishop, please don't ask me any more questions, but send me, send me!" (Phil. 3. 8).

The Empress Eugenie. Mr. Canton tells the following concerning the widowed French Queen: "One unusual colportage incident occurred in the summer of 1863. At a well-known watering-place a colporteur saw coming towards him a brilliant group of ladies, among whom one took marked precedence. Her manner was so gracious that the colporteur approached her with the Bible in his hand. She stopped, and, taking the Book, opened it in several places, while she graciously listened to his simple and ardent commendation of the Divine Word. 'I know the Bible and appreciate it,' she said at length, as she gave him back the volume. 'I possess it already, and that is the reason why I do not buy a copy.' Then kindly saluting him she passed on with her suite. This great lady was none other than the Empress." "Oh how love I Thy law" (Psa. 119. 97).

TALES WORTH TELLING.

Mind Would Not Sit Down.—Lord Rosebery, speaking at a meeting in Kilmarnock, told of a little girl who was sent to bed. Mother visiting her after a time, found her awake. “Why are you not asleep, dear?” “Oh, mother, I cannot get my mind to sit down,” replied the little girl. She is not alone in that! Some will not get the mind to “sit down,” even in Eternity.—“Son, remember!” (Luke 16. 25).

Come clear out.—Ke-San-Lone, a converted Chinese, when on a visit in America, was much affected by the little difference he saw between Christians and worldlings, and referring to the matter, said, “When the disciples in my country come out of the world, they come clear out.” The saved are exhorted to “come clear out from the unsaved.” “What part hath he that believeth with an unbeliever, come out from among them, and be ye separate” (2 Cor. 6. 14-18).

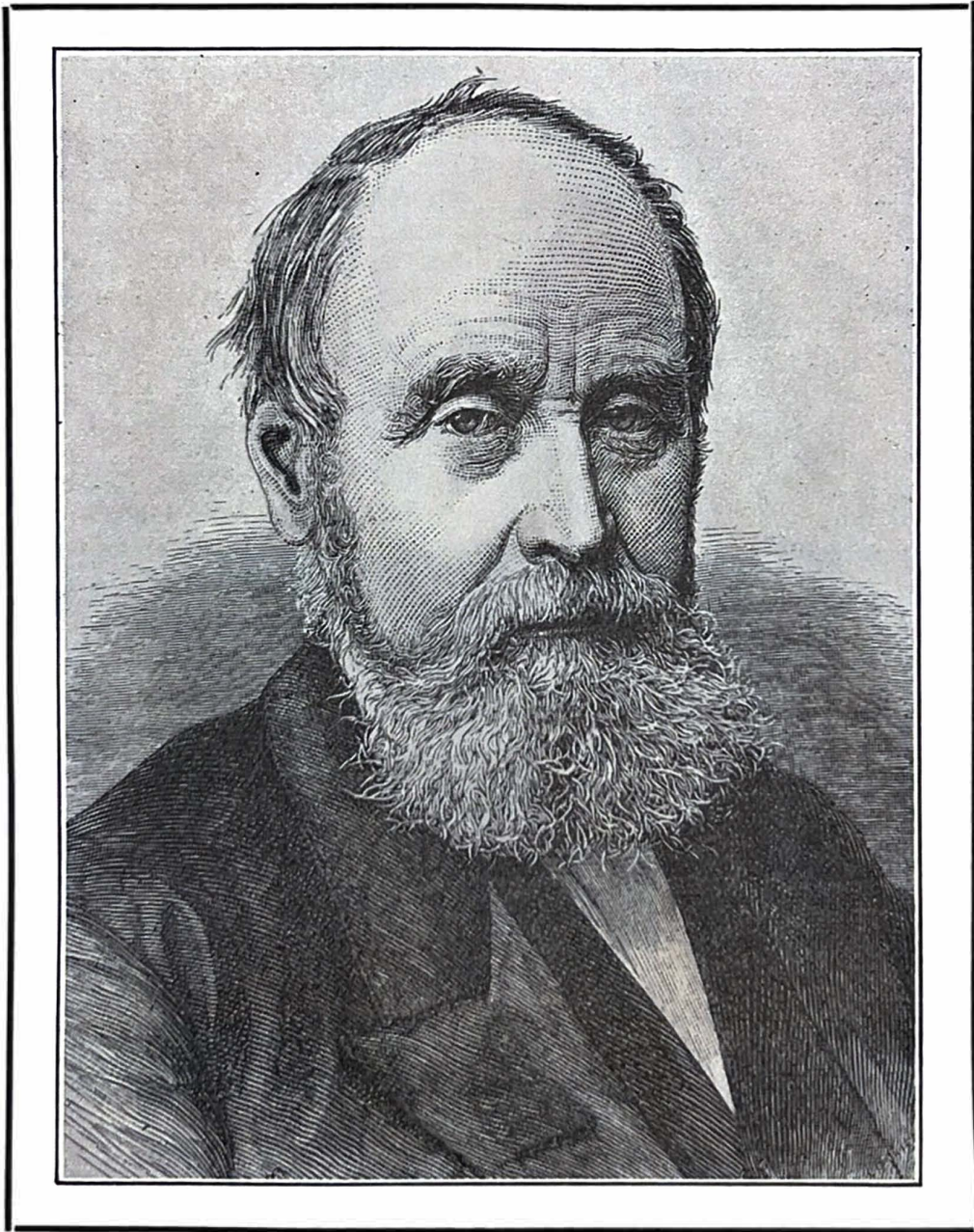
As Sure as the Blind Man.—The children in a school at Barcelona were reading the ninth chapter of John. After the teacher had given them some questions in reference to it, a little girl said: “That poor blind man was able to be very sure of what he said, ‘One thing I know, that, whereas I was blind, now I see’” (John 9. 25). And the boy Ramon Ortas replied, “But I also know something as surely as that which the blind man knew.” “What?” cried several. “That all my sins are pardoned, because that same Jesus who opened the blind man’s eyes died for me on the cross.” Are you as sure as the blind man and as the Spanish boy that Jesus has opened your blind eyes?

The Seeing Eye.—A tea-planter in Ceylon wished to leave his workpeople for a day, but he knew that as soon as the natives employed on the plantation heard that he was gone they would not do a stroke of work. After wondering what he should do, he went up to the men and thus addressed them: “Although I myself will be absent, yet I shall leave one of my eyes to see that you do your work.” Much to the surprise and bewilderment of the natives, he took out his glass eye and placed it on the stump of a tree, then started on his journey. For some time the men worked industriously, but at last one of them, seizing the tin can in which he carried his food, approached the tree and gently placed it over the eye. This done, they all lay down and slept sweetly till sunset. Many think that they are secure from Divine observation, but in all places and under all circumstances it is true, “His eye seeth every precious thing” (Job. 28. 10).
HYP.

A LIVELY CHRISTIAN.

THERE cannot be a secret Christian. Grace is like ointment hid in the hand, it bewrayeth itself. A lively Christian cannot keep silence. If you truly feel the sweetness of the Cross of Christ, you will be constrained to confess Christ before men. "It is like the best wine, that goeth down sweetly, causing lips to speak."

R. MURRAY M'CHEYNE.



Sir J. WILLIAM DAWSON, LL.D., F.R.S., F.G.S.

Sir J. WILLIAM DAWSON, LL.D., F.R.S., F.G.S.

Ex-President of the British Association. Author of "The Story of the Earth and Man"; "The Origin of the World"; etc., etc.

IN the interests of science, as well as of revealed religion, it is in the highest degree desirable that the "*British Association*," the highest Scientific Authority, should comprise men who, in conservative caution in the pursuit of truth, shall prove examples to younger scientists.

Sir J. William Dawson's name ranks among those of the foremost men of science in the last century, as a life-long student of nature who was yet a patient learner; an accurate observer without assumption; and a Christian without ostentation or timidity. No one doubted his scientific eminence. Although his researches were specially devoted to the physical geography of the North American Continent, his personal observations ranged over wide areas in the two hemispheres. He was occupied with many of the minute and most abstruse problems in Geology, as well as with those grander aspects of nature which gave such a remarkable character to his Birmingham address. His conclusions were so obviously the result of the most painstaking fieldwork, and thoroughly careful study, as to be rarely controverted; and they carried with them the agreement of not a few of the very foremost scientists of the age.

Born at Picton, in the year 1820, the subject of this sketch received his early academic training in a college of his native town, which was at that time one of the best institutions of higher education in Nova Scotia. Having finished his course at Picton, he entered the University of Edinburgh. After a winter's study he returned to Nova Scotia, and devoted himself with ardour to geological research.

In the autumn of 1846 he returned to the University of Edinburgh. There he studied stratigraphy, palæo-botany, the minute structure of fossil forms of animal life, and practical chemistry. There also he devoted himself to literary pursuits, and not only obtained an ordinary classical education, but also such a knowledge of Hebrew as doubtless contributed to that strength of his conviction as to the value of the Old Testament Scriptures which frequently appeared in his public addresses. "The Bible," he was heard to say, "has been my strength from day to day."

In 1850, when thirty years of age, Mr. Dawson was appointed Superintendent of Education for Nova Scotia. In 1855 he was called to the position of Principal and Professor of Natural History in McGill College and University.

In the midst of these important and engrossing educational labours, Dr. Dawson carried on his scientific investigations. He began his collection of fossil plants. It was when he was twenty-three that he communicated a paper on the rocks of Eastern Nova Scotia to the Geological Society of London. From that time his contributions to various journals became numerous and important. In 1856, though then trammelled by the arduous duties incumbent upon the Principal of a University, he still continued his geological work in his native province, and he covered the same ground of study to still greater effect in a valuable work entitled,

Sir J. William Dawson, LL.D., F.R.S., F.G.S.

"The Origin of the World according to Revelation and Science."

"The Story of the Earth and Man," issued in 1873, gives a popular view of the whole of the Geological ages, presented in a series of word-pictures, and with discussions of the theories as to the origin of mountains, the introduction and succession of life, the glacial period, and other controverted topics.

In recognition of his services to education in the Dominion, Dr. Dawson received the honour of Knighthood in 1881.

Among the many other honours, perhaps the highest mark of human honour shown him was the place he occupied as *President of the British Association*. He moved among the Sections and the different meetings of the Association with a deference and friendliness which won for him a general and almost affectionate regard. It was clear to observers that eminent scientists in his own line were either in full accord with him, or, if they hesitated, they listened to his papers and observations with very marked respect.

Sir J. William Dawson conducted Bible classes for students, Sunday School teachers, and others, on broad lines of Christian union. Christ was with him, as with all faithful men, the Alpha and Omega of religion; and the utterance of John the Baptist may be quoted in drawing this sketch to a conclusion: "A man can receive nothing except it have been given him from Heaven." It was of God that a man whose researches made him a member of the most learned societies on both sides of the Atlantic, and whose intellectual and scientific pre-eminence was universally acknowledged, should be given to this age as a formidable opponent of materialistic speculation, and a witness to the harmony of revealed religion with the most careful and advanced deductions of modern science.

It is peculiarly gratifying to notice that this eminent scientist gloried in a Christ *who will Come again*. Some allusions to the prophetic Scriptures in his books showed a lively anticipation of the time when "the Lord shall comfort Zion," and when, "the times of the Gentiles being fulfilled," Christ "shall return in His power to reign over a renovated world."

"THE CROSS, IT STANDETH FAST."

IF Napoleon once took a map and pointing to the British Isles, remarked: "Were it not for that red spot, I would have conquered the world."

The Devil points at the Cross of Christ and says: "Were it not for that red spot, I would have conquered the world!" "I, if I be lifted up, will draw all unto Me" (John 12. 33).

Teachers will learn with pleasure that the remarkable book, **Grace and Truth**, by Dr. W. P. MACKAY, M.A., is now issued in Tunic Pocket sizes, to match the "Traveller's Guide," at 6d. (7d., 6/6 per doz. post free). Those who want a dozen or more posted separately to friends may have them at 6d. each including postage and packing, by sending to the BRITISH GOSPEL BOOK Assoc., 5 Hope Way, Liverpool. Teachers should give a copy to each of their scholars.

Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" LESSONS.

6th March, 1938.

13th March, 1938.

The Tower of Babel.

Abraham Believing God.

REBELLIIOUS
RIDICULOUS
RESIDENTS

SPIRIT
SCHEME
SCATTERED

DECISION
DEPARTURE
DESTINATION
DEVOTION

20th March, 1938.

27th March, 1938.

The Choice of Lot

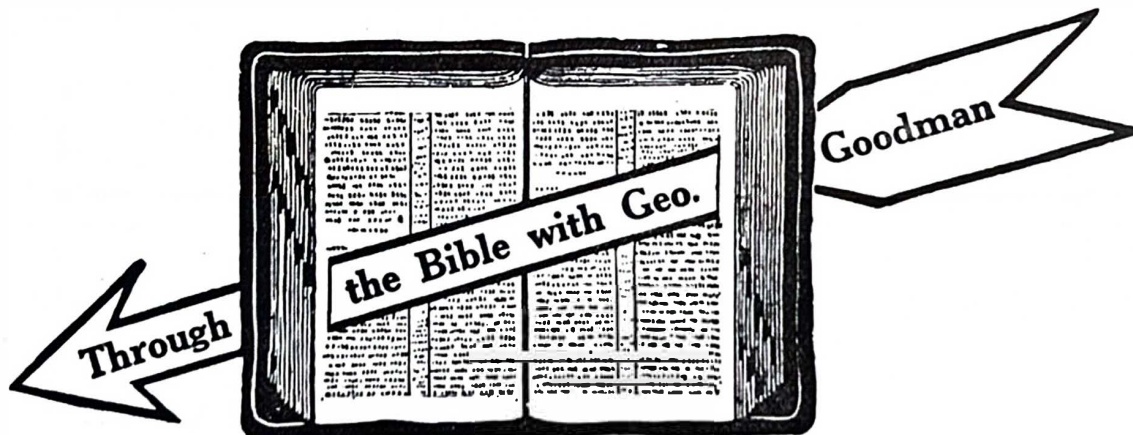
Jesus Tempted.

SIIGHT
SELF
SEPARATION
SODOM

SATAN THE
SUBTLE
SCRIPTURE'S
SAVIOUR'S

TEMPTER
TEMPTATION
TESTIMONY
TRIUMPH

A. M. M.



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 March 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. This month one of the oldest defenders of the Faith is given. Kindly introduce these men to your friends. Next month we hope to have a Record and Photo of Sir Charles Marston, whose discoveries are so abundant to-day.

ED.

THE TOWER OF BABEL.

70 Familiar
Page 21

READ Gen. 11. 1-9. MEMORY TEXT: Phil. 2. 9. HINTS: Pride, Prov. 16. 18; Name of the Lord, Prov. 18. 10; None Other Name, Acts 4. 12.

I. **MAIN LESSONS.** Man's pride that sought to make himself a name has resulted in confusion. Babylon, a type of the religious world, has become the metropolis of Satan, the centre of confusion. Its end is destruction (Rev. 17. 5).

II. THE STORY TOLD.

- v. 1. *After the flood one language prevailed.*
- v. 2. *The survivors travel to Shinar (S. Babylonia).*
- v. 3. *They start building on a great scale.*
- v. 4. *They determine to build a City and a Tower.*
- v. 4. *Their motive (1) To make a Name.*
- v. 4. *And (2) To prevent dispersion.*
- v. 5. *Jehovah looks upon their work.*
- v. 6. *He sees their defiance and evil purpose.*
- v. 7. *The Lord confounds their language.*
- v. 8. *He scatters them.*
- v. 8. *They leave off building.*
- v. 9. *The beginning of the great city Babylon.*

III. **A HISTORY AND A PARABLE.** The Bible is full of history-parable—that is, that the events that happen are allowed and recorded by God as instruction in and illustration of God's ways with men (1 Cor. 10. 11). The story of Babel is such.

1. It records the foundation of the great empire of Babylon.
2. It is used throughout the Bible as a parable of man's defiance of God and his attempt to live and prevail by his own efforts in independence of God.

3. Babylon thus becomes the centre of opposition to God, the persecutor of God's people, the metropolis of Satan.

4. Under the figure of Babylon this world, both political (Rev. 18) and religious (Rev. 17), is judged (Rev. 14. 8).

IV. **THE AIM OF THE BUILDERS.** Of whom Nimrod was the leader (Gen. 10. 10).

(1) **First to Found a City.** A community that should be self-contained and self-centred, and which could be a centre of influence. An earthly city as contrasted to the Heavenly City, to which the patriarchs looked forward, whose builder and maker is God. Thus the two cities are set before us in striking contrast. The Heavenly Jerusalem and the earthly Babylon (see Heb. 11. 10 and 12. 22).

(2) **It was to Make a Name.** "Let us make a name." Again man's efforts to make himself a name, to become great and renowned in the earth, independently of God, is in bold and striking contrast to the Name that is above every name—the Name of God's dear Son Jesus, in which the saints rejoice, in which alone salvation is (Acts 4. 10), and to which they gather (Matt. 18. 20). Man would exalt himself, God exalted Christ, and gives Him the Name which is above every name.

(3) **It was to Build a Tower.** That is, a refuge. Towers ("high towers") were built as a defence, and man would have a defence and a refuge of his own. "The Name of the Lord is a strong tower the righteous runneth into it and is safe."

He relies upon himself for salvation. He misapplies Scripture

The Tower of Babel.

and boasts that he can "work out his own salvation." He will not submit to righteousness (Rom. 10. 3).

(4) **It was to Reach to Heaven.** "Whose top may reach unto Heaven." Possibly fearing another flood, they thought to build their earthly refuge so high that it would save them from even God Himself should He again judge the earth. Here was *pride*. Yet man still thinks he can escape the judgment of God (Rom. 2. 3). Here was *folly*, for is God so puny that He cannot judge the sinner, are His judgments exhausted? Here was *unbelief*, for the rainbow was a token that God would not again flood the earth.

(5) **It was to Prevent Dispersion.** "Lest we be scattered abroad." Man foolishly thinks that there is safety in numbers. Lot did not find the safety in Sodom that Abraham found as a pilgrim and tent dweller.

Moreover, God has bidden man be fruitful, multiply, and fill the earth (9. 7). So that this was a further disobedience.

V. CONFUSION IN HISTORY AND PARABLE.

The miraculous confounding of the language recorded in verse 7 is difficult to understand, but not more difficult than the remarkable gift of tongues at Pentecost, when all nations heard "every man in his own tongue wherein he was born" (Acts 2. 8).

Each must, however, be received not only as authentic history, but also as divinely inspired parable.

Departure from God means the confounding of tongues and confusion of ideas. Witness the Modernism of to-day, which has no cohesion, no point of agreement, every stage and variety of idea, and no stable basis of authority or truth. Truly the modern departure from the Holy Scriptures has resulted in confusion.

On the other hand, "in Christ" is harmony. The nearer we draw to Him the nearer we draw to one another, as the spokes of a wheel draw nearer to each other as they draw nearer to the centre.

VI. OTHER LESSONS FROM THE STORY.

1. **Christ the True Centre.** Only as men yield to the obedience of Christ do they find peace. Creeds, sects, and systems tend to disunion and strife. As men make Christ, and Him alone, their gathering centre, do they find union and harmony.

2. **Making a Name.** Let not the desire for your name to be great effect you. "Seekest thou great things for thyself? seek them not" (Jer. 45. 5). Only restlessness and disappointment can follow; for whoso exalteth *himself* shall be abased.

3. **The True Refuge.** Let Christ suffice thee as the refuge of your soul. Let His Name be your strong tower, and know no other. "God is our refuge and strength."

4. **"Come out of her, My People."** The Spiritual Babylon—man-made religion—is confusion, the only safe and happy course is to come out, touch not the unclean thing, that you may be a vessel unto honour, sanctified and meet for the Master's use. Her plagues will be terrible.

5. **The Blessing of Pentecost.** The Spirit of God poured out from Heaven on the day of Pentecost and received by the hearing of faith (Gal. 3. 2 and 5) unites all believers into one body there, and as they walk by the Spirit they will be one of mind in the Lord.

ABRAHAM BELIEVING GOD.

70 Best
Page 34

READ Gen. 12. 1-9; 15. 1-6. MEMORY TEXT: Rom. 4. 3. HINTS: The Call, Heb. 11. 8; Promise, Heb. 11. 11; Fulfilment, Gal. 3. 14.

I. MAIN LESSON. The nature of Faith—how it pleases God. All who believe are justified.

II. THE STORY TOLD, emphasising the following facts:

Chap. 11. 27. *Abraham was the Son of Terah and Lived in Ur of the Chaldees.* "Terah begat Abram, Nahor, and Haran; and Haran begat Lot." v. 31, "And Terah took Abram and Lot, and went forth from Ur of the Chaldees."

Chap. 12. 1. *The God of Glory Appears to Him (Acts 7. 2) and Calls Him.* The Lord said, "Get thee out of thy country, . . . unto a land that I will show thee."

vv. 2, 3. *God Makes Him a Sevenfold Promise.* "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: I will bless them that bless thee, and curse him that curse thee: and in thee shall all the families of the earth be blessed."

Note. This blessing of Abraham is confirmed and enlarged in four other places (chaps. 13. 14-17; 15. 1-7; 17. 1-20; and 22. 16-19). All of them are unconditioned blessings or covenants of grace, and therefore cannot fail. They will all be fulfilled in Christ the "Seed."

v. 4. *By faith Abraham Obeyed* (Heb. 11. 8). "So Abram departed, as the Lord had spoken unto him."

v. 7. *God Appears Again and Promises the "Seed."* "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."

Chap. 15. 1. *God Appears Again in a Vision.* "In a vision saying, Fear not, Abram, I am thy shield and thy exceeding great reward."

vv. 2-5. *Abram Complains of Having No Child and Recives a Great Promise.* "Look now towards Heaven and tell (count) the stars . . . So shall thy seed be."

v. 6. *Abraham Believes God and is Justified.* "And he believed in the Lord, and He counted it to him for righteousness."

III. NEW TESTAMENT REFERENCES TO ABRAHAM'S FAITH.

Abraham's name appears no less than 74 times in the New Testament. The principal references are:

1. **In the Gospels**, where Christ speaks of him as "seeing His day and being glad," and declares, "Before Abraham was I am."

2. **In Romans**, where Abraham is referred to as being justified by faith. Is called, "Faithful Abraham," and is said to be "Father of all them that believe."

3. **In Galatians**, where the Gospel is said to have been preached to Abraham and his "Seed," through whom the blessing was promised, is said to be Christ, and all who believe receive the "blessing with faithful Abraham," that is, on the same terms.

4. **In Hebrews**, where the outcome of his faith is described, "he went out not knowing whither," and "offered up his only son."

Abraham Believing God.

5. In James, where his faith is said to have wrought by his works, and he is called, "The Friend of God."

IV. GREAT LESSONS AND PRINCIPLES in this story.

1. As the flood was the Classic on Judgment, so this Story of Abraham is **The Great Classic on Faith**. If we would understand faith of which so much is said in the Bible, we must study this "first mention" and outstanding illustration.

Abraham is the Believer of all Believers, and so is called "Father of the Faithful."

2. **What is the Faith that Pleases God?** It is seen in Abraham, and consists in a Confidence in the Living God that results in:

(a) BELIEVING HIM—accepting what He says as true.

(b) OBEYING. By faith Abraham, when he was called, obeyed.

(c) NOT ASKING TO SEE OR KNOW, but content to trust. He went out not knowing whither he went (Heb. 11. 8).

(d) FACING IMPOSSIBILITIES AND NOT STAGGERING. Against hope he believed in hope. He staggered not at the promise, but was strong in faith, giving glory to God (Rom. 4. 19, 20).

(e) FULLY PERSUADED THAT GOD COULD BE TRUSTED. Being fully persuaded that what He had promised He was able to perform.

All these are summed up in the expression, "The Obedience of Faith." Paul says, "The Gospel is the preaching of Jesus Christ . . . for the obedience of faith" (Rom. 16. 25, 26).

3. Get this way of **Salvation by Faith** clearly in mind. If we treat the Lord Jesus as Abraham treated the Living God, we shall be saved, that is, we should—

Hear the Gospel that He died for our sins and rose again, and putting confidence both in Him and in His Word, yield ourselves in the obedience of faith to Him as our Lord and Saviour.

4. This is called in Romans 10. 3, "**Submitting to the Righteousness of God**," because whosoever "believes," as Abraham did, is "reckoned righteous," as he was. That is to say, God gives "the gift of righteousness" (Rom. 5. 17), and thence forward deals with him as righteous.

5. **This is "The Righteousness of God"** referred to in Romans 3. 21, of which the following things are said:

(a) It is APART altogether from law.

(b) It is WITNESSED to by law and prophets.

(c) It is BY FAITH in Christ Jesus.

(d) It is UNTO ALL and upon all them that believe.

(e) It is on THE GROUND of His Blood (Rom. 5. 9).

V. **ILLUSTRATION**. As Abraham was bidden count the stars, let us some clear night do the same. We shall find:

(a) They are too many to count.

(b) So will the Saved of Jesus Christ be.

(c) Remember, those same stars were those Abraham looked at, and they still say as they twinkle, "Fear not, God is Faithful."

VI. **APPLICATION**. Have we so believed God that it has led us to submit to His righteousness, or are we still in our sins because of unbelief?

THE CHOICE OF LOT.

70 Familiar
Page 28

READ Gen. 13. 5-18. MEMORY TEXT: Luke 10. 42. HINTS: Moses' Choice, Heb. 11. 24, 25; Joshua's Choice, Josh. 24. 15; People's Choice, Matt. 27. 21.

I. **MAIN LESSON.** Lot is an illustration of a believer involved in the world. Choosing the plain of Jordan because of worldly advantage, he at length is drawn into Sodom. The sorrows that he brought on himself and his children warn us not to love the world nor the things that are in the world. whom the God of Glory appeared (Gen. 11. 31-12. 5).

II. **THE STORY TOLD.** It had best be told in chapters.

Chap. 1. Lot goes out from Ur of the Chaldees with Abram, to

Chap. 2. Lot separates from Abram. (Gen. 13. 1-6).

Chap. 3. Lot chooses the plain of Jordan (Gen. 13. 7-13).

Chap. 4. He is involved in the defeat of Sodom and carried away prisoner. Abram rescues him (Gen. 14. 1-16).

Chap. 5. Lot now became a magistrate in Sodom, learns something of its "filthy conversation." He is rescued by angels before the city is destroyed with fire from Heaven. His wife perishes in the overthrow. His children show that they have learned the wickedness of Sodom (Gen. 29. 1-33).

III. **THE NEW TESTAMENT REFERENCES TO LOT.**

2 Peter 2. 4-9; Luke 17. 32; Luke 17. 28.

IV. **WHAT IS MEANT BY "THE WORLD" AND WORLDLINESS.** There are two words translated "world."

1. **One is More Correctly Rendered "AGE,"** and means the present state of society, the generation in which we live.

(a) **SATAN IS ITS GOD** (2 Cor. 4. 4), that is, that he directs and guides it in its godless fashions and lawlessness. In it his will, and not God's, is done by its votaries.

(b) **IT IS "EVIL"** (Gal. 1. 4), Christ died to deliver us from it.

(c) **ALL UNREGENERATE MEN WALK ACCORDING TO ITS COURSE** (Eph. 2. 2), is, they conform to its ways.

(d) **ITS WISDOM IS FOLLY** (1 Cor. 2. 6). Its riches are deceitful (Matt. 13. 22). Its honours are dangerous (John 5. 44).

(e) **TO LOVE IT AND BE CONFORMED TO IT IS RUIN** (2 Tim. 4. 10; Rom. 12. 2).

2. **The other word (*kosmos*) refers to the world as at present ordered, and all the things in it.** Of this it is said:

(a) That God so loved it (John 3. 16).

(b) That Christ came into it (John 18. 37).

(c) It is never said to be "evil," but it has come under the dominion of Satan (who is called its prince) (John 12. 31; 14. 30; 16. 11), and it therefore "lieth in the wicked one" (John 15. 19).

(d) That it hates Christ and His people (John 15. 18, 19).

(e) To be its friend is to be God's enemy (James 4. 4).

(f) It will all pass away with its pleasures (1 John 2. 17).

(g) Its kingdoms will become the kingdoms of Christ (Rev. 11. 15).

3. **Worldliness, then, means:**

(a) Conformity to the evil age.

(b) Living for the things that are passing, and loving and spending our days in the indulgence of what is transitory.

Thus, while much in the world is good, the believer will not

The Choice of Lot.

sell his soul for it. For what profit is there if he gain the whole world (that passes away) and lose his own soul.

In the case of Lot we see that conforming to his age and living in the enjoyment of what was to be soon burnt up, he lost all in the overthrow.

V. LOT'S PROGRESS IN WORLDLINESS.

1. **He Chose "the Plain of Jordan"** (13. 11). It was well watered, but he never sought the guidance of God. He forgot his pilgrim character—he took no note of the dangers of Sodom.

2. **He Pitched his Tent toward Sodom**, and the men of Sodom were wicked, and sinners before the Lord exceedingly (13. 13). This fact should have kept him away.

3. **He next Dwelt in Sodom** (14. 12.). It is easy to be drawn into the swim. The world is like a whirlpool, it sucks in the swimmers, and so Lot settled down in the evil city.

4. **After the Sack of Sodom** by the four kings, and his being taken prisoner, *Lot still resolves to continue in the wicked city* (14. 16). This discipline should have been sufficient to open his eyes, but he settled down again in his bad surroundings.

5. **Lot Prospers in Sodom** and becomes a judge, sitting in the gate (19. 1 and 9). As the evil men said: "He came in to sojourn and must needs be a judge." Prosperity in the world is no mark of God's approval (Psa. 37. 35).

6. **When Warned to Flee he Lingers** and pleads: "O not so, my Lord" (19. 16-22). So his heart clings to the world that once had escaped it.

VI. **THE SORROWS OF WORLDLINESS.** Let us look at Lot's suffering as the result of his folly.

1. **He became Entangled**, and the end was worse than the beginning (2 Peter 2. 20). A good soldier *entangleth* not himself (2 Tim. 2. 4). Therefore, be not *entangled* again (Gal. 5. 1).

2. **He lost his Pilgrim Character.** Both tent and altar disappear from his life.

3. **He Loses all his Hardly Acquired Goods AND HIS HOME.**

4. **He is Overcome of Strong Drink** (19. 32).

5. **He Vexed his Soul.** A good man in bad company is never a happy man. He got himself only vexation.

6. **He Lost his Wife.**

7. **His Children became Vile.** How often is this so.

VII. OTHER LESSONS FROM THE STORY.

1. **Greed of Gain** has been the ruin of many. (1 Tim. 6. 9).

2. **Compromise with the World begins with a Small Beginning.** Only heart satisfaction with Christ will keep us.

3. **The Things of the World** may be used, but not abused. As soon as the world is *loved*, the love of God ceases to rule (1 John 2. 15).

4. **The "Filthiness" of the World** is all around us. Newspapers, magazines, theatres, and cinemas. Nevertheless, "His grace is sufficient," therefore "keep thyself pure," for "Blessed are the pure in heart."

5. **The Path of Separation**—that Abram took saved him from the sorrows of Lot.

JESUS TEMPTED.

70 Best
Page 131

READ Matt. 4. 1-11. MEMORY TEXT: Heb. 4. 15. HINTS: Threefold Temptation, 1 John 2. 16; Secret of Victory, Psalm 119. 11.

I. THE GREAT TRUTH SET FORTH. By temptation Jesus was shown to be impeccable, the Son of God, incapable of sinning. By suffering under temptation He learned in experience its power and pain, and thus was fitted as High Priest to sympathise with and to succour the tempted.

II. THE STORY TOLD.

v. 1. *The Spirit Led Jesus into the Wilderness to be Tempted.*

v. 2. *A Forty Days' Fast Precedes the Trial.*

v. 3. *The First Temptation to Use His Divine Power to Satisfy His Natural Hunger.*

v. 4. *The Lord Quotes the Scriptures always in His Replies.* Thus using the Sword of the Spirit to attack His adversary. "It is written" (vv. 4, 7 and 10).

v. 4. *He takes the place of "Man," and Regards the Word of God More than His necessary Food.*

vv. 5-6. *The Second Temptation. To Cast Himself Down from the Temple Spire to Prove God's Protecting Power.*

v. 7. *Jesus Refuses to Tempt God.*

vv. 8, 9. *The Third Temptation.* Satan shows Jesus the kingdoms of the world, and offers them to Him if He will worship him.

v. 10. *The Lord Discharges Satan. The Lord's Last Answer.*

v. 11. *The Devil Leaves Him, and Angels Minister to Him.*

III. THE TRUE MEANINGS OF THE TEMPTATIONS.

In each case the invitation was *to act independently.*

This was, and is, man's great sin—sin is lawlessness—that is independent action, putting God's will aside for his own.

As Son of God, Satan suggests He might do so, but Christ was Man, the Perfect Servant of Jehovah. He had emptied Himself to be dependent and obedient (the true attitude of faith), and would not assert Himself, but be in all things subject to the Father's will. Notice, then, the temptations.

1. **To Satisfy Nature's Demand** (hunger) **independently of God's Will.** But Christ refused. It was His part to starve, rather than act without the Word of God. Man—perfect man—lives by the Word of God.

2. **To Convince Men of His Claim to Deity by Giving a Display of it.** But again Jesus refused. If He threw Himself right into the Court of the Temple it would cause a sensation, it might prove His Father's care, but if He did such a thing without His Father's Word it would be tempting God, and this the Scriptures forbade.

3. **To Accomplish His End by a Short Cut—Not Involving His Suffering and Death.** He could have the kingdoms of the world. He had come to deliver it from the Tyrant, and was rightful Heir to it. Very well, He need not die to win it. He could have it by bowing to Satan.

The Lord bids Satan get hence. Worship, it was written, belonged to God alone.

He would do the Father's will even to the death of the Cross.

IV. OTHER LESSONS.

1. **If Jesus Suffered being Tempted,** let us not fear, nor be

Jesus Tempted.

dismayed if we are tempted, even though it means suffering.

2. **"It is Written"** is the true answer to all temptation. This is to use the Sword of the Spirit, the Shield of "the faith." The Scriptures are "the faith," and are our true answer or shield to every evil suggestion. The man who answers every seduction to evil with, "It is written," is invulnerable.

3. **Let Us Fear Independent Action**, that is, forgetting God's will and going our own way, more than all else. All sin arises from this.

4. **Let Us "Consider Him"** who suffered being tempted, lest we faint and grow weary in the constant battle. As we see His sinless soul suffering under the hateful suggestions of the enemy, we know He can sympathise with us.

5. **The Purer the Soul the More Distressing is Evil Suggestion.** That is why Jesus suffered so much in temptation. To hear His Father's will disputed, and every wicked way of defeating it suggested, must have been awful to the One who perfectly loved His Father and delighted in His perfect will.

6. **Remember the Devil can Quote Scripture.** The very subtlest snare is in a perverted or misapplied text. All heresies are built up in this way. Truth must be held in its proper balance, and no one text allowed to weaken or defeat another.

7. **Victory is Sure to Faith.** Jesus only relied on the same resources as we have. God kept Him and He will us.

V. **APPLICATION.** Let those who are tempted call on Him who suffered being tempted. Let them use the Sword of the Spirit. Let them remember that the victory is always given to faith.

VI. OUTLINES:

How to Act in Temptation.

FEAR (Heb. 4. 1) "Lest we fall short."

FLEE (2 Tim. 2. 22) "Youthful lusts."

FIGHT (1 Tim. 6. 12) "the good fight of the faith."

FOLLOW (Heb. 12. 14; 1 Cor. 14. 1) Peace, Holiness, Love.

A Great Text for the Tempted.

(1 Corinthians 10. 12, 13).

PRECAUTION—"Take heed."

PREVENTION—"No temptation but able to bear" (R.V.)

PROMISE—"God is Faithful."

PROTECTION—"Will not suffer you to be over tempted."

PROVISION—"The Way of Escape."

PRAISE—"Able to bear it."

Men Who Overcame Temptation.

1. Abraham—to receive from the King of Sodom.

2. Joseph—"How can I . . . sin against God?"

3. Moses—to be called the Son of Pharaoh's daughter.

4. Nehemiah—"Shall such a one as I flee?"

5. Job—rejects his wife's suggestion.

6. David—will not slay his enemy, Saul.

7. Shadrach, Meshach, and Abed-nego refuse to bow down.

PREPARING THE LESSON.

By GEORGE GOODMAN, Eastbourne

EVERY good workman will work in his own way. A copyist is never an artist. Our individuality is God's choicest gift to us; when we try to be somebody else we act like the dog crossing the stream, we lose the substance in our desire for the shadow.

Nevertheless we may help one another, and the following thoughts are the result of much difficult experience and many a failure, aye, and many a happy, fruitful season, too.

I. The first difficulty in preparation is to **fix on the subject**. At missions I have found it very useful to settle beforehand a programme of topics, as sin, grace, the Cross, repentance, faith, leaving the choice of subject till later, as so much depends on circumstances, although a progressive line is good.

II. **The preparation** should begin with prayer for the fulness of the Spirit. Let it be no formal request, but plead such promises as Luke 11. 13.

III. **The determination** of the subject is assisted by the following methods:

1. Read the Scriptures (if you have a **topic**, those on that topic) with the heart lifted up for guidance. Suggestion comes from Scripture, the Spirit's sword.

2. If then a **theme** is brought to mind with conviction go through the Scriptures (with the assistance of a Concordance) on the subject, pondering each text in turn, noting in a rough notebook such matters as strike you. No order need be observed.

3. Consider carefully what are the **illustrations** of the subject to be found in Scripture. Note them down.

4. Think out or look up other **suitable matter** and illustrating, noting it in the rough book.

IV. The matter having been collected, should then be **reduced to order**.

1. **Points** should be stated in a wise and pleasant sequence. If they fall easily into alliterative or other headings use these, but do not force them.

2. **Illustrations** selected and put in place.

3. **Scriptures** chosen for quotation.

4. Attempts made to express the points in clear, terse, **proverbial language** (Eccles. 12. 9), easy to remember. Some practice in epigrammatic style is good.

Preparing the Lesson.

5. The **stories** should be practised and an outline on each noted.

6. The **appeal** and ending carefully studied, so that when you have reached the end you may stop.

V. Your **finished "notes"** should be prepared for use. Headings should be numbered 1, 2, 3, and the chosen expression underlined. Illustrations should be marked X in the left margin, and text to be quoted =. You will then be able to see the whole at a glance. Do not have too many notes, nor over-elaborate them. They may be the shortest possible form of suggestion.

VI. **Memorise and visualise** your notes. Go through the chief points of your address aloud as a rehearsal.

VII. Then **kneel and tell the Lord** what you believe He has led you to say. Go through the main points in prayer. Present it as an offering to Him, ask Him to sanctify and use it, and plead for those who are to hear it that it may be blessed to them.

STUDIES FOR THE STUDENTS.

CHRIST AND THE FATHER (John 1-18).

Nearest in relation, ..	"Only Begotten Son."
Tenderest in affection	"In the bosom of the Father."
Perfect in Knowledge,	"Seen God."
Complete in revelation, ..	Hath declared Him."

H. K. D.

THE CONTRAST OF TWO EXTREMES.

(Luke 16, 19-21).

The contrast of two Extreme Earthly Lives (vv. 19-21):

The rich man, The world's best.

The poor man, Earth's worst.

The Contrast of two Extreme Deaths (v. 22):

The poor man Carried by the Angels.

The rich man, Died—was buried.

The Contrast of two Extreme Destinies (vv. 22, 23):

The poor man, Abraham's bosom.

The rich man, In Hell.

The Contrast of two Extreme Conditions (vv. 24-31):

Reversed circumstances (v. 24):

Lazarus comforted. Dives Tormented. J.H.

ACTS AND FACTS.

Quentin Matsys, a great Flemish painter, used to sign his pictures and add three words, "As I can." The Saviour said something like this (Mark 14. 8).

John Wesley had a very short method with certain infidels in his day. His proposition was simply as follows: "The Bible must have been written by angels or by men. We may leave angelic authorship out of the question, and it remains that it was either written by good men or by bad men. Well, let us suppose that it was written by bad men, the answer to that proposition is that *bad* men neither would nor could have written so *good* a Book. Then let us try the other proposition, that it was written by *good* men. Well, then, if the Bible is not true, it is impossible to conceive that good men would or could have written so *bad* a book; for if the Bible is not true it is the most stupendous fraud ever perpetrated on the human race, and good men could not, nor would not, perpetrate such a fraud even in the interests of truth, morality, and religion. We are therefore shut up to the one natural conclusion left us—that the Bible is true, having been written, as it purports to have been "by 'holy men moved by the Spirit of God'" (2 Peter 1. 21).

Mr. Mitchelsen, an early pioneer in missions, who left his home to carry the Gospel to the New Hebrides, says: "When our ship drew near to the Island on which I desired to land, the natives swarmed down to the seashore armed to the teeth. The captain of the vessel said, 'Mr. Mitchelsen, I dare not take the responsibility of landing you unarmed in a scene like that.'" Mr. Mitchelsen replied: "But, captain, it was for these very people I left my home and friends; and now, if some sailor will volunteer to row me in a boat, I must land among them.' This was arranged, and standing in the front of that boat I held up the open Word of God as we drew near to the cannibals. Finding that I was not armed, they allowed me to land; the boat and ship departed, but God and His Word remained. I soon learned their language, and God blessed His Word to many of these savages, and many times I have had the joy of sitting down with many of them at the Lord's Table on the same spot on which their cannibal feasts were kept." "Here am I, send me" (Isa. 6. 8). "Your labour is not in vain" (1 Cor. 15. 58).

TALES WORTH TELLING.

Like Paul.—A woman in the Black Isle said, “If I was only like Paul I would know I was saved.” “Why, you are as like Paul as you can be,” replied the visitor. “Listen to what Paul was like. Here are his own words: ‘In me, that is, in my flesh, *dwelleth no good thing*’” (Rom. 7. 18). Like Paul, she admitted her sinnership, and, like Paul, found the sinner’s Saviour (1 Tim. 1. 15). “Mighty to save.”

Diamond Seeking.—A lady possessed a valuable diamond ring. She was walking through the streets of Paris, when she pulled off her glove; the ring slipped from her finger, rolled away, and dropped through a grating into a drain. In great distress she tried to catch it, and then stood peering into the black mud, and vainly trying to pick up the ring with her umbrella, but all her efforts were in vain. Some of the bystanders offered to search for her, but the ring was so valuable that she was afraid to give permission. Nothing remained but to find it herself. Baring her hand and arm, she plunged it into the black mass, and in a few moments had recovered the ring. And has not Jesus done more for you and me? He takes us out of the horrible pit, and out of the miry clay (Psalm 40. 2), and sets us among princes in glory.

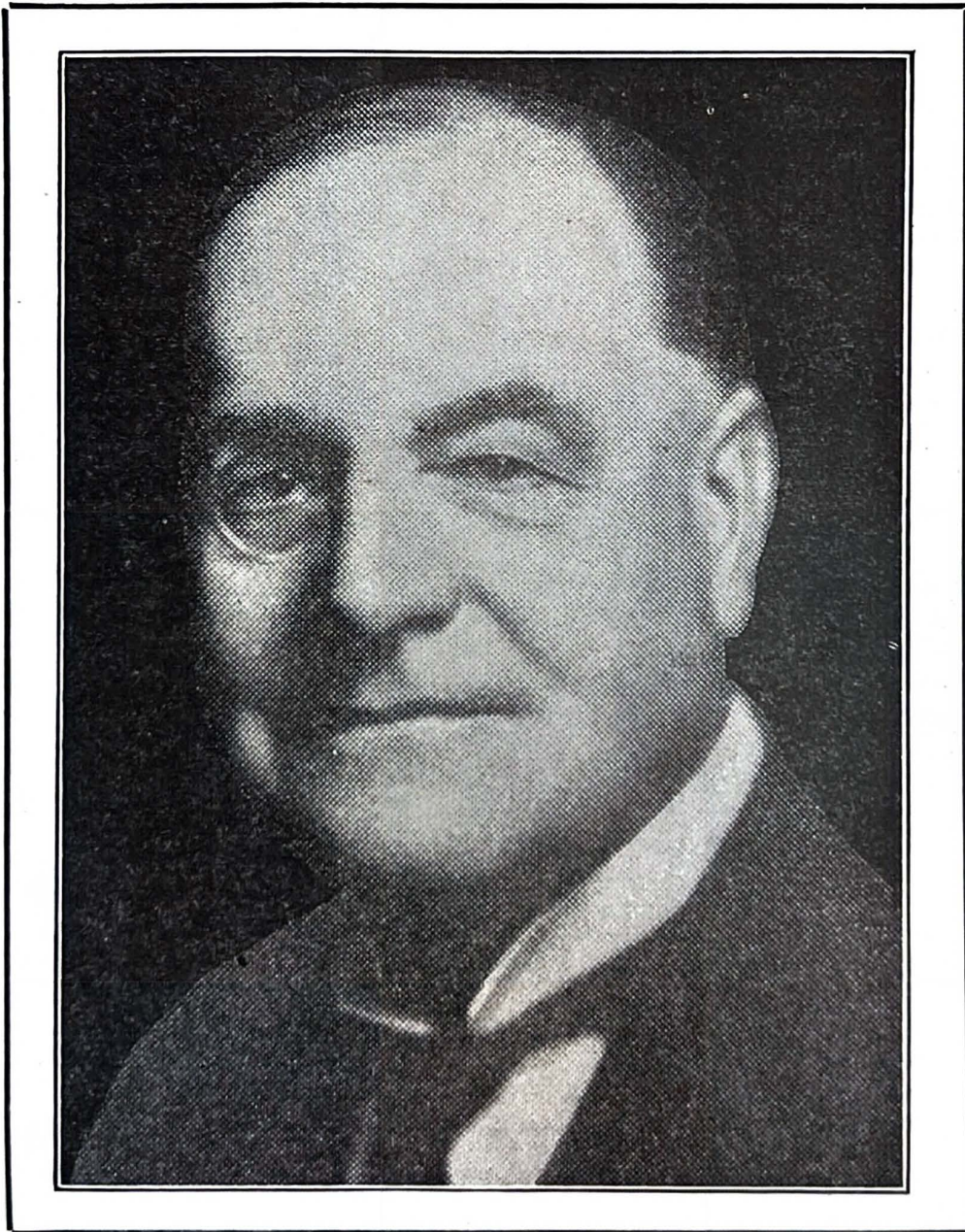
The True Light.—A Chinaman living near Canton said, “When I read the Bible, I find it is useful as a light in darkness. I am living in a retired place, having no knowledge of anything outside the small place where I dwell. I am very fortunate to obtain a Bible” “Thy Word is a lamp unto my feet” (Psalm 119. 105). Are you as wise as the Chinaman?

Old, but Good.—Once a king gave to a jester a rod, or sceptre, to show that he was the king of fools. This sceptre he was to keep until he found a man who was a greater fool than himself. By-and-by the king fell sick, and was about to die with his sickness. The jester came and stood sadly at his bedside. The king said, “I must go into eternity, a long journey, I know not whether.” Then said the jester, “Have you known that you would have a journey into eternity?” The king answered, “Yes.” The jester said, “When are you coming back?” “Alas, never!” said the king. The jester inquired, “Have you ever made any preparation for your long journey?” “No,” said the king. “Then,” said the jester, “take my sceptre, for you are certainly a greater fool than I.” The man who does not consider his latter end is not a wise man (Deut. 32. 29). God names him a “fool.” HYP.

NO RECEIVING WITHOUT IMPARTING.

ONE grand law of God's economy is, "no receiving without imparting." He lives to impart, the personification of Disinterested Benevolence, always giving lavishly, without return or recompense. The Spirit of Christ is self-abnegation, and the spirit of missions rises into the loftiest attitudes of self-oblivion, and is peculiarly the Spirit of Christ.

A. T. PIERSON, D.D.



Sir CHARLES MARSTON, J.P., F.S.A.

A GREAT CHAMPION OF THE BIBLE.

THE name of Sir CHARLES MARSTON will be held in honour for many long years to come, as one of the most generous benefactors of excavation in Bible Lands. By his generosity and zeal excavations have been made possible at several important sites. Indeed, without the co-operation of such men as the late Sir HENRY WELLCOME, and of the living such as Sir ROBERT MOND and Sir CHARLES MARSTON, we would still be without some of the most important "finds" of recent times. But it is also as a writer, placing the important discoveries within the reach of ordinary men and women, that his name will endure.

Sir Charles was born in 1867, and was educated at Mason College, now Birmingham University. He combines the varied interests of manufacturer, politician, traveller, and churchman. His varied interesting, successful and useful career is remarkable. He is a Justice of the Peace, a Fellow of the Society of Antiquaries, a Commander of the Venerable Order of St. John, and a member of the House of Laity of the Church of England Assembly. His books include: "The Christian Faith and Industry," "The New Knowledge about the Old Testament (1933)"; "New Bible Evidence" (1934); "*The Bible is True*" (1934), and "*The Bible Comes Alive*" (1937).

His strong Christian view-point may be best given in his own words, when he spoke as Chairman at the 71st Annual Meeting of the members of the Palestine Exploration Fund, on the 26th June, 1936.

"We hear a great deal about how to make money, and no doubt a number of the ablest brains in the world are devoted to the accumulation of wealth . . . But I am not so sure that the ablest brains in the world are always devoted to deciding how best to spend the wealth they acquire. I suggest that a good many men spend their wealth on aims and objects which do not really give them a great deal of satisfaction. I am not a wealthy man, but I have derived much satisfaction during the past twelve years from spending my money on excavations in Bible lands. I believe I am doing it from a strictly scientific point of view . . . Science is not a matter of theory. *Science is a matter of observed facts.* It is the evidence of observed facts which is so important in all branches of science. That is why I have felt that excavations in Bible Lands were of the first importance . . . Therefore I think you will understand how, following this line of thought, I have regarded the digging up of evidence left behind by men who were contemporaries of Bible characters, contemporaries of such men as Abraham or Moses or Joshua or the Kings of Israel and Judah, as of *the greatest possible importance* in enabling us to find out where we really stand so far as the Old Testament is concerned . . . I have, in the course of an industrial life, endeavoured to pick out realities, because if you are going to make money in this world it is necessary to select realities and avoid side issues . . . I therefore want to do to-day what the great scientists are beginning to do. They are emphasising the absolute importance of observed facts, and evidence derived from observed facts, as opposed to speculation and conjecture."

A Great Champion of the Bible.

The Facts are certainly being brought to light by the Spade. And the dismal cobwebs of criticism and doubt are being torn out of the way by the bricks of archæological discovery. We who love the Bible ought to thank God for raising up and inspiring such men as Sir CHARLES MARSTON to make the expensive work of excavation possible, and then to describe these precious discoveries so that all may read and understand that, The Word of the Lord endureth for ever.

T. CHRISTIE INNES, M.A.

JESUS CHRIST OUR SAVIOUR:

What He did and is doing for us.

(Isaiah 53. 12).

"Poured out His Soul unto death,"	..	..	..	Expiation.
"Numbered with the transgressors,"	..	..	..	Identification.
"Bare the sin of many,"	..	..	..	Substitution.
"Made Intercession,"	..	..	..	Intercession.
"For the Transgressors,"	..	..	..	Reconciliation.

A. J. S.

WHY DID CHRIST DIE?

CHRIST did not need to die, for He was without sin, and it is sin that causes death. All the Jews in Jerusalem, and all the soldiers in Rome could not have put Him to death. He died of His own choice, in accordance with His Father's will.

To put away sin (Heb. 9. 26).

To bear our sins (1 Peter 2. 24).

To bear the penalty of the law (Gal. 3. 13).

To destroy the power of Satan (Heb. 2. 14, 15).

To redeem the sinner (1 Peter 1-18, 19).

To deliver us from the world (Gal. 1. 4).

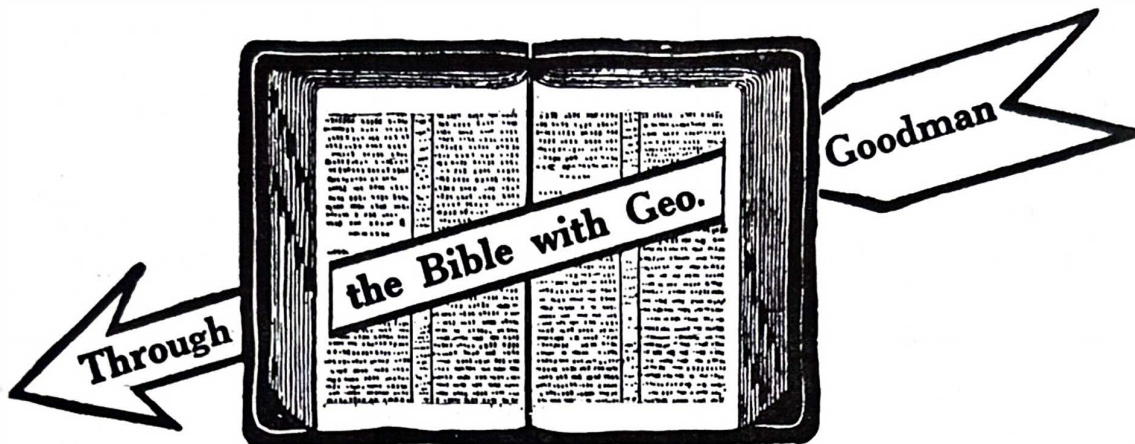
To bring us to God (1 Peter 3. 18). NORMAN H. CAMP.

Not Within Calling Distance. The older of two men was urging upon the younger the responsibility of a call to foreign missions. He gave an answer that has a very familiar ring. "I have never felt any direct call to that kind of work." "Are you sure you are within calling distance?" was the disquieting reply (Mark 3. 14).

Without Reservation. A pastor on reaching home after the Sunday morning service was met in the hallway by his daughter in the full freshness and beauty of young womanhood. She said: "Father, I was much impressed by your prayer for missionary recruits this morning, and my heart said: 'Why shouldn't I go?'" "But I didn't mean *you*, my child!" It was not until he had escaped to the solitude of his study that he realised that he had not really meant anybody because he had not meant his own daughter! (2 Cor. 8. 5).

God is Able. When Robert Morrison sailed for China as a missionary, a fellow traveller said to him: "Mr. Morrison, do you expect to make any impression on the idolatry of China?" Morrison replied: "No, sir; but I expect God will" (2 Cor. 10. 4).

IMPORTANT NOTES FOR ALL BIBLE LOVERS.



is the title of the **Lessons for 1938**, 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 would we get than Mr. GEORGE GOODMAN, who for years has written the *Daily Notes* for the Scripture Union, and being a lawyer has the technical training to grasp the true drift of each story.

Teachers, Preachers, Bible Students, and all Christian Workers will find the Sunday Studies well worth careful note week by week. We trust those who profit by same will induce other readers to begin the course.

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.

The **Record** this month is of one of the most famous of Bible Excavators who gives a clear testimony of his value of the Bible. This world-known Record known to everyone, should be of more interest than the *local* Records known only to a few in the district. Kindly make *The Pathway* better known amongst your fellows. Free copies for handing out will be cheerfully sent by the Editor.

HYP.

Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" LESSONS

3rd April, 1938.

10th April, 1938.

Melchizedek, the Priest King.

Ishmael, the Wild Man.

COURAGE
CONFLICT
CONQUEST
CONTENTMENT

DERISION
DISCRIMINATION
DRIVEN OUT
DISTRESS
DELIVERANCE
DESERT LIFE

17th April, 1938.

Sarah, the Laughing Princess.

24th April, 1938.

Jesus Transfigured.

LISTENING
LAUGHING
LIMITING
LYING

VANTAGE
VISION
THE **V**ISITORS
VISAGE
VOICE

MELCHIZEDEK—KING PRIEST. 70 Less Known Story 8

READ Gen. 14. 12-24. MEMORY TEXT: Psa. 110. 4. HINTS: Antitype, Heb. 7. 1-11, 17; Bread and Wine, Matt. 26. 26, 27; Blessing, Eph. 1. 3-6.

I. **MAIN LESSON.** Melchizedek (rather than Aaron) is a type of Christ, Our Great High Priest, for He is Eternally a Priest not as Aaron subject to death. This mystery is explained in Hebrews.

II. THE HISTORY RECOUNTED.

v. 17. *Abraham returning from his rescue of Lot is met by the King of Sodom.*

v. 18. *Melchizedek also meets him.*

v. 19. *He blessed Abraham.*

v. 20. *Abraham gives him tithes.*

III. **OTHER REFERENCES TO MELCHIZEDEK.** Hebrews 5. 5-7; 6. 20; 7. 1-3. The whole of Hebrews 7 should be read.

IV. MELCHIZEDEK A GREAT TYPICAL CHARACTER.

When we read that Melchizedek was without father or mother and had no beginning nor ending, we must not take it literally but typically. He is viewed in the New Testament not so much as a historical character but as a typical figure—he was an actual historical person, but he is introduced to us by the Holy Spirit as a Figure or Foreshadowing of Christ.

Some have preferred to think that he was actually Christ who assumed this form and character. That this was, in other words, one of the Christophanies or pre-appearances of Our Lord in human form, but most Bible Students have regarded the wonderful words of Hebrews as having a typical rather than a literal meaning.

1. **He was a King.** Melchizedek means King of Righteousness and he was King of Salem which means Peace. So our Lord Jesus, who is not only Our Priest, but also our King is like Melchizedek, "*a Priest upon His Throne*" (Zech. 6. 13) and combines in His character, Rule, Righteousness and Peace. Even in His death "Mercy and truth met together and righteousness and peace kissed each other" (Psa. 85. 10). He is "The Lord Our Righteousness" (Jer. 23. 6); He is Our Peace (Eph. 2. 14).

2. **He was Priest of the Most High God** (El Elyon and El Shaddai) (18-19). The first Priest mentioned in the Bible. In Heb. 5. 1, 2 he is

(a) **A MAN APPOINTED FOR MEN** in things pertaining to God. That is who represents men in the presence of God.

(b) **HIS BUSINESS** was "to offer gifts and sacrifices for sins."

(c) **HE NEEDED TO BE ONE** "who can bear gently with the ignorant and them that are out of the way."

The qualities are seen perfectly in Our Lord Jesus—who offered one sacrifice once for all and by it perfected His saints for ever—so that no sacrificing priest is or can be now required (Heb. 9. 26; 10. 12-14). There is no more offering for our sins (10. 18).

3. **He was an Unchanging and Eternal Priest.** No father, mother, genealogy, beginning of days nor end of life, but like the Son of God abides a priest continually.

This is a contrast to Aaron and the Levitical priesthood. Aaron died, and so, one by one did these priests. Not so our Lord Jesus, He ever liveth and so can to the uttermost all that come to God by Him.

Melchizedek—the King Priest.

5. **He Blessed Abraham**, and in receiving his blessing Abraham recognised him as Greater than he for “the less is blessed of the better” (Heb. 7. 7). So Our Lord Jesus is Greater than all—the Better who blesses His people.

4. **Abraham Gave Him Tithes**. Thus again recognising his superiority, and his priesthood as better than the Aaronic (Heb. 7. 9).

6. **He Brought Forth Bread and Wine**. The first mention of these emblems that have since become so sacred and precious to us. For our Lord Jesus, the night in which He was betrayed, took bread, blessed, and brake it, and gave it to us in remembrance of Him, and also the cup saying: “This cup is the New Covenant in My Blood.”

So we have in Melchizedek a perfect type of Our Lord Jesus our Great High Priest. Only in this he falls short—Melchizedek did not, as Our Glorious Priest, offer himself without spot to God for our sins.

V. OTHER LESSONS FROM THE STORY (Heb. 7).

1. Our Great High Priest is said to be Superior in this:

(a) “HE WAS MADE AFTER THE POWER OF AN ENDLESS LIFE.” Though He died as man He was in Himself the Eternal God who cannot die, though having a genealogy as man (Matt. 1 and Luke 3).

(b) “HE WAS SURELY OF A BETTER COVENANT” (22). Moses’ law made nothing perfect (19) but He gives a *better hope* (19) by which we draw nigh unto God.

(c) “HE IS ABLE TO SAVE TO THE UTTERMOST” because He is never to die again, ever living to make intercession for us (25).

(d) HE IS “PERFECTED FOR EVER” (28, R.V.). “Holy, guileless, undefiled, separate from sinners” and now exalted (26).

2. **The Folly of Making Priests here of “Men that Die”** (8). We have now no need of any priest but Christ our Great High Priest.

3. **Save to the Uttermost**, literally “to all ends.”

There is no end or limit to the power of Jesus to save.

4. **He Saves because He ever Lives**. The Sinner must first be *reconciled* to God through *the death* of His Son then he will be *Saved by His Life* (Rom. 5. 10).

5. **Bread and Wine** were given to Abraham. So our Lord Jesus calls His servants to meet Him at His Table each Lord’s Day.

VI. APPLICATION.

1. **To the Unsaved**. Put not your trust in man-made priests but in Him who is both God and Man, who having offered One perfect sacrifice “once for all” and ever liveth and is able to save to the uttermost.

But until you are reconciled to God by the death of His Son you cannot be saved—“Acquaint thyself therefore with Him and be at peace.”

2. **To the Believer**. Meditate on the Perfect Sacrifice by the Perfect Priest.

Avail yourself of His Priestly Power to Save.

ISHMAEL—THE WILD MAN.

70 *Less Known
Story 4*

READ Gen. 16. 11-16; 21. 9-21. MEMORY TEXT: Gal. 4. 30. HINTS: Type of Flesh, Rom. 8. 7; Warring Against the Spirit, Gal. 5. 17; Cast Out, Heb. 6. 8.

I. MAIN LESSON. Ishmael must be regarded in two ways.

1. **Personally** as a historical character as the "wild man," who nevertheless God blessed, and

2. **Typically** as a type of the fruit of the flesh, "the son of the bondservant" who is shut out from inheriting the promise of Abraham. So we learn the nature of the flesh and who are the true sons of promise.

II. THE STORY TOLD.

Gen. 16. 7-16. *Ishmael's birth.*

v. 11. *Ishmael's birth foretold.*

v. 12. *Ishmael's birth described.*

vv. 15, 16. *Ishmael is born.*

Gen. 17. 18, 25. *When Isaac was promised Abraham prays for Ishmael and God promises to bless him, but Isaac was to be the child of promise.*

Gen. 21. 9. *Sarah sees Ishmael mocking her as she was at Isaac's weaning feast and calls on Abraham to cast him and his mother out.*

vv. 11, 12. *Abraham hesitates to do so, and God bids him do so, since in Isaac was his seed to be called.*

vv. 14-16. *Abraham having sent them away they are ready to perish of thirst in the desert. Hagar put Ishmael under a bush, saying: "Let me not see the death of the child." She goes to a distance and weeps.*

v. 17. *God hears Ishmael's cry, the Angel of the Lord speaks to her.*

v. 19. *She sees a well and gives the child drink. He lives and grows and becomes an archer.*

Gen. 25. 9. *Abraham dies and is buried by Isaac and Ishmael in the cave of Machpelah.*

The names of the twelve princes of Ishmael are found in 25. 12-17. Isaac dies at 137 years of age.

III. OTHER LESSONS FROM THE STORY.

1. **Ishmael's Name** is one of those given to the child before his birth. It means "God Hearing." It commemorated the visit of the Angel of the Lord to Hagar when she fled from Sarah.

2. **His Character Foretold.** God knows beforehand what manner of persons we shall be. Foreknowledge does not mean fatalism, for though He foresees that does not mean He interferes with the exercise of man's free will.

If I see a man walking he must be walking because I see him doing so, but my seeing him has nothing to do with his action. If I could foresee him doing so (as God can) it would be the same. Esau and Jacob are illustrations of this truth (Rom. 9. 11-13).

3. **Ishmael was to be a Wild Man.** This we may take to be as we say "A Child of Nature," uncontrolled and lawless, against every man and every man against him, a desert ranger living by his bow (archer).

This well describes the "*natural man.*" Lawless, self-willed selfish, "hateful and hating one another" (Titus 3. 3). He is "not subject to the law of God, neither indeed can be" (Rom. 8. 7).

Ishmael—the Wild Man.

Flesh born of the flesh, he cannot (apart from new birth) be anything but flesh (John 3. 6).

It means he was to be excluded from the privileges enjoyed by Isaac and his seed.

4. God's Grace to Ishmael. Because a man is not called to privilege (as was Isaac) it does not mean God does not care for him. Though a "wild man" Ishmael was "to dwell in the presence of all his brethren" (v. 12), which may be said to mean that he would share with them the earthly blessings assured even to the natural seed of Abraham in the Covenant of Circumcision which Ishmael also received (v. 25).

5. Ishmael's Inheritance. Though the natural seed does not enjoy the blessing of Abraham (Gal. 3. 14) which is only found in Christ, yet God is good to *all* and His tender mercies are over *all* His work.

God blesses man in order that His goodness may lead him to repentance and to seek the higher blessing, the spiritual life that is found by faith in Christ.

Ishmael became a great nation. 12 Princes sprang from him. Their names are given in Gen. 25. 12-16, and the Ishmaelites acknowledged him as their ancestor.

6 The Ishmaelites (also called the Midianites, Gen. 37. 28) appear later in Scripture as the enemies of Israel (Psa. 83. 6). True to the prophecy that the son of the bondswoman would persecute the son of the free.

Joseph was sold to a company of Ishmaelites who resold him to Potiphar in Egypt.

In Judges 8. 24, Gideon having defeated them took as his portion their earrings ("For they had golden earrings because they were Ishmaelites"). They appear also in 1 Chron. 2. 17 and 27. 30 dwelling among their brethren.

7. God Heard the Lad's Cry when laid by his mother under the bush to die. This is encouraging. Boy's prayers are heard in Heaven, Though often nothing but a cry they come up into the ears of Him who made all for His glory and loves and cares for all.

8. God Heard the Father's Prayer. "O that Ishmael might live before Thee" (17. 18). This, too, is encouraging. Even when the child is "wild" and manifests no signs of grace, yet the father's prayer is not in vain. The father's prayer in Matthew 17. 14-18 is a further example.

9. "Mocking" is a mark of a "wild" man, that is, a natural or unregenerate man. He sees no beauty in Christ, has no faith in the Word of God; has no delight in holiness and holy things. He is the scoffer and scorner, such as taunted Christ as He hung upon the Cross. Mocking tells of a man far gone in sin and shame and hardness of heart (Prov. 14. 9; Gal. 6. 7). But "be not deceived, God is not mocked."

IV. APPLICATION.

Natural qualities and prosperity do not mean Spiritual blessing.

The flesh is incurably the enemy of God. They that are in the flesh cannot please God.

Seek the blessing that is found in Christ—the Spiritual Seed.

SARAH—LAUGHING PRINCESS. 70 Less Known Story 3

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.

Also the faithfulness of God to His promise, though unbelief may laugh; also the miracle of Isaac's birth.

II. THE STORY OF SARAH IN CHAPTERS.

CHAPTER 1.—Sarah's Sorrow (Gen. 11. 30).

CHAPTER 2.—Sarah's Folly (Gen. 12. 10-20).

CHAPTER 3.—The Folly Repeated (Gen. 20. 1-18).

CHAPTER 4.—Sarah's Faith Fails (Gen. 16. 1-3, 15).

CHAPTER 5.—Sarah, Promised a Son, Laughs. Abraham also Laughs (Gen. 17. 15-19; 18. 1-15).

v. 15-16. *God promises Sarah a son and changes her name.*

v. 17. *Abraham laughs and questions the promise.*

Ch. 18. 1-8. *Three Angels visit Abraham who bids Sarah prepare for them.*

v. 9-12. *They promise Sarah a son. Sarah hears in the tent door and laughs.*

v. 13. *The Lord rebukes her.*

v. 15. *Sarah denies laughing and is rebuked again.*

CHAPTER 6.—Sarah bears Isaac (Gen. 21. 1-8).

v. 1-5. *The promised son is born and circumcised.*

v. 6. *Sarah puns upon his name. Isaac means laughter.*

v. 9-13. *Ishmael sent away.*

CHAPTER 7.—Sarah Dies (Gen. 23. 1-10).

v. 1, 2. *Sarah dies in Hebron aged 127 years.*

v. 3-19. *Abraham buys the cave and buries her.*

III. 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.

It may be faith as a grain of mustard seed only, it is so small, but if it is really placed in the Living God, the Mighty Saviour, the unchangeable Word of God, it will prevail and overthrow mountains at last. Little faith can grow into great faith, but no faith cannot, it is the sin of unbelief.

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.

This son of Hagar became the ancestor of the Mohammedan races. Some one has remarked if Sarah had not resorted to this unwise course we might not have had the Mohammedan trouble.

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.

Sarah—The Laughing Princess.

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.

One never knows where a lie will lead to. It usually has to be followed by others.

“Oh what a tangled web we weave
When once we practice to deceive.”

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.

“O to Grace, how great a debtor,
Daily I’m constrained to be.”

If we’re only one day left to our folly we should be unable to persevere.

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.

Abimelech’s rebuke to Sarah when he gave Abraham 1,000 pieces of silver : “*Behold he is to thee a covering of the eyes,*” probably means that his folly had blinded her to what was right and good.

6. Laughters. 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 and he was not.

That the child Isaac should be called Laughter (the sound of the name in the original is like laughter) is a happy touch of grace. The laughter of mistrust became by the goodness of God the laughter of happiness.

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 watch and 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. I have treated of this at length in Story No. 5 in “*70 Familiar Bible Stories,*” “The Egyptian Slave Girl” (pp. 31-36).

IV. APPLICATION.

Beware of Lying, it is a steep descent to Hell, once begun difficult to arrest.

Beware of Expedients. Trust God to fulfil His promise and “wait patiently for Him.”

Let your laughter be that of faith and not of folly or mistrust.

JESUS TRANSFIGURED.

70 Best
Page 144

READ Matt. 17. 1-9. MEMORY TEXT: 2 Pet. 1. 17. HINTS: Compare Dan. 10. 6 and Rev. 1. 14; The Voice, Matt. 3. 17; John 12. 28; Transformed, Rom. 12. 2; 2 Cor. 3. 18.

I. MAIN LESSON.

The Revelation of Christ in His Majesty given to three chosen witnesses, and the Voice attesting Him as God's Beloved Son, were to manifest to them Who He was and why He had come to earth. The Inspired Record is given to us for the same purpose.

II. THE STORY TOLD.

v. 1. *Six days after Peter's Inspired Confession, "Thou art the Christ, the Son of the Living God," Jesus Takes him with James and John into a Mountain.* "Jesus taketh Peter, James, and John into a high mountain apart."

v. 2. *He is "Transfigured" (metamorphothe) before Them.* "And was transfigured before them."

v. 2. *The Great Sight Described* (compare Dan. 10. 6 and Rev. 1. 13-16). "His face did shine as the sun, and His raiment was white as the Light."

v. 3. *Moses and Elijah Appear with Him.* "Behold, there appeared unto them Moses and Elias talking with Him."

v. 4. *Peter Interrupts with a Suggestion to Build Three Tabernacles.* "Peter said, Lord, it is good for us to be here, let us make three tabernacles, one for Thee, one for Moses, and one for Elias."

v. 5. *A Bright Cloud Comes.* "While he yet spake, behold, a bright cloud overshadowed them."

v. 5. *A Voice Speaks from the Cloud Attesting Jesus as the "Beloved Son."* Behold, a Voice out of the Cloud which said: "This is My Beloved Son."

v. 5. *God Well Pleased with Christ.* "In whom I am well pleased."

v. 5. *They are Bidden to Hear Jesus.* "Hear ye Him."

v. 6. *They Fall on Their Faces for Fear.* "They fell on their face, and were sore afraid."

v. 7. *Jesus Touches Them and Allays Their Fears.* "Jesus came and touched them, and said, Arise, and be not afraid."

v. 8. *The Vision Past.* "When they had lifted up their eyes they saw no man save Jesus only."

v. 9. *Jesus Bids Them Tell No One.* "Tell the vision to no man until the Son of Man is risen again from the dead."

III. THE OTHER ACCOUNTS.

There are two other accounts given us. One in Luke 9. 28, the other in 2 Peter 1. 16-18.

Luke adds the following facts: That the Transfiguration took place as Jesus prayed. That the subject of His talk with Moses and Elijah was His death at Jerusalem. That not only fear, but sleep overpowered the disciples. That Peter made his suggestion not knowing what he said. That all of them "entered into the cloud."

Peter relates his experience in his Second Epistle (chap. 1. 16-18). He describes them as "Eyewitnesses of His Majesty." Says Jesus received "from God the Father honour and glory." The bright cloud he calls "The Excellent Glory," and that the Voice came "from Heaven." The hill he calls "The Holy Mount."

Jesus Transfigured.

The Lesson he draws is that their Testimony of Christ is no "cunningly devised fable," for two things attest Him.

The Vision in the Mount.

The Sure Word of Prophecy. The latter being the "more sure."

IV. OTHER LESSONS.

1. **The Manifestation of Glory** was to confirm Peter's confession, "Thou art the Christ, the Son of the Living God." The Father bears witness from Heaven that it is so, "This is My Beloved Son."

2. **The Pre-eminence of Christ** over the Law and the Prophets is set forth by the appearance of Moses and Elijah. They are there to complete their witness to Him (Rom. 3. 21), and then to retire and give place to Him. He is now to be heard. So they hand over their finished office and work to their Lord. He is henceforth Our Law, we are "enlawed" to Him (1 Cor. 9. 21), and Our Great Prophet. "Hear ye Him."

3. **Moses had at last His Great Desire and Enters the Promised Land.** Law could not bring him in, but now he is seen there with Christ. It is an example of what the law could not do, but what is realised in Christ.

4. **The Subject of Conversation** was "the decease He should accomplish at Jerusalem." This was why He had come into the world. To die for sin, to put it away, by the sacrifice of Himself (Heb. 9. 26). How we should like to have stood by and heard that wondrous theme discussed!

5. **There are Three Occasions on which the Father Bore Witness to Christ by a Voice from Heaven.**

(a) At His baptism (Matt. 3. 17).

(b) At the Transfiguration (Matt. 17. 5).

(c) On the occasion of His last testimony to the Apostate Nation (John 12. 28).

6. "**Transfiguration**" is the same word as we have in Romans 12. 2: "Be not conformed to this world, but be ye *transformed*"; and 2 Cor. 3. 18: "We all with unveiled face, beholding as in a glass the glory of the Lord, are *changed* into the same image."

The command and the means by which we can obey it if we would be like our Lord are given.

7. "**Hear ye Him**" is still the Word for us. A Vision of Christ is only of service to us if it leads to obedience. Let us remember that Jesus pleased God His Father, and thus set us an example. "In whom I am well pleased."

V. APPLICATION.

Let us ponder more on the glory of our Majestic Lord, that we, too, may be well-pleasing to God, and be transformed into the likeness of our Master.

VI. OUTLINE.

A DIVINE COMMAND (v. 5).

I. **The Voice of His Word.**

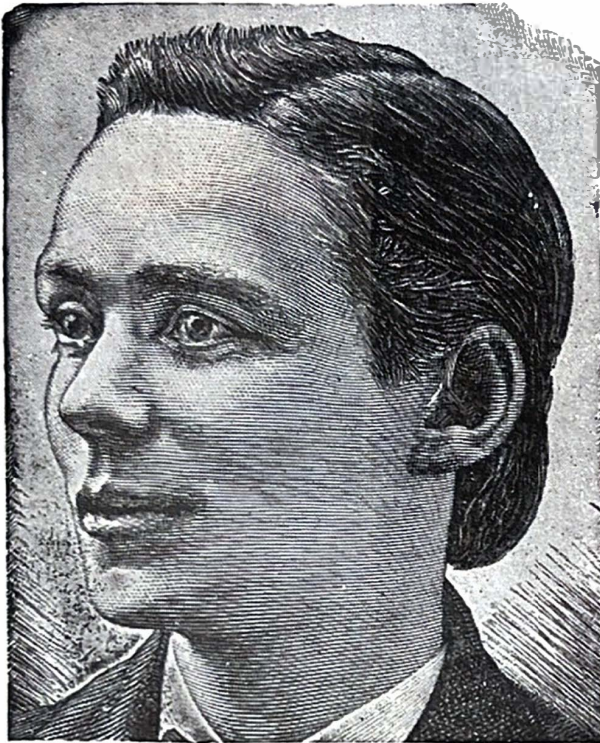
II. **The Voice of His Works** (John 5. 36; 14. 11).

III. **The Voice of His Blood.** The Blood that speaketh of *satisfaction* to God and *peace* to man.

IV. **The Voice of His Spirit.**

THAT SWEET WORD "COME."

The gist of an address I heard Henry Moorhouse give at Denton Hall, Northumberland, on Aug. 5th, 1876. Pass it on to others in School, at Open Air, and any time.



HENRY MOORHOUSE, who stirred D. L. MOODY.

I. **"The Spirit and the Bride say, COME"** (Rev. 22. 17). The Holy Spirit is ever anxious that men should *come* to Christ and be saved, for God is not willing that any should perish but that all should be saved.

II. **"COME THOU and all thy house into the Ark"** (Gen. 7. 1). Not only to be saved yourself, but "all thy house" are invited and desired to be saved. The invitation is to ALL.

No soul ever yet *came* to Christ but was welcomed, saved, and made happy.

III. **"Zacchaeus, make haste and COME DOWN"** (Luke 19. 5). No need to make haste to *get up*, but terrible need to humble yourselves under the mighty hand of God, and "*come down*." Don't put it past yourself, it means *you*.

IV. **"COME UNTO ME . . . and I will give you Rest"** (Matt. 11. 28). Notice it is "*I*"—Christ; "*will give*," not sell, or exchange; "*you*," whoever you are; "*rest*," the one thing needful—rest now and rest for evermore. Here is indeed the true source of peace and rest. It can be found nowhere else. Make sure of it *now*. No real joy and gladness in life apart from CHRIST. All who come, however sinful and wicked, find Rest, and Salvation in Him. COME TO CHRIST *for you will never be happy without Him*.

V. **"COME OUT from among them and be ye separate"** (2 Cor. 6. 17). A sweet call for those who know Him, who are *saved*. God does not want half-and-half

That Sweet Word "Come."

Christians, but those who are out-and-out for Him.

VI. "Jesus saith to them, **COME AND DINE**" (John 21. 12). After saving sinners, He looks after them, and invites them to dine with Him. He loves, keeps, feeds, guides, and cares for His own all life's journey through.

VII. "He which testifieth . . . saith, **SURELY I COME QUICKLY**" (Rev. 22. 20). Sweetest "Come" till last. Mid the trials, troubles, distresses, and confusion to know that **Jesus is Coming Quickly**. At any moment He may descend, and raise all the dead saints, change all the living, and catch all together *up* to glory to be with Him for ever. Hold these **7 Comes** fast in your soul, keep looking for the Lord, and be glad on that Day when He **Comes Again**. HyP.

"ALL FOR JESUS."

A RECITATION for home or school. Could be given by one; by a boy and girl alternately; by 3 boys first 3 verses, and 3 girls last 3 verses; or by 6 children, with or without emblem card. The part of the body to be touched as named.

THESE two little eyes God has given to me
To look to the Saviour who died on the tree,
And read in His Word how Jesus loves me.

These two little ears were given to hear
His voice in the Scriptures, so tender, so clear;
He's constantly calling us all to come near.

These two little feet to walk in the way
That leads up to Jesus and Heaven, then say,
Oh, let us start quickly—He tells us we may.

These two little hands were given to do
Good deeds and kind actions all the day through.
I'm glad I can work for my Saviour, aren't you?

Just one little mouth, to speak for my Lord,
And tell of His goodness at home and abroad.
His riches earth's pleasures can never afford.

And one little heart, 'tis sinful I know,
But Jesus can make it much whiter than snow.
We love Him, and want in His likeness to grow.

Then take them **Lord Jesus**, and make them Thine own,
And keep them that none shall Thee e'er disown,
Till all of Thy children shall stand at Thy Throne.

OLIVE V. LUFF.

ACTS AND FACTS.

Woodrow Wilson, when President of the United States, made this remarkable statement: "The most dangerous thing in the world is to get off where nobody knows you." "He took his journey into a far country" (Luke 15. 13).

Dr. Thompson, of Trinity, the celebrated "Master," and the terror of dons and undergraduates alike, on one occasion had his likeness painted, and on being shown the finished article, which only too faithfully immortalised his expression, he remarked: "Is it possible that I regard mankind with such contempt?" Look at your portrait (Rom. 3. 10-19).

Dr. Horatius Bonar, the eminent Edinburgh hymn writer, once made an examination of 253 converts, under his own labours, with the following results: The number under 20 years was 138; between 20 and 30, 85; between 30 and 40, 22; between 40 and 50, 4; between 50 and 60, 3; between 60 and 70, 1; over 70, not one. "Those that seek Me early" (Prov. 8. 17).

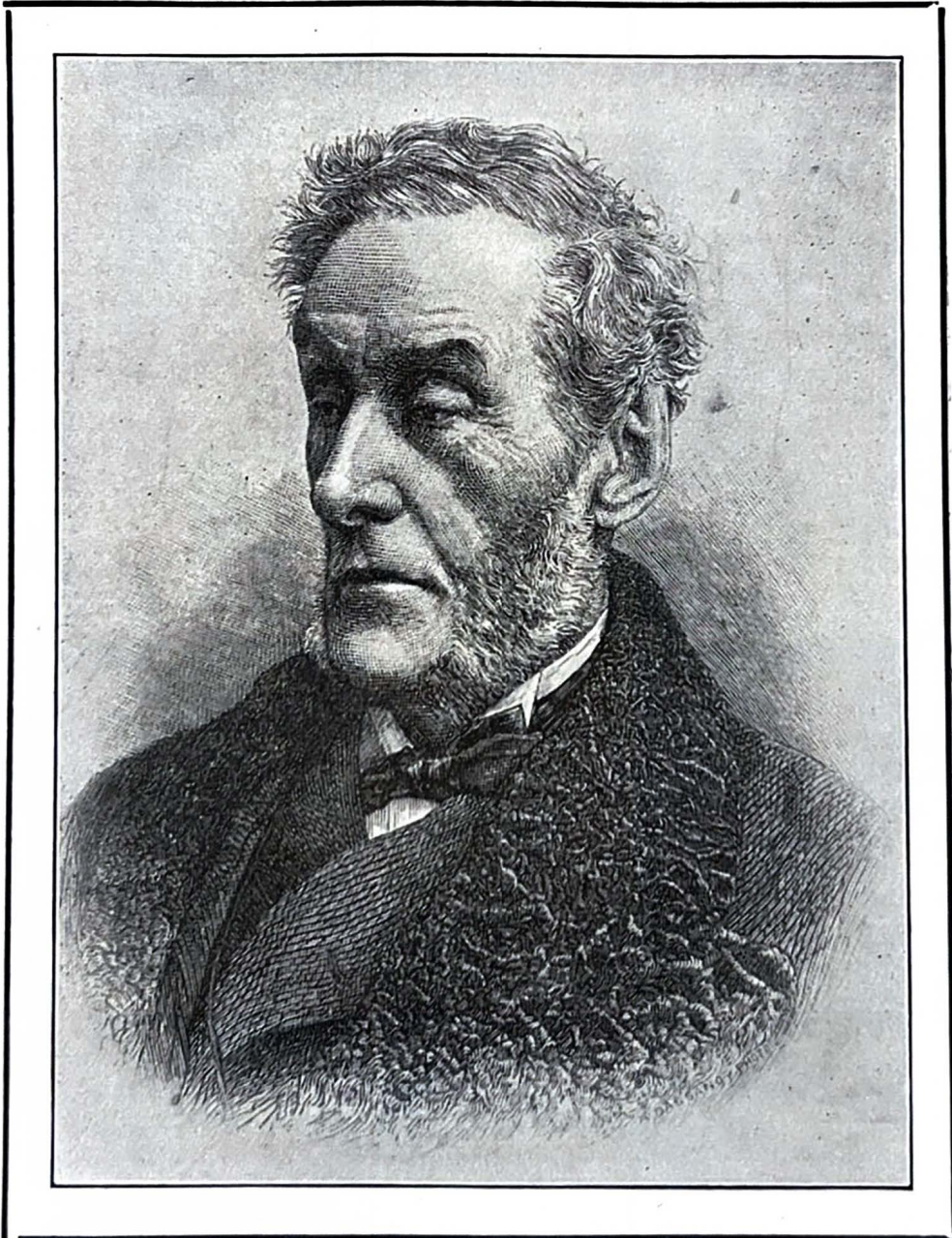
Bishop Tucker says, twenty-one years ago Bagandu was a scene of heathenism and savagery, but such practices are impossible to-day. In 1890 there were only 200 Christians in the territory; now there are 70,000. In 1890 they had only one Church, to-day there are 1700. Then there were few children under educational instruction, to-day we have over 50,000 children on our day school registers. "What wonders God hath wrought" (Acts 15. 12).

Lady Egerton of Tatton had written to the beautiful and witty Sheridan Duchess of Somerset, asking her for the character of a footman. Was John Smith clean in his person, good-looking, honest, sober, conscientious in his work, and so on, a whole string of questions, ending up with: "Is he virtuous? and can he be trusted with the maids?" This was the Duchess's answer: "The Duchess of Somerset presents her compliments to Lady Egerton of Tatton, and begs to say in answer to her questions concerning John Smith, that if he possessed one-half of the qualities enumerated by Lady Egerton of Tatton, he would not be leaving the Duchess's service. The Duchess would have married him." "Not as though we were already perfect" (Phil. 3. 12).

CHRIST IN YOU.

You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ, and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, and that wins the crown.

PHILLIPS BROOKS.



THE EARL OF SHAFTESBURY, K.G.

THE EARL OF SHAFTESBURY, K.G.

(ANTONY ASHLEY-COOPER, SEVENTH EARL).

ANTONY ASHLEY-COOPER, the seventh EARL OF SHAFTESBURY, was born in London in 1801. The mother, a woman of fashion, was taken up with pleasure and amusement; the father was austere and hard; and, as a consequence, the little boy was left in the hands of others.

The atmosphere of the home was unfavourable to the development of a child's life: but the housekeeper in the family, MARIA MILLIS, was a God-fearing woman; and her heart was drawn out to the lonely, neglected child. When the boy was less than seven years old, this "good servant" had led the youth to Christ, which culminated in over threescore years of consecrated service to God, and active sympathy for suffering humanity.

Sent to a school at _____, he was disappointed. For five dreary years he kept his terms at this scandalous seminary. His spirit drooped when each vacation came; for Maria Millis was dead, and he had no friend to welcome him to his father's house. The experiences of these early years affected the whole of young Ashley-Cooper's after-life. It gave to all his future a tinge of sadness, which induced the feeling that here was one who had at some time or other drunk of the cup of sorrow.

His removal to Harrow school was a most gladsome change. The celebrated school was then under the care of Dr. Butler.

In 1819 the young Lord Ashley was placed at Christ Church, Oxford. The tutor most certainly did justice to his pupil; for in three years' time the young man, to his own surprise, took a first-class in classics.

Now grown-up, he decided to enter Parliament. In the summer of 1826 he was returned for Woodstock, the pocket borough of the Marlborough family. It was at the outset of his public career that he wrote in the private record of his inmost thoughts: "*I want nothing but usefulness to God and my country.*" During the whole of his long public life he held a brief for the race. His sympathy and compassion made no distinction between colour, creed, age, or sex. Whether black or white, copper-coloured or tawny, African or American, Asiatic or European; whether Jew, Mohammedan, Christian, or worshipper of Brahma or Buddha; whether young or old, man, woman, or child: let it be once manifest that any or all of these were suffering, wronged, or oppressed—that one fact was sufficient retainer to secure the advocacy of Antony Ashley-Cooper. As such, Lord Ashley attracted the favourable notice of the Duke of Wellington.

On February 19th, 1828, Lord Ashley seconded a Bill "to Amend the Law for the Regulation of Lunatic Asylums"; and this was the occasion of his first speech of importance in Parliament. He writes, "And so, by God's blessing, my first effort has been for the advancement of human happiness."

After many struggles on many humanitarian subjects, success came at last. Lord Ashley had, from conscientious difficulties in connection with the Repeal of the Corn Laws, resigned his seat, and the Ten Hours Bill passed under the charge of Mr. Fielden.

Notwithstanding the engrossing character of the agitation on behalf of the Factory Act, Lord Ashley found time to interest

The Earl of Shaftesbury, K.G.

himself in many other movements for the amelioration of his countrymen. He was at one and the same time concerning himself in Ragged Schools; in the condition of the dwellings of the poor; and in the operations of the London City Mission. He became connected with the British and Foreign Bible Society; and he took part in the agitation in favour of the early closing of shops. He was prominent in a movement for improving the condition of poor seamstresses; and he gave grave offence to the landlord class, by advocating the cause of the poor, neglected, and ill-paid agricultural labourers.

It was through communion with God that he gathered the strength which supported him in his abundant labours. Prayer was the secret of his power.

On June 2nd, 1851, his father died, aged 83, and on the twenty-third day of the same month Lord Ashley took his seat in the House of Lords as the seventh EARL OF SHAFTESBURY, the title by which he was known for the ensuing four-and-thirty years.

Year after year rolled on, and still Lord Shaftesbury kept at work, labouring in season and out of season, not for his own advancement, but for the welfare of the human race. The wide grasp of his sympathies was amazing. He championed the cause of the little sweeps, and freed them from the torture of chimney-climbing; he pleaded for the amelioration of the condition of miners and colliers; he protested against the "truck" system; he claimed for the working classes the right to rest on the Lord's Day; he advocated the Sunday closing of public-houses; he pleaded for the costers, and was presented with a donkey by them; he urged the necessity of an improved water supply; he encouraged the construction of model lodging-houses; he promoted improved dwellings for artizans; he sought the welfare of domestic servants; he struggled for the Parliamentary protection of poor and helpless children; sought to help in every good cause.

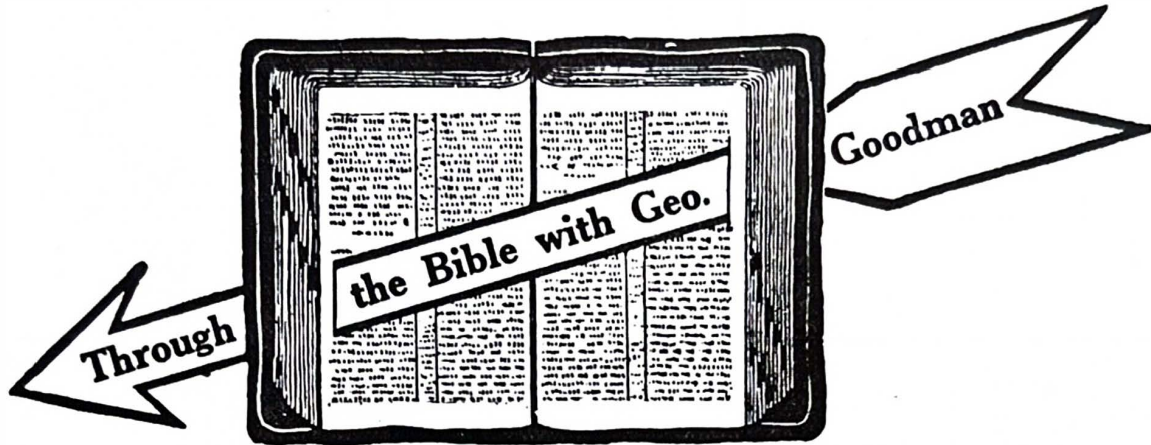
Alike in the Commons and in the Lords, he raised his voice in vehement protest against the Opium Traffic with China. When Sir Charles Napier effected the conquest of Scinde and threw the Ameers into prison, it was the Earl (then Lord Ashley) who took up his parable on their behalf, and raised a protest against the harsh treatment of these, the former rulers of the country. He strove to secure religious freedom in countries where it was withheld. The ill-used Jews of Russia found in him a zealous pleader and advocate. He condemned with righteous indignation the atrocities committed by the Turkish Irregulars in Bulgaria.

To enumerate, however, all the movements for the physical, moral, and vital welfare of humanity at large, would fill pages;

He toiled on till he was 84, and then, in lodgings at Folkestone, whither he had gone for a change, he lay for six weeks waiting for the Master's summons. At length the end came; on the afternoon of October 1, 1885, the good Earl "fell asleep." It was characteristic of him that his last words were spoken to a servant; and they consisted of a grateful "Thank you!" for some slight attention. So passed one of England's greatest sons, and one who honoured the Lord in all things.

C-B.

IMPORTANT NOTES FOR ALL BIBLE LOVERS.



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FROM "GOSPEL SCHEME" SUBJECTS.

1st May, 1938.

8th May 1938.

The Mysterious Visitant.

Abraham Intercedes.

RESTING
REFRESHMENT
REVELATION

UNDER THE TREE

HIS

URGENT
UNSELFISH
UNRESTRAINED
UNCEASING

PRAYER

15th May, 1938.

22nd May, 1938.

Abraham Offering Isaac:

A Bride for Isaac.

TRIAL
OBEDIENCE
VICTORY
BLESSING

OF FAITH

THE

MESSENGER
MISSION
METHOD
MEETING
AID

29th May, 1938.

Jesus and the Children.

CARRIED TO JESUS.
HANDS OF BLESSING.
INDIGNANT SAVIOUR.
LOVING WORDS.
DISCIPLES MISTAKEN.

THE MYSTERIOUS VISITANT. ^{70 Less Known Story 6}

READ Gen. 18. 1-16. MEMORY TEXT: Psa. 34. 7. HINTS: Hagar, Gen. 16. 7; Moses, Exod. 3. 2; Joshua, Josh. 5. 14; Gideon, Judges 6. 12, etc.

I. MAIN LESSON. There are in Scripture many angels spoken of. They are said to be "ministering spirits," sent forth to minister for (R.V., do service for the sake of) men who shall be heirs of salvation. The word "angel" means messenger and is sometimes used of men (Jas. 2. 25; Rev. 22. 8-9).

But there is One Angel called "*The Angel of His Presence*" (Isa. 63. 9), or "*The Angel of the Lord*," a wonderful and mysterious visitant at times who is said to redeem, to save, to encompass and to lead the people of God. This can be no other than *the Lord Jesus Himself*, who is alone the Redeemer, Saviour and Guide of men.

They served a double purpose. (i) *To prepare the nation for the revelation of God "in fashion as a man."* "The Word made flesh" (John 1. 14) "God manifest in the flesh" (1 Tim. 3. 16) and (ii.) *To teach the great part that the Lord Jesus plays in the redemption, salvation and guidance of His people all down the ages.* From Creation to Glory God has mediated man's history through Christ.

II. TEN APPEARANCES OF THE ANGEL OF THE LORD.

1. **To Hagar** (Gen. 16. 7; and 21. 17). This is the first mention of the Angel of the Lord in Scripture. He appears to send the runaway Egyptian slave girl back to her mistress Sarah. Notice how He speaks as God (10); how Hagar recognised Him as God (13); and how He is identified with God (17).

2. **To Abraham** (Gen. 18. 2-33). As Abraham sat at his tent door "lo, *three men* stood by him." They ask for Sarah (9) and then one says: "*The Lord* said unto Abraham wherefore did Sarah laugh." He goes on to tell of the destruction of Sodom and Gomorrah—during which talk Abraham addresses Him as "*the Judge of all the earth*" (25). This identifies Him as the Lord Jesus to whom God has committed all judgment (John 5. 22; Acts 17. 31). The incident ends "And the Lord went His way" (33).

3. **To Moses** (Exod. 32). The Angel of the Lord appeared in a flame of fire out of the midst of a bush and announces Himself thus: "*I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob.* And Moses hid his face for he was afraid to look on God" (6). He reveals His Name as "I AM THAT I AM," a title assumed by the Lord Himself, "Before Abraham was I AM" (see John 6. 35; 8. 12; 10. 7; 10. 11; 11. 25; 14. 6; and 15. 1). He declared to Moses that He had come down to deliver His people as later He came down to save sinners.

4. **To Balaam** (Numbers 22. 22). The Angel of the Lord stands in the path to oppose Balaam with a sword drawn in his hand (31). As "the Lord" (Jehovah) He opened the mouth of the ass to rebuke the madness of the prophet, and as "the Lord" He opened the eyes of Balaam to see Him in the guise of the Angel.

5. **To Joshua** (Joshua 5. 13; 6. 2). This is perhaps one of the most striking and dramatic of all the Christophanies. As Joshua was by Jericho "Behold there stood *a man* over against him with his sword drawn in his hand." When Joshua challenges Him He replies: "Nay, but as Captain of the the host of Lord am I now come" (14). As Joshua falls at His feet to worship, He adds: "Loose thy

The Mysterious Visitant.

shoes from off thy feet; for the place whereon thou standest is holy" (15). A picture of Him as "The Captain of Our Salvation."

6. **To Gideon** (Judges 6. 12). "The Angel of the Lord" appeared to Gideon as he threshed wheat and announced Himself thus: "The Lord (Jehovah) is with thee thou mighty man of valour," and then commissions and instructs him how to deliver his people. We read: "The Lord (Jehovah) looked upon him and said, Go in this thy might . . . have not I sent thee?" (14).

When Gideon prepares a meal, the Angel of the Lord calls fire out of the rock and vanishes (13. 20).

7. **To Samson's Mother and Father** (Judges 13. 3-21). The Angel appeared first to the wife (unnamed). She describes Him to her husband as "*A Man of God*" (6) with a face like an angel of God "very terrible," that is awe-inspiring.

8. **To David** (2 Sam. 24. 15-17 and 1 Chron. 21. 14-27). The Angel of the Lord appears here as the Executive of the Wrath of God upon David and Jerusalem. This we know is one of the offices of our Lord Jesus, Who will one day tread the winepress of the wrath of God. So that we read of *The Wrath of the Lamb* (Rev. 6. 16; 16. 39; and 19. 15).

9. **To Elijah** (1 Kings 19. 4 and 2 Kings 1. 3). Twice the Angel of the Lord appears to Elijah—once when he lay exhausted after his flight into the wilderness from the anger of Jezebel, and once when he was told to meet the messengers of King Ahaziah.

10. **The Destruction of Sennacherib's Army** (2 Kings 19. 35). A terrible picture corresponding to the scene depicted in Rev. 19. 11-21.

11. **Other References**: (a) With Jacob at Jabbok (Hos. 12. 4; (b) Delivers Daniel from the lions (Dan. 6. 22); (c) With the three in the fiery furnace (Dan. 3. 25); (d) In the visions of Zechariah (1. 9-11; 3. 7, etc.); (e) In the Revelations.

III. OTHER LESSONS FROM THE STORY.

1. **The Lord Jesus in the Old Testament.** The Lord Himself said of the Old Testament Scriptures: "These are they which testify of Me," and after His resurrection "beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning Himself" (Luke 24. 27, 44).

2. **Study the Christophanies** and you will learn more of Christ. You will see Him redeeming—saving—guiding—encouraging—leading as Captain as well as warning (Judges 21. 9-5, R.V.), and executing judgment.

3. **The Dignity of Christ.** As revealed in these pre-appearances Christ is both Himself God, the Eternal Son of God and Son of Man. He embodies in His own person "All the fulness of the Godhead in bodily form." He is to be worshipped as Creator (John 1. 3; Col. 1. 16; and Heb. 1. 10) as Redeemer, as Saviour and Lord, as Captain of our Salvation, as Judge of all the Earth.

4. **His Omnipresence.** As Hagar said of Him: "Thou God seest me," and as each of the others to whom He appeared met Him unexpectedly, so let us remember He is "The Angel of the Presence," the Ever-present one who says: "Lo, I am with you always."

ABRAHAM INTERCEDES.

70 Less Known
Story 6.

READ Gen. 18. 17-33. MEMORY TEXT: Heb. 7. 25. HINTS: First Communion, Gen. 18. 1-8, Then Intercession; Christ's Intercession, 1 John 2. 1, 2.

I. **THE MAIN LESSON** is one of Intercession. In it we learn the value and nature of Intercession.

It is important to understand this since we are told of Christ that He ever liveth to make Intercession for us.

We see the Grace and Justice of God and the privilege of His servants to be His remembrancers and intercessors.

II. THE STORY TOLD.

vv. 17-18. *The Lord treats Abraham as a friend and tells him His purpose as to Sodom.*

vv. 20-22. *The Lord will visit Sodom to see if the report is true.*

v. 23. *Abraham asks: "Wilt Thou also destroy the righteous with the wicked?"*

v. 24. *He pleads that if 50 be found the city be spared.*

v. 26. *The Lord promises to spare it for fifty.*

v. 27. *Abraham further entreats, first for 45, then 40, then 30, then 20, then 10, and the Lord grants him his prayer each time.*

III. THE NATURE OF INTERCESSION.

Let us avoid some very common mistakes upon this great matter.

1. **That Abraham was more Tender-hearted and Compassionate than God** in that he seemed more anxious to show mercy on Sodom.

This was not so. Abraham did not know what God knew nor understand the perfect balance of Grace and Truth, Mercy and Righteousness in God's character.

2. **That God has to be Persuaded to be Gracious and Merciful.** Intercession is not to persuade God. He needs no persuasion. He is Love, Perfect Love. Then why Intercession?

In a Court of Justice we daily see "Pleaders" addressing the Judges. Are they pleading with the Judges to be compassionate? No, certainly not. They have no such idea.

Are they pleading with the Judge to be just. Indeed no, they are not concerned with the character of the Judge at all. He is good and just. They do not question that.

But *they are stating a case.* They are putting facts before him with a view to showing that their case is one that calls for certain treatment. They want judgment in their favour on the facts.

And God is not moved by pathos or emotion. *He is the Judge of all the Earth He will do right (25).*

3. **Intercession, then, is Stating Another's Case before our God,** and asking that mercy shall be shown or justice done as it is a case for either.

In this prayer Abraham thought that a case had been made out for mercy to be shown to Sodom when even ten righteous souls were found therein. He went no further than ten, for he felt that no case could be based on a lower number.

4. **Intercession is not based on the Merits of the Intercessor.** Abraham knew this. He confessed he was "*but dust and ashes*" (27) and felt that God might be angry (30) at a mere man presuming thus to reason with God.

So the Lord Jesus bases His intercession on propitiation (1 John 2. 2) and not on any merit in us whom He represents. It is the

Abraham Intercedes.

finished work of Christ, not His merits (though they gave value to the sacrifice) and His eternal Priesthood that render the intercession effective.

IV. OTHER LESSONS FROM THE STORY.

1. **Would God have Stayed at Ten?** There is no indication that He would. His compassion and delight in mercy were greater than Abraham's. Compare Jer. 5. 1. Only one and Jerusalem might have been spared. Had Abraham gone on, it may be God would have spared Sodom for the one righteous man, Lot, in it. As it was He had him dragged out and judgment fell.

2. **Abraham, the Friend of God.** "Shal' I hide from Abraham the thing which I do?"

A servant knoweth not what his Lord doeth. "But I have called you friends for all things that I have heard of my Father I have made known unto you" (John 15. 15).

3. **Abraham's Questions to God.** It is interesting how in his plea Abraham asks God questions. Let us look at them and see what are the right answers.

(a) **WILT THOU DESTROY THE RIGHTEOUS WITH THE WICKED?** Sometimes the righteous are involved in calamity brought upon a nation or a community or family by the wickedness of it. But while this is true of temporal things it is not true of eternal realities. The wicked falleth to his own destruction, but the righteous never does so. He may fall seven times, but he riseth up again. The believer may sink, he can never drown.

(b) **SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?** Most certainly He can never do other than right and good. But Judges are for the punishment of evildoers. It would not be right to acquit the guilty. It is right to justify (acquit) the believer though admittedly a sinner, when he believes in Jesus, for Jesus suffered the Just for the unjust.

(c) **WILT THOU DESTROY THE CITY FOR LACK OF FIVE?** The Lord showed this was not so. He allowed Abraham to decrease not only five but no less than forty after this plea.

4. **Abraham did not Excuse Sin.** Any plea that did so would not be heard. Sodom was too obviously guilty for excuses.

Sin is never excused of God. We must never think of forgiveness as God excusing sin. Remission is the better word to use (they are the same in the Greek) since forgiveness rather suggests excusing sin, but remission means "putting it away," judging and confessing it and having it purged by blood.

5. **The Cry is come up** (21). All sin from the time of Adam cries to God for vengeance. Abel's blood cried from the ground, and ever since then sin has never ceased to cry out.

All sin has a cry that is heard in Heaven. Let us then fear to sin. Like fire (and iniquity burneth like a fire) it cannot be hid.

V. APPLICATION.

We may be intercessors for others.

Let us not excuse Sin.

Let us remember Him who pleads.

His finished work for us at God's right hand.

ABRAHAM OFFERING ISAAC.

70 Best
Page 37

READ Gen. 22. 1-14. MEMORY TEXT: Heb. 11. 17. HINTS: Faith's Trial, 1 Pet. 1. 7; Faith's Evidence, Jas. 2. 21; Faith's Reward, Heb. 11. 19.

I. MAIN LESSONS.

1. The trial of faith is precious in God's sight. If faith is real it will stand the test, and come forth as gold purified.

2. Isaac is a type of the Son of God in his perfect submission, even unto death, to His Father's will.

II. THE STORY TOLD, noting specially:

v. 1. *God Tempts (tests) Abraham.* He calls him, and receives a ready response. "God said unto him, Abraham: and he said, Behold, here am I."

v. 2. *The Beloved Son is to be Offered.* "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him for a burnt offering."

v. 2. *The Future Site of the Temple,* the spot chosen (2 Chron. 3. 1). "Get thee into the land of Moriah, and offer him there."

Note. Since Calvary, which could be seen afar off, is part of that same elevation, it may have been on the very spot where afterwards the Great Antitype suffered.

v. 3. *Abraham Obeys Promptly.* Abraham rose up early and went. On the third day . . . saw the place afar off.

vv 5-7. *Isaac Inquires, "Where is the Lamb?"* "And he said, Behold the fire and the wood, but where is the Lamb for a burnt offering?"

v. 8. *Abraham's Prophetic Answer.* "My son, God will provide Himself a lamb."

vv. 9, 10. *Abraham Prepares to Slay Isaac.* "Accounting that God was able to raise him up even from the dead" (Heb. 11. 19). Faith seen triumphant. "Abraham stretched forth his hand, and took the knife to slay his son."

vv. 11, 12. *The Angel of the Lord (Christ in a Theophany) Arrests the Stroke.* "The Angel of the Lord said, Lay not thine hand upon the lad."

v. 12. *Faith has been Sufficiently Evidenced and Proved.* "Now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from Me."

v. 13. *A Substitute is Found.* "Behold, behind him a ram: and Abraham offered him up for a burnt offering in the stead of his son."

v. 14. *The Place named "Jehovah-Jireh." The God of Provision and Provision.* "Abraham called the name of that place, Jehovah-Jireh . . . In the mount of the Lord it shall be seen."

III. NEW TESTAMENT REFERENCES TO THIS EVENT teach these lessons.

1. **Abraham acted "by faith"** (Heb. 11. 17).

2. **He expected Isaac to be raised** from the dead (Heb. 11. 19).

3. **He had received him from the dead** "in a figure" (Heb. 11. 19), that is, Isaac had been born of a man and woman "as good as dead" (Heb. 11. 2).

4. **Abraham showed his faith by his works** (James 2. 21). "When he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect."

Abraham Offering Isaac.

IV. OTHER LESSONS FROM THE STORY.

1. **All Faith will be Tested.** An untried thing has not the value of a proved and tested article. But real faith overcomes, and the testing gives it the opportunity of displaying its reality. "Faith overcomes the world" (1 John 5. 4); if it does not, it is only talk or profession.

An overcomer is not a *special* Christian in the Bible, but a *real* Christian who, in this way, displays the reality of faith, by prompt obedience to the known will of God.

Every live fish swims against the stream, no dead one can, it only drifts with the current.

2. **Testing** (temptation from God) and **Lusting** (temptation to evil from our own evil hearts) **must be distinguished.** In the latter sense God cannot tempt any man. In the former He tries all His sons. The trial is "grievous" for the present, but "precious" and to be "rejoiced in," and not complained of. It will yield "peaceable fruit" if we are "exercised thereby."

3. **God will Provide Himself a Lamb** (more correctly, "the" Lamb). Here Christ is foreshadowed. The Figure of the Lamb appears again and again in the Old Testament (at least 50 times), until the Great Forerunner, John the Baptist, seeing Jesus, cried: "Behold, the Lamb of God," adding a testimony to His sacrificial character and work. "Who beareth away the sin of the world." that is, whose sacrificial work would be of world-wide value, and not be confined to the one small nation.

4. **Isaac may be Regarded as a Type of Christ** in his willing and unresisting submission to his father, even to death. In a very literal sense he was led as a Lamb to the slaughter. He "opened not his mouth" by way of complaint or protest, though he was old enough and strong enough to have done so.

5. **The Ram Offered Instead of Isaac** need not be regarded as a substitute for Isaac merely (it was actually that, for it was offered "in the stead" of him), but may in type be identified with Isaac as completing the figure of his death, he becoming thus a substitutionary offering and more perfectly realising the type. The one Son, the well-beloved dying in submission to the Father's will as a burnt offering.

6. **Abraham did by Faith exactly what God Himself afterwards did.** He did not spare His one Son, His well-beloved. Thus faith produces in the man of God a likeness to God, the same mind.

7. **The Name Jehovah-Jireh** is the first of many enlargements of God's Name. Each gives a further knowledge of God. They make a wonderful study. Here Jehovah—the "I am that I am." The Eternal, Unchanging One is also seen to be the God of *Prevision*, "It shall be seen," and of *Provision*. He is the One who **Himself** provided the Lamb, that one Sacrifice on Calvary that once for all put away sin for all who believe.

V. APPLICATION.

Have we answered to God's call as Abraham did, "Behold, here am I," and learned the obedience of faith that does not withhold even its best?

A BRIDE FOR ISAAC.

70 Familiar
Page 37

READ Gen. 24. 1-21. MEMORY TEXT: 1 Peter 1. 8. HINTS: Guidance, Psa. 37. 5; Response, Isa. 65. 24; The Church, Rev. 19. 6-8.

I. **MAIN LESSON.** God is seeking a bride for His Son, the Lord Jesus Christ, whom He has made Heir of all. He sends His Holy Spirit into the wilderness of this world to invite sinners to be joined to the Lord—"married to Another." And all who receive Him, together form the Church, the Bride of the Lamb.

II. **THE STORY TOLD.** It is a long chapter, but may be summed up thus:

Gen. 24. 1-6. *Abraham being old, causes his servant to swear that he will not take a wife to Isaac from among the heathen, nor must he bring him back to the land from which they came out.*

v. 10. *The servant starts, and comes to the city of Nahor, in Mesopotamia.*

vv. 11, 12. *He prays for guidance.*

vv. 13, 14. *He asks for a sign.*

v. 15. *Rebekah comes out with her pitcher.*

vv. 16-22. *She does just as the servant had prayed.*

vv. 23-36. *He inquires who she is, gives her presents, and seeks a lodging.*

vv. 27-31. *He is welcomed by her brother Laban.*

vv. 32-48. *The man tells his errand and the way in which the Lord had led him and answered his prayer.*

vv. 49-55. *Laban and Bethuel recognise "the thing proceedeth from the Lord, take her and go." But they ask for a delay of ten days.*

vv. 56-58. *The servant asks not to be hindered, so they call Rebekah.*

vv. 59-60. *She is sent away with a blessing.*

vv. 61-67. *She came to Isaac.*

III. ENLARGEMENT OF THE MAIN LESSON.

1. **Isaac**, the miraculously born child of promise, the son of the free woman, the heir of Abraham, **is a type of Christ.**

(a) In his miraculous birth.

(b) As being "the seed" according to the promise.

(c) As being appointed heir of all.

(d) As being the bridegroom of the Church, of which Rebekah is a type.

(e) As being "one flesh, one spirit" with those who are "married to Him" (Eph. 5. 30; Rom. 7. 4).

(f) As the Beloved of the Father.

2. **The Lord Jesus spoke in parable of God as, "A certain king which made a marriage for His Son" (Matt. 22. 2).** Abraham's servant, probably the faithful Eliezer of Damascus, of whom we read in Genesis 15. 2, that he was steward of Abraham's house, is a type of the Holy Spirit whom God has "shed forth," that He may witness to men:

(a) Of the glories of Christ.

(b) Of His being "appointed heir of all things."

(c) Of His love to the Church.

(d) Of His death to redeem it unto Himself.

Isaac was like Christ in that in figure he was sacrificed and received again from the dead (Gen. 22. 1-14; Heb. 11. 19).

3. **The appeal to each one is: "Wilt thou go with this**

A Bride for Isaac.

man?" That is, respond to the striving and pleading of the Holy Spirit to be joined to the Lord Jesus by faith.

Let the answer be, as with Rebekah: "I will go." (Psa. 45. 10-11).

4. **The figure of marriage is a holy and beautiful one**, as illustrating the believers' union with Christ. The following Scriptures should be considered. 2 Cor. 11. 2; Eph. 5. 30; Rom. 7. 4.

5. **The closing words of the story should be noted:** "*And he loved her.*"

IV. OTHER LESSONS FROM THE STORY.

1. **No Wife from the Heathen** (vv. 1-6). The awful folly of a believer entering into marriage with an unbeliever is stated in 2 Cor. 6. 14-18, in the form of questions. Beware the unequal yoke. "What agreement hath—

- (a) "Righteousness with unrighteousness?"
- (b) "Light with darkness?"
- (c) "Christ with Belial?"
- (d) "Believer with an infidel?"
- (e) "The temple of God with idols?"

Answer these before you marry an unbeliever.

2. **No Return to that from which we have Come Out**. (v. 6. "Beware that thou bring not my son this way again.")

3. **Prayer for Guidance**. Eliezer illustrated the Scriptures. "Commit thy way unto the Lord, trust also in Him and He shall bring it to pass" (Psa. 37. 5); and, "The steps of a good man are ordered by the Lord" (v. 23). So, being in the way, the Lord led him.

4. **A Sign for Guidance**. Often in Scripture we find God graciously giving a sign to those who asked guidance (Judges 6. 37-40; Isaiah 38. 7-8).

This must not encourage us to seek signs and wonders. Evidences unmistakable will be given to faith, and the wise will understand them. When the cloud moves the spiritual man discerns it. The conviction within occurs with the working of providence without, and the will of the Lord is clearly discovered by those who honestly seek to know and do it.

5. **"Before they Call."** Eliezer's answer appeared while he was yet speaking, but Rebekah must have started out before he began. So was the word fulfilled, "Before they call, I will answer, and while they are yet speaking I will hear" (Isa. 65. 24).

6. **"Come in, thou Blessed."** Here is a text for the hesitating and undecided, who stand outside the door of mercy in fear.

Invitation—"Come in."

Description—"Thou blessed of the Lord."

Enquiry—"Wherefore standest thou without?"

Encouragement—"I have prepared the house."

A good Gospel message.

V. APPLICATION.

- 1. "Wilt thou go with this Man?"
- 2. "Come in, thou blessed of the Lord; wherefore standest thou without?"

JESUS AND THE CHILDREN.

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READ Matt. 19. 13-15. MEMORY TEXT: Matt. 18. 3. HINTS: Jairus' Daughter, Luke 8. 55; The Lad, John 6. 9; The Only Child, Luke 9. 38.

I. PRINCIPAL LESSONS.

"Children may act grace as soon as they can act reason, may be made to know their Heavenly Father as soon as they do their natural parents" (Cotton).

Tender age is no bar to salvation. Humility and Simple Faith (the characteristics of a child) are needed by all in order to have salvation.

II. THE STORY TOLD.

Matthew 18. 1. *The Disciples Dispute as to who is Greatest.* "The disciples came to Jesus, saying, Who is the greatest in the Kingdom of Heaven?"

v. 2. *Jesus Uses a Little Child as an Object Lesson.* "Jesus called a little child unto Him, and set him in the midst of them."

v. 3. *He Teaches the Need of Conversion and the Childlike Spirit.* "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

v. 4. *He explains that Humility is needed to Greatness.* "Who-soever shall humble himself as this little child, the same is greatest."

vv. 5-14. *Teach the following Truths:*

v. 5. That children must be received as the Lord Himself.

v. 6. Must not be stumbled.

v. 10. Must not be despised.

vv. 11-13. Are like sheep going astray, whom the shepherd came to seek.

v. 14. The Father desires their salvation.

Matthew 19. 13. *Mothers Bring their Children to Jesus.* Then were there brought unto Him little children, that He should put His hands on them and pray."

v. 13. *The Disciples Object.* "The disciples rebuked them."

v. 14. *Jesus bids them Allow It.* "Suffer little children."

v. 14. *He Gives His Reason.* "For of such is the Kingdom of Heaven."

v. 15. *He Blesses Them.* "He laid His hands on them."

III. OTHER TEACHING OF CHRIST AS TO CHILDREN.

1. **That God reveals Himself and His Salvation to Children** (see Story 21, The Call of Samuel). Matthew 11. 25, 26.

2. **That God Accepts the Praise of Children.**

Matthew 21. 15, 16. "They said unto Him, Hearest Thou what these (children) say? Jesus saith, Yea, have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise."

IV. OTHER LESSONS FROM THESE INCIDENTS.

1. **Our Lord did not Teach that Children as such are all Saved and Do Not Need Conversion.** He taught that the distinctive characteristics of a child—*humility, dependence, and faith*—are the attitude that every sinner must take towards God in order to be saved.

Alas, as children grow up, many of them do not take this attitude either towards their parents or towards God.

Jesus and the Children.

2. **Jesus did not Baptise Them, not Direct His Disciples to do so**, although we read, He "made and baptised more disciples than John" the Baptist (John 4. 1). This is a striking fact, and should cause men to hesitate before applying that rite to unconscious infants, who are unable to give "the answer of a good conscience to God" (1 Peter 3. 21). Let them dedicate them as Hannah did her child; that is the parents' act. Leave the child's action till such age as it understands it.

3. **Child Conversion is a very Real Fact**, though often taking place at so early an age that the event is unnoted and unrecorded. Many are troubled at not being able to give the date of their conversion. Some of the best Christian workers cannot do so. It often means that the event took place, as it should do, under the guidance of godly parents at a very tender age. Many never remember the time when they rebelled against God or did not love the Lord Jesus. This is the ideal. Let parents pray for and aim at it with their children. The beautiful words of Mr. Cotton, quoted in the Principal Lesson, should be pondered.

4. **The Utter Dependence of a Child upon its Parents for everything**—food, clothes, home, love, and all else, is a great picture of the life of faith, where all is of grace. This attitude of simple reliance and confidence is what pleases God. It is "becoming as a little child."

5. **The Stumbling of Children is the one thing more sternly rebuked by Jesus than anything else**. He uses the same language concerning it that He did concerning Judas (compare Matt. 18. 5 with 26. 24). It can be done by

- (1) Teaching children to sin;
- (2) Mocking at their early piety;
- (3) Living inconsistently before them;
- (4) Taking them to evil places and scenes;
- (5) Allowing them to read evil books, to hear evil stories or talk, or to go with evil persons, and in many other ways.

Negatively,

- (6) Neglecting to take them to the place of worship;
- (7) Not teaching them to read the Bible; nor to pray, nor the exceedingly sinfulness of sin;
- (8) Never speaking to them of Christ and their need of salvation.

6. **"Of Such is the Kingdom of God."** The Apostle Paul tells us the Kingdom of God is "righteousness, peace, and joy in the Holy Ghost" (Rom. 14. 17). These may be enjoyed by little children in their simple and childlike way. In the words, "Little ones which believe in Me," Jesus recognised child-salvation.

7. **"To Come Unto Me,"** suggests that children are to be encouraged to exercise their little wills Christward, to be bidden to come to Jesus as the One who is the Way, the Truth, and the Life. It is not passive, but active, "To come unto Me."

V. APPLICATION.

To Children. Have you obeyed the Gospel? Have you come?

To Parents. Are we "suffering" them?

To All. Let us see that we do not stumble them, but learn from them the graces of humility and faith.

ACTS AND FACTS.

Alex. Grant, pioneer missionary to Straits Settlements and China, once got up in a meeting in Singapore, read solemnly Habakkuk 3. 17: "Although the *fig tree* shall not blossom, neither shall fruit be in the *vines*, the labour of the *olive* shall fail, and the *fields* shall... yield no meat: the *flocks* shall be cut off from the fold, and there shall be no *herd* in the stalls: YET WILL I REJOICE IN THE LORD." Pausing a moment, he said: "What could the Devil do with a man like that?" and sat down. A sermon in a sentence.

John Bunyan was in the height of his usefulness as a preacher in and about London, and the bishop of the metropolis had a curiosity to see him. The coachman of the bishop was a frequent hearer of Bunyan, and the bishop had told him that whenever in riding out of town, he should chance to meet Mr. Bunyan, he wished to see and speak with him. One day as John was driving his lordship in a portion of the suburbs, Bunyan was seen plodding his way on foot, with his bundle under his arm, going to preach somewhere in the outskirts. "Your grace," said John, "here comes Mr. Bunyan." "Ah!" said the bishop; "pull up the horses when you get near him, and let me speak to him." They were soon side by side, the horses were checked, and the bishop bowed, saying: "Mr. Bunyan, I believe?" "Yes, your grace," courteously responded Bunyan. "Mr. Bunyan," said the bishop, "I am told that you are very ingenious as an interpreter of the Scriptures; and I have a difficult passage in mind, about which critics are in dispute, and of which I should be glad to have your views. It is St. Paul's message to Timothy: 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, especially the parchments.'" "Well, your grace," replied Bunyan, "it is allowed, I believe, by all, that Timothy was a bishop of the primitive Church, and Paul, as all agree, was a travelling preacher. It appears to me that this may have been designed in future days, to teach that in primitive times the bishops were accustomed to wait on the travelling preachers; whereas, in our days, the bishops ride in their coaches, and the travelling preachers, like Paul, are obliged to go on foot." A ready answer (Col. 4. 6).

TALES WORTH TELLING.

The Damsel and the Duchess.—An old servant who had been invited to stay for change at the castle of her former mistress, who was a Duchess, was asked by the Duchess when leaving how she had enjoyed herself, to which she replied, with thanks to the Duchess, "Very much indeed, your Grace. But," said she to the Duchess, "I was just thinking, your Grace, that when you die and leave this beautiful place, if you do not step into heaven what an awful change for you." "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15. 19).

The Gospel as a Peacemaker.—At the 1907 annual meeting of the British and Foreign Bible Society, the Bishop of Selkirk, N.W. Canada, gave the following testimony of the value of the Gospel as a messenger of peace: "As you go down the Mackenzie River from Edmonton, the 2,000 odd miles to reach the Arctic Ocean, every two or three hundred miles you find a place called a Hudson Bay Company post. There is usually a mission in connection with it. You will find around the old Hudson Bay Company's post things like stumps, which have been cut off level with the ground almost. What does that mean? They extend right round the fort. It means that forty-five years ago the Hudson Bay Company people had to have a stockade all round these posts to protect their lives and their property. Now they have been cut down and used for firewood. What has caused that? The light of the Gospel of Christ (Rom. 1. 16). We thank God for what has been done in connection with that, and for the influence of God's Word in that northern region."

The Red Indian's Ladder to Heaven.—The following was the dying message of Legiac, a Red Indian chief, and at one time a fierce barbarian, to the missionary: "You showed me the ladder that reaches to heaven, and I am on the top of that ladder now. I have nothing to trouble me." Like Jacob of old, he found the God of the ladder stood at the top (Gen. 28. 13).

The Empire was Lost!—"Shall we fire?" was the question which a general addressed to King Louis Philippe, 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! Thus it is with souls. Shall I come to Christ *now*? "The Holy Spirit saith, *To-day*" (Heb. 3. 7). "Come *now*" (Isa. 1. 18).

HYP.

BLESSING AND GLORY.

If we allow the Lord to do what He pleases with us and by us, we shall get the greatest blessing and He will get the greatest glory: and He will bear all expense of His own work. If a master send a servant to shop for a shilling's worth of anything, he will make himself responsible for the shilling, and shall it be thought for a moment that God will not pay for all the work which He acknowledges as His?

JOHN WILKINSON.



Sir DAVID BREWSTER, Founder of the Royal Association.

Sir DAVID BREWSTER.

FOUNDER OF THE BRITISH ASSOCIATION.

AT home and in his father's school he received his early education of the kind common in old Scottish times, when the usual elementary teaching was always united with careful grounding in the doctrinal truths set forth in the Shorter Catechism. Jedburgh at that time, now nearly a hundred years ago, was redolent of the old border spirit of legend and romance, with stirring tales of fierce feuds and daring adventures, not untinged with weird stories of mystery and superstition.

In the neighbourhood of Jedburgh, on a small property inherited from his fathers, lived a friend of the Brewsters, JAMES VEITCH; a plain, pious, worthy man, who followed the humble trade of a plough-wright. This village carpenter, as we might call him, had a mind superior to his station and his work. He was the first to descry, with one of his own telescopes, the famous comet of 1811. "A self-taught philosopher, astronomer, and mathematician," says Sir WALTER SCOTT, "he was certainly one of the most extraordinary persons I ever knew."

It was a singular advantage for young Brewster to be brought into frequent intercourse with such a man. Mr. Veitch soon saw the curiosity and intelligence of the boy, and encouraged him to be a constant visitor to his workshop at Inchbonny. Sometimes he was rewarded by seeing the wonders of the starry heavens through Mr. Veitch's best telescope. The boy made good use of his opportunities, and so well did he employ hands as well as eyes that when only *ten years old* he had finished a telescope all of his own making. Meanwhile his regular school studies had not been neglected, but a taste was thus early formed for the pursuits in which he afterwards rose to eminence.

Having chosen his way of life Brewster at once entered with energy into the pursuits of science. Even in his student days he had been a frequent contributor to scientific journals, and before he was of age he was himself editor of the *Edinburgh Magazine*, a periodical devoted both to science and literature. He had also already made his first discovery in Optics, the department in which his greater triumphs were afterwards to be achieved. Up to this time lighthouses were everywhere fitted with reflectors, but Brewster demonstrated that by the use of lenses the light would have not only far greater intensity but far wider range. It was demonstrated that one polygonal lens, consisting of a central disc with concentric zones built in pieces around it, had ninefold the illuminating power of the parabolic reflectors then in use. The trial was made from the Calton Hill, at Edinburgh, to Gullane Hill, about twelve and a half miles distant. Brewster's advocacy of the new system could no longer be resisted, and the improvement is one of which the ships and the commerce of all nations have found the benefit, in addition to the lessening of danger and the saving of life, through the greater security given to navigation.

In 1810 he had married the daughter of James Macpherson, the celebrated author or editor of the *Poems of Ossian*. To meet the expenses of an increasing family, the philosopher was compelled to devote his time to a variety of literary undertakings. Of these

Sir David Brewster.

the most important was the editorship of the *Edinburgh Encyclopaedia*, which had been commenced some years before, and the publication of which was not completed till 1828. The time and labour expended on this work were enormous.

In 1816 Dr. Brewster invented the scientific toy known as the Kaleidoscope. The novelty, beauty, and simplicity of this instrument led to its becoming at once universally popular. He took a patent for it, but its very simplicity caused the patent to be evaded. Had he made the machine more mysterious and complex his rights as inventor might have been more secure. As it was he made not a shilling, while immense sums were realised by makers who could supply the demand fast enough. Sir Joseph Banks said that if the patent had been properly protected he might have been the possessor of more than £100,000!

He was appointed Principal of the University of Edinburgh in 1859, which office he filled with the greatest dignity, while his frequent kindness to the humblest students was known to many who cherished his remembrance.

The establishment of the British Association for the Advancement of Science was one of the most signal services of Sir David Brewster. That the foundation of this great institution was mainly due to him, is universally admitted, and has on various occasions been formally and officially recognised.

The history of the religious life of Sir David Brewster was strongly marked. From his early childhood he had known the Holy Scriptures, and had been trained in sound doctrine. At school, and at college during his preparation for the ministry, his orthodox belief was confirmed, by the study of the Bible and of the Standards of the Scottish Church. But there was too abundant evidence, that in him, as has been confessed by others even after entering the ministry, there was *little beyond an intellectual belief, and the formal acceptance of certain dogmas supposed to be orthodox*. The truth had no positively marked influence on his life, although negatively it may have withheld him from outward offences and sins. The love of the world, in the form of literary and scientific pursuits, absorbed his thoughts and satisfied his desires, and left scant time or room for the service of God, or the care of his soul.

Such was the condition of Brewster's mind up to his middle age—a reverent and earnest student of the works of God, and a sincere believer and zealous defender of the Word of God, but not a true believer in Christ, in the evangelical sense.

By a variety of trials and cares and bereavements, the mind of Brewster was led to deeper thoughts of the importance of things.

The interest in his scientific researches never was lessened, but the increased delight in religious communion with men like-minded was apparent to all. Of him it could be now truly said that what things were gain he counted loss for Christ; and he might have said with the Apostle, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Night after night," says his daughter, Mrs. Gordon, referring to this time of earnest seeking, the conscious enjoyment of the

Sir David Brewster

presence and the peace of believing, "night after night the Word of God was brought from its place, and studied with commentaries and notes, even as in the early days. If ever there was a seeking of God with 'strong crying and tears' it was by Brewster at this time. Frequently in the earliest morning, when the writing, and the microscope, and the Bible reading were over, have I been awakened to listen in awe to the sounds of prayer and weeping below."

When he found a doctrine plainly stated in the Bible that was enough; God knew; he could depend on God's Word; we should not expect in this world to be free from things obscure to us and beyond our ability to explain. He thanked God that the way of salvation was clear and simple; no laboured argument, no hard attainment was required. *To believe in the Lord Jesus Christ was to live; he trusted Him and enjoyed His peace.*

He loved also to read and to listen to hymns, of which two of his favourites were "Rock of Ages," and "There is life for a look at the crucified One."

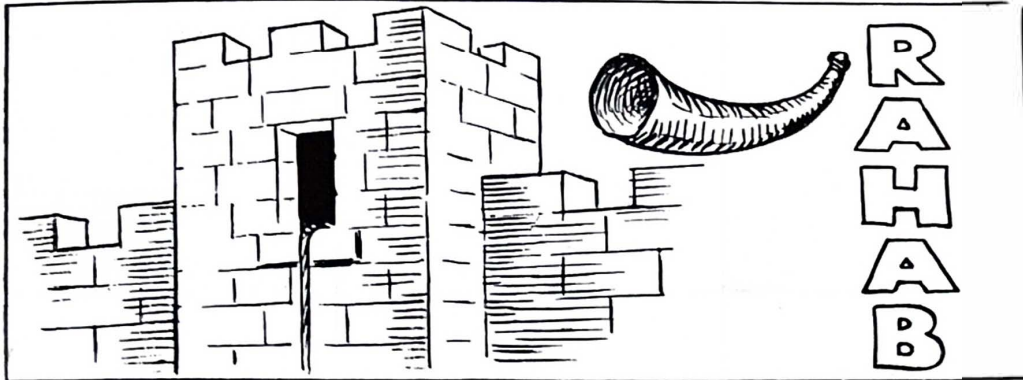
It ought to be mentioned that with the clearer views and stronger faith of his closing years, the sanctifying power of the truth manifested itself. With him, "old things passed away," and he was indeed "renewed in the spirit of his mind." It was very touching to observe the gentleness and meekness of one whose natural temper had been the reverse of sweet, and who had even been bitter in controversy. Some of the scientific opponents of former days who still survived, he approached, either personally or by messages of good will, and by his tenderness and generosity of spirit proved the sincerity of his regret and the depth of his charity.

At the last his family had been summoned around him, and, thenceforward, in the innermost circle of his love, his remaining hours were spent with unclouded intellect and in unclouded peace. For the last day or two he was attended by his friend Sir James Young Simpson, a man of kindred genius and of kindred Christian hopes. "The like of this I never saw," Sir James Simpson said to Mr. Cousin after he had left the dying chamber. *"There is Sir David resting like a little child upon Jesus, and speaking as if in a few hours he will get all his problems solved for him."*

"I shall see Jesus," he said, *"and that will be grand. I shall see Him who made the worlds."* And so in child-like reliance and adoring love, he gently fell asleep in Jesus on the evening of Monday 10th February, 1868.

On the Saturday following the Monday on which he died, the body was laid beside kindred dust. Never since the great minstrel of the border was borne from Abbotsford to Dryburgh Abbey had the valley of the Tweed been so moved as when the sage of Allerly, amidst sorrowing crowds of friends and neighbours, and representatives from the seats of learning and science, was carried to his tomb in the old abbey of Melrose. There he rests till the resurrection morn, and the stone that marks the spot where he lies bears the simple and appropriate words—THE LORD IS MY LIGHT.

RAHAB—A SPY STORY.



RAHAB is a special favourite Bible story with most children, and always interests (Josh. 2. 21; Heb. 11. 31). We will take it for granted that you know the outline, so will ask you to guess the words of the acrostic.

R stands for what? See these travellers as they arrive at Jericho and relate the great miracles God has been doing in Egypt and in the wilderness. How they would listen and ask all sorts of questions! Have you got the word yet? They brought a —? Yes, a **REPORT**.

A stands for something mentioned in verse 11. What is it? If a great army were on the march towards the town in which you live, how would *you* feel? It stands for **ALARM**. They heard the awful news that their city would soon be destroyed. It was like "the city of destruction," and Rahab's heart melted with fear as she heard and believed this message. Another thing which made her afraid was her sinful past; for she knew that her sin would be punished unless she found a way of escape.

H reminds us of her —? The mighty God in all His power could never be resisted by her. It tells us of her **HELPLESSNESS** (Rom. 5. 6), It was because of this that she dared to go against the word of the king and receive the spies into her house, so that she might find out if it were possible for her to be saved. First *she betrayed her anxiety*; then *she believed the report*. Further, *she pled for mercy*: she *believed the promise*; and decided to turn her back on Jericho and all its sinful ways. But before the spies left *she obtained assurance of her salvation*. There was the sworn promise and the red rope as double guarantee that all was well.

A tells of what she did when salvation was promised. Did she just listen and agree to all that was said?

Rahab—A Spy Story.

No, she *claimed* it: she *acted*, so we will call it her **ACTION** or appropriation. By hanging out the red cord she confessed publicly that she had believed the message as Rom. 10. 9 enjoins.

You too have heard of your danger and salvation through the Blood of Christ. Will you trust Him? Make Him your own and confess Him before your chums as your very own Saviour.

B tells us of what she did afterwards (see Josh 6. 23). Watch her after the spies have gone. She slips out in the dark, goes back to her old home, and tells them all that has happened. Listen to her as she pleads with them, while the tears roll down her cheeks. Did she succeed? She told of salvation for them too, but it was only to be found at one place and by one means. Watch that little procession as they all steal out together and wend their way to Rahab's house. Verse 25 tells how they were all saved from the terrible destruction, because they were *inside*, having put their trust in the word of the spies. **We have Rahab's BRAVERY.**

It takes courage to confess the Saviour and seek to win others. Her name means "gracious," and certainly her life and salvation illustrate God's wonderful grace to a condemned sinner; and what He did for Rahab He waits to do for *you*.
G. A. NEILSON:

Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

5th June, 1938.

12th June, 1938.

Esau Sells His Birthright.

Jacob's Dream.

HUNTER
HUNGER
HARD BARGAIN
HASTY PROMISE

VISION
VOICE
VOW

19th June, 1938.

26th June, 1938.

Jacob Wrestles.

Jesus at Home in Bethany

PRAYER FOR
PACIFYING
PREVAILING
PRINCE AT
PRESERVATION
PRESENT
PRAYER
PENIEL

SAVIOUR
SISTERS
SERVICE
SITTING

ESAU SELLS HIS BIRTHRIGHT.

70 Best
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READ Gen. 25. 27-34. MEMORY TEXT: Heb. 4. 1. HINTS: Two Brothers, Gen. 4. 2; Two Natures, Gal. 5. 16, 17.

I. **MAIN LESSON.** Indulgence in sin robs man of all the blessings of true life.

Christ is sold for self-gratification. This is the highest profanity.

II. **THE STORY TOLD.** *Esau*, the red, hairy man (natural strength), the cunning hunter, a man of the field, is the father's favourite for carnal reasons.

Chap. 25. 28. "Isaac loved Esau because he did eat of his venison."

Malachi 1. 3 "I hated Esau."

Romans 9. 13. "Esau have I hated."

(That is, looked upon with disapproval because He saw (and foresaw) the vile choice he made. We must all hate such a profane character, apart from any personalities).

v. 27. *Jacob is the "Plain" Man..* that is, "*Upright*" in the sense of being of steady domestic and moral ways, "Jacob was a plain man dwelling in tents."

v. 29. *Jacob Sod Pottage*, that is, red lentils boiled in a pot. that no doubt sent forth a savoury smell. "And Jacob sod pottage"

v. 30. *Esau Coming In Faint Begs for Some.* "Feed me, I pray thee, with that same red (stuff), for I am faint."

v. 30. *Esau Gained the Nickname, "Red,"* because he had red hair (v. 25), and let everything go for "red" food. Edom—red. "Therefore was his name called Edom."

v. 31. *Jacob Covets the Birthright.* "Sell me this day thy birthright."

v. 32. *Esau Excuses Himself before Taking the Desperate Step.* "I am at the point to die: and what profit shall this birthright do to me?"

v. 33. *He binds Himself with an Oath.* "He sware unto him: and he sold his birthright unto Jacob."

v. 34. "*A Morsel of Meat*" for a "*Goodly Inheritance.*" "Bread and pottage of lentils."

v. 35. *Esau Despises His Birthright.* "He did eat and drink, and rose up, and went his way (callous indifference): thus Esau despised (treated as a trifling matter) his birthright."

III. **OLD AND NEW TESTAMENT REFERENCES** to the subject are:

(1) The many references to the history of Edom (*Esau's race*), and particularly the Book of Obadiah, which foretells the destruction of Edom for his cruelty to his brother Jacob.

(2) The word in Malachi, quoted in Romans, above referred to, "Esau have I hated."

(3) The passage in Hebrews 12. 16 which warns (*a*) against fornication as being an illustration of selling the birthright for a morsel of meat; (*b*) that the lost inheritance could not be recovered; (*c*) that he was rejected; (*d*) no repentance (change of mind) was allowed, "though he sought it carefully with tears."

These applications of the story by the Holy Spirit are most valuable and important

Esau Sells his Birthright.

IV. FURTHER LESSONS TO BE LEARNED.

1. **Esau Hated** means that God looked upon him and treated him with displeasure and disapproval, since he made a life choice exactly opposite to that which God loves. "Hated" with God has no taint of malice, unkindness, unfairness, or desire of harm. "God so *loved* the world."

We see this from the fact that Esau was blessed (Heb. 11. 20) and became a great and powerful nation. "Behold, thy dwelling shall be the fatness of the earth, and of the dew of Heaven from above." All this being quite consistent with God's hatred, because hatred with God is but love pronouncing against evil, yet desiring good for the evil person. "Thou shall serve thy brother," yet break his yoke at last (Gen. 27. 39, 40), nevertheless the birthright was gone for ever.

2. **The Birthright** in spiritual terms means our inheritance in Christ. All that there is for me in the Lord Jesus. It can be sold (let go) for self-indulgence in many ways. Judas sold Christ for silver as Esau sold his birthright for "a morsel of meat."

The worldling sells Christ for the pleasures of this life.

The rich young ruler let the offer of life go from love of money

Fear, Pride, Neglect, Ignorance, Idleness—all have been the price paid for the loss of Christ and the salvation He offers to whosoever will take it.

3. **Men Readily Find Excuses** for anything they want to do as Esau did.

4. **Indifference to Spiritual Things** is the great sin of to-day. No value is placed on Christ. Men see no beauty in Him that they should desire Him.

5. **An Undue Lust** after sensual indulgence is a mark of the age. Men will have their morsel of meat though it cost them their souls.

6. **Despising is an Advanced State of Sin.** Men become, through indifference and wilful choice of self-indulgence, despisers "of those that are good" (2 Tim. 3. 3), of preaching (1 Thess. 5. 20), of the Church (1 Cor. 11. 22), of government (2 Peter 2. 10) and all authority (Jude 8).

7. **No Place of Repentance** is found for some sinful choices. Chastity once lost is never regained. An unequal yoke is a life-long curse. Privileges abused and neglected are never regained. the lost opportunity of life is gone for ever.

8. **"Strong Crying and Tears"** may come too late, as they did with Esau. He was rejected, "though he sought carefully for what he had despised and for ever lost" (compare Proverbs 1. 24-33).

V. APPLICATION

Are any of us bargaining away our salvation for indulgence in pleasures, or sin, or other price?

Is Christ being sold, and all our birthright in Him, for that which lasts a little while only?

"Let us fear, lest, a promise (birthright) being left us of entering into His rest, any of you should seem to fall short of it" (Heb. 4. 1).

JACOB'S DREAM.

7th Rest
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READ Gen. 28. 10-22. MEMORY TEXT: Psalm. 145. HINTS: The Ladder, John 1. 51; 14. 6; The Promise, Matt. 28. 20; Heb. 13. 6.

I. PRINCIPAL LESSONS.

1. **Grace Shown to the Guilty** in the Revelation of Christ, the Way to God

2. **Jacob is a Typical Sinner**; all the innate selfishness, cunning, deceit, and lying with cowardice are discovered.

3. **God Meets him in Grace**, and makes him AN EXAMPLE OF MERCY. "Jacob have I loved" (Rom. 9. 13).

II. **THE STORY** should be carefully told, so that the facts are grasped before any lessons are drawn. Emphasise the following points:

v. 10. *Jacob with a Guilty Conscience and in Fear takes to Flight* "And Jacob went out from Beer-sheba, and went towards Haran."

v. 11. *First Night away from Home. Alone with God.* "And he lighted upon a certain place, and tarried there all night, because the sun was set."

v. 11. *A Stony Pillow. Separated from Friends.* "And he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep."

v. 12. *The Dream. A Ladder set up on Earth.* "And he dreamed, and behold a ladder set up on the earth."

v. 12. *The Ladder Reaches to Heaven.* "And the top of it reached to Heaven."

v. 12. *Angels upon It* "And behold the angels of God ascending and descending on it."

v. 13. *The Lord above It.* "And, behold, the Lord stood above it, and said, I am the Lord of Abraham thy father, and the God of Isaac."

vv. 13-15. *The Gracious Promise.* "And the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

vv. 16-18. *God's Presence Inspires Fear. How Dreadful is this Place.* "And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven."

vv. 19-22. *Jacob's Vow.* "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto Thee."

III. FURTHER LESSONS.

1. **A Young Man's First Experiences** of the Bitterness of Sin. The way of transgressors is hard. Sin and sorrow are never divorced.

Jacob's Dream.

2. **Sin had Not Succeeded.** But for grace, he had lost all—home, character, blessing, and his brother's love and esteem. Sin never does pay. Its present gain is at the expense of future loss.

3. **God in Grace Pursues the Fugitive.** In every true conversion it will be seen that God is the Aggressor; (a) He sought Adam. In the Acts (b) He sent Philip to meet the Eunuch, another sinner in the desert. (c) He arrested Saul on the way to Damascus. (d) He shook the prison and woke the jailer at Philippi from his sleep of sin.

4. **The Ladder is a Simple and charming Picture of Christ the Way to God.** "I AM THE WAY" (John 14. 6). It is in His death, resurrection, and ascension to the right hand of God that Christ has become the Way.

Note that the ladder was:

(a) SET UP ON EARTH. Christ lifted up at Calvary.

(b) REACHING TO HEAVEN. Christ risen and glorified.

(c) ANGELS ASCENDING AND DESCENDING. Ministers between Heaven and earth; speaking of blessing coming to us through Christ. (Study John 1. 51, where Christ refers to this).

(d) GOD ABOVE ALL. Thus in Christ we have "Come to God" (1 Peter 3. 18; Heb. 12. 23).

5. **God's Promises were Unconditioned.** There are no "ifs" nor any requirements from Jacob. It is Grace speaking in glorious "I wills." (Compare Heb. 8. 10-12).

6. **Jacob did not Understand Grace,** but sought to make a bargain with God. This is ever the way of the natural man. Jacob knew nothing of his own sinful heart yet.

7. **Vows only Serve to Reveal Man's Lost Condition.** They are broken again and again, and bring no certainty and result in condemnation. Vows will never control the sinful heart nor compel it to walk in the right way. Only grace can do this. Jacob continued to cheat and deceive until the angel of the Lord wrestled with and overcame him.

8. **God is Terrible and Dreadful** to the natural man. It is only when the renewed man knows Him in Christ that He becomes "God my exceeding joy."

9. **God Persists with Jacob** until He brings him to repentance and faith. "Whom God loves He never leaves."

IV. **APPLICATION** Have we yet seen the heavenly vision of Christ, the Way to God?

V. **OUTLINE FOR BLACKBOARD** in form of a ladder with five rungs.

Jesus the Ladder, or Way to Heaven.

S AVING to the end all who come.

U NDERTAKING the sinner's case

S EATED on High.

E NDURED the Cross.

J ESUS, THE JUST ONE.

JACOB WRESTLES.

70 Best
Page 43

READ Gen. 32. 9-12, 24-32. MEMORY TEXT: 2 Cor. 12. 9. HINTS: Jacob's Plight, Prov. 18. 19; Persistence, Luke 18. 7; Prince, Acts 5. 30, 31.

I. MAIN LESSONS.

Grace triumphing over self-will and faith prevailing with God. Importance that refused to let go of God until he had received the blessing from Him.

II. THE STORY TOLD.

Gen. 32 6. *Jacob Hears Esau is Coming with 400 Men*, and is in great fear. "Esau cometh to meet thee, and four hundred men."

vv. 9-12. *His Piteous Prayer*. "O God, deliver me. I pray Thee."

vv. 13-23. *He Schemes as usual to Meet the Emergency* with earthly means and plans. "For he said, I will appease him with a present."

v. 20. *His Cowardice Before the Event*. Say, "Jacob is behind us."

Chap. 33. 3. *His Courage after Faith had Prevailed*. "He passed over before them."

v. 24. *Jacob Alone with His Guilty Conscience* and fear of meeting an angry brother. "Jacob was left alone."

v. 24. *Identify the Man*. "There wrestled a man with him until the breaking of the day."

Hosea 12. 4 Identifies this Man thus: "Yea, he had power over the Angel . . . He found him in Bethel, and there he spake with us; Even the Lord God of Hosts."

v. 28. *The Angel Discloses Himself as God* "For as a Prince hast thou power with God."

v. 30. *Jacob Recognises the "Man" as "God."* "I have seen God face to face."

v. 25. *The Angel Not Prevailing. Reduced Jacob to Weakness*. "When He saw He prevailed not against him, he touched the hollow of his thigh, and it was out of joint."

v. 26 *Jacob Clings to the Angel*. "I will not let thee go except thou bless me."

vv. 27, 28. *Jacob's Name Changed—The "Supplanter" Becomes a "Prince"*. "Thy name shall be called no more Jacob. but Israel: for as a Prince hast thou power with God "

v. 28. *Faith Prevails with God* where resistance failed. "Thou . . . hast prevailed."

v. 29. *Jacob Inquires for the Angel's Name, and is Refused*. "Jacob asked Him, Tell me, I pray Thee, Thy name. And He said, Wherefore is it thou dost ask?"

v. 29. *He is Blessed*. "He blessed him there."

v. 30. *Jacob Names the Place, "The Face of God."* "Jacob called the name of the place Peniel: for I have seen God, 'face to face."

III. FURTHER LESSONS.

1. **This is One of the Most Beautiful of the Christophanes**, or pre-appearances of Christ before His incarnation.

They were no doubt permitted to prepare the mind of the Lord's people for the Coming of the One who should be both God and Man. Jesus, Son of God, and Son of Man.

2. **Jacob's Pitiable Condition**, as having to meet an angry

Jacob Wrestles.

brother, whom he had wronged, is an illustration of Proverbs 18. 19: "A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle."

Sin finds men out sooner or later.

3. **Jacob is Once More Alone with God.** His prayer was heard, and the answer comes in the form of the Heavenly Visitant. Prayers can only be answered righteously. Prayers will never win God over to the side of wrong. So Jacob has to be dealt with before he can be blessed and delivered.

4 **The Man Wrestling with Jacob is of course a Dramatic Figure of the Lord by His Spirit Striving with Men.** "My Spirit shall not always strive with men," but He does strive with all. He may be resisted as Jacob resisted. Then He often breaks men down and they cry for mercy.

5. **The Incident of the Thigh Put Out of Joint was intended to Reduce his Self-sufficiency to Weakness,** to show him that self-will must fail and reveal to him his need of a Saviour. He is invited since he is so wilful, "Let me go," but he sees this would be to give up all hope of blessing, so he refuses.

Some allow the Spirit to go away grieved, resisted, and outraged. To do this finally is the blasphemy against the Holy Ghost, of which Jesus warned us.

6. **Faith Insisting always Pleases God.** "I will not let thee go except Thou bless me," was the same spirit that led Bartimæus to cry the louder: "Jesus, Thou Son of David, have mercy on me!" And the Syrophœnician woman when she was called a dog, to beg for some crumbs; and the father to cry: "Lord, help Thou my unbelief."

7. **The Change of Name indicated a Change of Character.** This is the "work of faith." Supplanters become Princes. The great lesson of the story is that where there is full surrender there is the blessing. Pride and self-will stop all blessing. Submission and Faith bring in all the fulness of God and the life becomes a prevailing or overcoming one.

8. **The Divine Name is not Revealed to Jacob as it was to Moses** and to Manoah on like occasions, but we recognise that it was the One whose Name is above every name (Phil. 2. 9) to whom every knee shall bow.

9. **The Cowardice that went Behind, after the Blessing becomes the Courage that goes Before to face** in simple faith the angry brother, and to find that God had turned his heart.

IV. APPLICATION.

Have we yet yielded to the strivings of the Spirit, and submitted in faith that clings to Christ and received a new name?

V. OUTLINE

A Fourfold Triumph.

GRACE OVER GUILT (see IV. 1-5).

FAITH OVER FEAR (see IV. 6).

PRAYER OVER PRIDE (see 7).

COURAGE OVER COWARDICE (see IV. 9)

JESUS AT HOME IN BETHANY. ^{70 Less Known} Page 200

READ Luke 10. 38-42. MEMORY TEXT: John 14. 23. HINTS: Service, Martha, John 12. 2; Worship, Mary, John 12. 3; Communion, Lazarus, John 12. 2.

I. THE MAIN LESSON.

The duties of home life should not be allowed to interfere with our communion with the Lord. Simple things are all that are needed. To sit at Jesus' feet and hear His Word is the better part.

II. THE STORY TOLD.

v. 38. *Martha receives Christ into her house.* "Now it came to pass as they went that He entered into a certain village, and a certain woman named Martha received Him into her house."

v. 39. *Her Sister Mary sat at Jesus' feet.* "And she had a sister called Mary, which also sat at Jesus' feet and heard His word."

v. 40. *Martha complains that Mary has left her to serve alone.* "But Martha was cumbered about much serving and came to Him and said: Lord, dost Thou not care that my sister hath left me to serve alone! Bid her therefore that she help me."

v. 41. *The Lord's reply.* "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful and Mary hath chosen that good part that shall not be taken away from her."

III. OTHER LESSONS FROM THE STORY.

1 Homes Visited by Jesus.

- (a) THE CARPENTER'S SHOP at Nazareth, where He was brought up (Luke 2. 51).
- (b) SIMON'S where He healed his wife's mother.
- (c) ZACCHEUS', where He brought salvation to the house.
- (d) MATTHEW'S, where He attended the feast made for Him.
- (e) THE PHARISEE'S, where the woman who was a sinner wept at His feet.
- (f) JAIRUS'S, where He raised his little daughter.
- (g) BETHANY, where they made Him a feast.
- (h) THE UPPER ROOM, where He instituted the Lord's supper.
- (i) THE HOUSE OF CLEOPAS, where He was known in the breaking of bread.

Let the Lord Jesus be an honoured guest in our homes.

2. The Two Sisters.

Mary and Martha represent different types. One the busy worker, the other the devout worshipper. Each is to be commended, but work and worship should go hand in hand. Those who are of different temperaments should bear with one another.

3. "Cumbered."

It is easy to take on so much that there is little time for meditation and prayer. This should be avoided. God never calls us to do too much, if we do so it is because same is not of His appointment.

4. "Much Serving."

Martha no doubt wished to do special honour to her Guest and provide a variety of dishes. When He said, "One thing is needful," He no doubt meant, one dish was all that was necessary. He did not want the sisters to prepare Him an elaborate meal of several courses. It was better to have a simple meal with love and fellowship. Was He thinking of Prov. 15. 17?

5. "Carest Thou Not?"

Jesus at Home in Bethany.

This was the word used by the disciples on the lake, "Carest Thou not that we perish?" and now Martha suggests the Lord is indifferent to her. How little she understood the heart of her Lord. He had come from Heaven because He cared so much. Remember the exhortation, "Casting all your care upon Him for He careth for you."

6. "The Better Part."

The food of the soul is more important than that of the body. To commune with the Lord and hear His Word is a greater feast than any spread table could provide.

David said, "One thing have I desired of the Lord and that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His Temple" (Psa. 27. 4).

7. "At His Feet."

It is an interesting study to look up all those found at the feet of Jesus:

- (a) THE LAMF, BLIND, dumb and maimed (Matt. 15. 30).
- (b) THE WOMEN after His resurrection (Matt. 28. 9).
- (c) JAIRUS (Mark 5. 22).
- (d) The Syrophœnician woman (Mark 7. 26).
- (e) The woman who was a sinner (Luke 7. 38).
- (f) The demoniac healed (Luke 8. 35).
- (g) The Samaritan leper (Luke 17. 16).
- (h) Mary when Lazarus died (John 11. 32).
- (i) At Bethany (John 12. 3).

Let us take our place there too and learn of Him.

IV. APPLICATION.

Let us be "Anxious not to serve Thee much, as to serve Thee faithfully."

Beware of being cumbered with care or overwork or riches. Let us find time to sit at the Lord's feet

V. OUTLINES.

The Seven "Marys" of the Bible.

- | | | | | |
|---------------------------------------|----|----|----|---------------|
| 1. Mary, the Mother of our Lord, | .. | .. | .. | Luke 1. 27. |
| 2. Mary of Magdala, | .. | .. | .. | Matt. 27. 56 |
| 3. Mary the Mother of James and John, | .. | .. | .. | Matt. 27. 56. |
| 4. Mary, the Wife of Cleopas, | .. | .. | .. | John 19. 25. |
| 5. Mary, sister of Martha, | .. | .. | .. | Luke 10. 39. |
| 6. Mary, mother of John Mark, | .. | .. | .. | Acts 12. 12. |
| 7. Mary, a believer in Rome, | .. | .. | .. | Rom. 16. 6. |

Martha and Christ.

1. Received Him into her house.
2. Sat at His feet (note "also").
3. Active worker for Him.
4. Became worried in Her service.
5. Began to complain.
6. Was rebuked by her Lord.
7. Received His wonderful lessons on the Resurrection (John 11.)

TALES WORTH TELLING.

Compressed Truth.—Cicero once saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligraphist in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism, even greater marvels in miniature have been achieved, but never has so much meaning been compressed into so small a space as in that famous little word “so” in the text, “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).

Two Men in His Heart.—An Indian went to a white man and asked for some supplies. He received a handful. When he came to use it he found among it a shining silver piece of money. It was wealth to him, but he knew it was not his. There was a struggle within him, but right triumphed, and, returning to the white man, he gave him back the coin, saying as he did so, “The bad man in my heart told me to keep it, but the good man said, ‘Take it back.’ The bad man said, ‘It’s yours; keep it; nobody will ever know.’ The good man said, ‘It’s not yours; return it. It would be wicked to keep it; it would be like stealing. God would know.’” It is good to exercise myself to “have always a conscience void of offence toward God, and toward men” (Acts 24. 16).

Your Money or your Life.—Major Hawes, an earnest Christian worker who lived many years ago, was returning from a meeting in the country, when he was accosted by a highwayman with the usual salutation, “Your money or your life.” The Major quietly answered, “I have no money with me, and you can’t take my life, for it is hid with Christ in God” (Col. 3. 2). The life of the Christians is beyond the reach of moth, rust, thief, or highwayman.

£30,000 for Scripture Proof.—Colonel Charteris on his death-bed cried out: “I would gladly give thirty thousand pounds to have it proved to my satisfaction that there is no such place as hell!” Men may speak sneeringly about hell, so long as all is well with them, and the grave and eternity seem to be far away. But let the clouds of calamity frown—let them be told that they have only a few hours to live, and their real thoughts come to the surface—They are firm believers in WHAT THE BIBLE SAYS. “The wicked shall be turned into hell, and all the nations that forget God” (Psa. 9. 17; Luke 16. 23).

HVP.

ACTS AND FACTS.

Louis IX of France used to have candles made three feet long, and to have read the Bible while the candles lasted. Many Bible neglecters might copy his example, and thus "Search the Scriptures" (John 5. 39).

Sir Moses Montifiore, the famous Jewish financier, with his wife, visited Jerusalem in 1827. On leaving, she wrote: "Farewell, Holy City!" we exclaimed in our hearts. "Blessed be the Almighty, who has protected us whilst contemplating the sacred scenes that environ thee!" Doubly blessed will be "the City of the Great King" (Matt. 5. 35) when the King of kings returns to her.

Donald Ross, the sturdy Scots evangelist, replied to a friend who was wearied with the sameness of some conference meetings he had attended: "You ask a question, Why is there so little fresh at these conferences? I answer: 1, Lack of consecutive study of the Word of God by the preachers. 2, Lack of godliness among them. If they were going on with God, they would be discovering new things every day. 3, Laziness. "The hand of the diligent maketh rich." (Prov. 10. 4).

Frances Ridley Havergal tells us how that soon after she had found the Saviour, she went to a Young Ladies' School, where not another Christian was to be found. At first she felt sure she could never confess Christ in the midst of so many worldly-minded people. But on praying it over she felt it was a case as she says of "nailing my colours to the mast." The fact that she was the one Christian in the school only helped to make her more earnest and more watchful in her ways. "A good soldier of Jesus Christ" (2 Tim. 2. 3).

Hugh Price Hughes, a well-known London Methodist minister, was attacked by an eminent lawyer, an M.P., who wrote in *The Times*, saying that Mr. Hughes was preaching a Gospel which could not be proved in any Law Court in the land by the laws of ordinary evidence. Mr. Hughes replied: "If the lawyer will arrange a judge and jury in any Court in London, I will in twenty-four hours' notice produce 500 men who will enter the witness box and prove by the ordinary laws of evidence the truth of the Gospel which I preach" (Rom. 1. 16). "Five hundred at once" (1 Cor. 15. 6).

NEARNESS TO CHRIST.

ARE we living habitually in such nearness to the Lord Jesus that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that, some way or other, it is possible to obey, and that we shall be carried through in any service to which He calls us?

J. HUDSON TAYLOR.



The Veteran HENRY PAYNE of Barcelona, aged 97, with his daughter.
The Last Photo Taken.

HENRY PAYNE OF BARCELONA.

The fullest record of the oldest Missionary connected with Bath, by the two elder brethren there.

IN the web of life what an endless chain of events goes before and after each one of us! For each, God chooses the lot of our inheritance, and we find ourselves related both to the past and future, though we cannot trace the latter at all, and only imperfectly the past, which eludes us altogether after a generation or so. Our lives are strangely affected by the actions of others in the wonderful providence of God.

Mr Henry Payne was born at High Bickington, N. Devon, in the year 1841, but we can go back before this for the orderings of God in the realm of grace in relation to this child of His. In or about the year 1815, Robert Gribble began his labours in the villages of N. Devon, then spiritually dark indeed. He tells us in his "Recollections of an Evangelist" that his custom was to labour in places where there had been previously little Gospel light, and sufficiently long in each place to allow of companies of saints being gathered together in communion according to the Scriptures. In all these places suitable ministry was raised up of God in the respective neighbourhoods to sustain the testimony after he moved on elsewhere. He himself was cast upon the Lord for nearly the whole of his support, and he tells us that he never purchased any article of the smallest value for which he had not the money to pay. Neither for himself nor for his helpers did he ever appeal to a fellow-creature for assistance in the work, and his assurance was that simple and devoted labour for Christ, if entered upon in dependence on Himself alone, must be crowned with abundant blessing.

Such was the character of the man of God, who may be said to be the spiritual ancestor of the subject of this memoir, and those who knew the latter could discern in him very clearly similar traits of faith and devotedness and rectitude of character.

About 1833, Mr. Gribble removed to High Bickington, and there, too, God richly blessed his labours in the Gospel. Amongst those brought to the Lord while he was there were two sisters, one of whom, Rachel Richards (afterwards Rachel Payne), was the mother of our beloved brother and of his brother Samuel, and of his three sisters, all of whom afterwards themselves laboured for the Lord in Spain. His father, Robert Payne, after the removal of Mr. Gribble, continued to care for the work at High Bickington for many years, and we are not surprised that all his five children were early brought to the Lord.

Mr. R. C. Chapman, of Barnstaple, was a frequent visitor to their home, and was present at Henry's baptism, and through Mr. Chapman, his thoughts were early led to the great need of Spain. He must have been a diligent youth, for without the advantages of the world's learning, he was able to read his Spanish Bible before he left for Spain, and daily was accustomed, after early manhood, to read the Holy Scriptures in their original languages. His scholarship was recognised by others, for when in Spain, he was for years on the Board for the Translation and Revision of the Spanish version of the Scriptures. The fact was that he

Henry Payne of Barcelona.

had been trained in the highest school, with such instructors as the Holy Spirit and, amongst others His human instruments, Mr. Gribble and Mr. Chapman. Would that such an education could be imparted to all who aspire to serve the Lord, and that there was a similar readiness to make use of even a measure of such privilege! What firmness of character, what humility of mind, what loyalty to the Word, might then mark many another as they did our departed friend!

Mr. Chapman had himself visited Spain in 1832, and in 1863 he had accompanied Messrs. Gould and Lawrence thither. In 1869, Mr. Payne, after spending some months with a colporteur in the South of Spain, and at Madrid with Mr. Gould, proceeded, with Mr. Chapman's full fellowship, to Barcelona, and on Mr. Fenn's joining them, the school was begun which has continued until the present civil war caused the closure of the schools.

Space will not permit of our entering into details concerning his long and valued ministry, for two or three generations, at the Halls at Calle Teruel, and Ferlandina, and in the district around, in addition to the school work, and the conduct of the monthly periodical for Christians called *El Evangelista*, which circulated widely in Spanish-speaking countries.

When Mr. Chapman visited Spain and saw the tremendous need there, he stood one day on a cliff in the North-West and lifted up his heart to God in prayer that He would send forth witnesses to proclaim the truth of the Gospel in that dark land. His prayer received very definite answers, one of the most remarkable of which was Mr. Payne's setting forth to that country, and the eventual co-operation with him of some of his children, namely, his son Mr. Samuel and his wife, who wrought with him for years in Barcelona, his son Mr. Enrique Payne and his wife, whose long years of service in Corunna and the region around are also well known, and his daughter, Mrs. Harvey and her husband, still serving the Lord at Caldas de Montbuy, not far from Barcelona; in addition to these, were his three sisters, as we have said (one of whom married Mr. Chesterman), and their three daughters. Only in the Coming day will the widespread effects of the devoted service of the members of that beloved family be known.

On every occasion when Mr. Henry Payne visited the home-country, the character of his ministry amongst the assemblies of the Lord's people, and in their conferences, was marked with conspicuous spirituality and power, with that plainness of speech combined with humble grace and a deep knowledge of Scripture, which make for abiding fruitfulness from such ministry.

In 1919 he visited Madrid for the large Evangelical Conference to celebrate the Jubilee of the re-entrance of the Gospel into Spain. He was chosen to take charge of the devotional meetings at the beginning of each morning session. His ministry there as elsewhere, was of a solemn and searching character. That same year marked the Jubilee of his own service in Spain.

The visits he paid to various parts of that country were a means of strengthening the hands of younger fellow-workers in their arduous task, especially as his counsel and ministry were supported

Henry Payne of Barcelona.

by the consistent character of his life, and by his example as a missionary and as a minister of the Word of God. This is equally applicable to his written ministry in the pages of such magazines as *The Witness* and *Echoes of Service*.

It seems that it was a long-cherished desire of Mr. Payne's that if it were the will of God, he might be permitted to end his days in his beloved Devonshire, and God granted this to him, for, entirely beyond his control, he had to leave Spain owing to the present conflict, and was thus allowed on the 5th March, 1938, to breathe his last at Braunton, within a few miles of the place of his birth, in the peace and quiet of this favoured land, instead of amidst the horrors of warfare in Barcelona.

May the work there, greatly harassed now, soon be permitted to be resumed in a measure of peace and liberty, and fruit continue still to be borne as the result of the long and devoted labours of this honoured servant of Christ. W. R. LEWIS, W. E. VINE.

Mr. Payne's Conversion. The late Mrs. Chesterman, wife of George Chesterman, sister of Mr. Payne, wrote: "I remember my father's concern for a hamlet three miles away. This led him to begin meetings in cottages there, and he told me that invariably those who thus opened their houses were themselves saved or their families. One evening he was expected to preach in a wooden cottage covered with black pitch, which we children called Noah's Ark. As the people were gathering, my father paced up and down outside in conflict with the enemy of souls. But Christ conquered and several were saved among them my brother, Henry Payne."

Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

3rd July, 1938.

10th July, 1938.

Joseph Loved and Hated.

Joseph Exalted and Blessing.

FAITHFUL
FAVOURED
FLOUTED
FOOLISH

SON
SON
SAYINGS
SPITE

TAKEN FROM
TRUSTED BY
THHRONE OF

PRISON
PHARAOH
POWER

17th July, 1938.

24th July, 1938.

The Ark of Bulrushes.

Moses' Great Renunciation

PARENTS
PRESERVATION
PRINCESS'S CURIOSITY
PRINCEDOM

SUFFERING
SHUNNING
SEVERANCE FROM

AFFLICTION
AFFLUENCE
AGGRANDIZE-
MENT

31st July, 1938.

Jesus in the Upper Room.

COMPANY
COMMUNION
CUP
COMMEMORATION
CONSUMMATION

A. M. M.

JOSEPH LOVED AND HATED.

70 Best
Page 49

READ Gen. 37. 1-36. MEMORY TEXT: Zech. 11. 12. HINTS: Loved, Matt. 3. 17; Hated, John 15. 25; Sold, Matt. 26. 14, 15.

I. MAIN STUDY.

Joseph is the most striking type of Christ as the Saviour of His people in the Old Testament. It is impossible to tell the whole story in one address. It is, therefore, proposed to take eleven of the leading events of his life in which Joseph is seen to foreshadow the Lord Jesus. We will take seven this week and four next.

II. THE STORY TOLD.

Specially notice the similarity in this experience to that of Christ.

Gen. 37. 1-34. *Joseph, Beloved of his Father, is Hated of his Brethren.* "When his brethren saw that their father loved him . . . they hated him, and could not speak peaceably unto him."

vv. 5-11. *He Becomes an Object of Envy because Marked Out by his Dreams for Dominion.* "His brethren envied him."

vv. 12-17. *He is Sent by his Father to Visit his Brethren and Seeks them Out.* "Come, and I will send thee unto them. And he said, Here am I. Go, I pray thee, see whether it be well with thy brethren."

v. 18. *The Brethren Conspire Against Him to Slay Him.* "When they saw him . . . they conspired against him to slay him."

v. 28. *They Sell Him for Twenty Pieces of Silver.* "There passed by Midianites merchantmen; and they drew up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver; and they brought Joseph to Egypt."

Chap. 39. 9. *Joseph is Tempted and Overcomes.* "How can I do this great wickedness and sin against God?"

v. 20. *He is Falsely Accused and is Put in Prison.* "And Joseph's master took him, and put him into the prison."

III. SEVEN FEATURES in which Joseph foreshadows Christ.

1. Loved of the Father.

Hated by his brethren, and sent to visit them. Our Lord's own words are to be remembered. He spoke of the Father loving Him before the foundation of the world (John 17. 24) and called Himself "The One Son, the Well Beloved." It is said the Father specially loved Him for being willing to lay down His life (John 10. 17). He tells how the Father sanctified Him and sent Him (John 10. 36), and how He proceeded forth and came from the Father, and how His brethren hated Him without a cause.

It should be remembered, too, that He was the One specially marked out by prophecy for dominion.

2. Envied by his brethren.

The remarkable dreams that foretold his future glory caused the brethren to envy him. So also did the special love his father showed to him, the coat of many colours appears specially to have intensified their hatred.

It was for envy that the Jews delivered Christ up to Pilate and sought and compassed His death.

Envy is a terrible passion and stops at no cruelty—"Envy is the rottenness of the bones" (Prov. 14. 30), and "Jealousy is cruel as the grave, and who is able to stand before envy" (Prov. 27. 4).

Joseph Loved and Hated.

3. His Rejection and Sale for Twenty Pieces of Silver.

It was from envy they conspired against Him, and they sold Him as in Joseph's case. The fact of Joseph being sold in Egypt is typical of Christ being handed over to the Gentile powers, for Egypt is a type of this present evil world.

4. His Faithfulness under Temptation.

Although in a strange land he was true to God. His words when tempted are a good illustration of how to meet the invitations to sin: "How can I do this great wickedness and sin against God?"

Had Joseph yielded to the lusts of the flesh we should probably have never heard of him, for the name of the wicked shall rot, but the righteous shall be had in everlasting remembrance as is Joseph. So the Lord, tempted in all points like as we are (sin apart) triumphed gloriously over Satan, Sin and Death. His Name is had in everlasting remembrance.

5. His Unjust Condemnation under False Accusation.

The imprisonment being a type of the Lord's going down into death and Hades, the prison-house of departed spirits. Other four follow in next week's lessons.

5. His Unjust Condemnation under False Accusation.

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6. His Faithfulness in Prison.

Even under the cruel treatment he endured he was so true that he found favour with the keeper of the prison who trusted him fully. The secret was, "Because the Lord was with him."

Similar language is used of Christ, "for God was with Him" (Acts 10. 38) and in this scene of death and sin He was Faithful to His Father—doing always the things that pleased Him—"The Faithful and True."

7. His Being Forgotten of Those he had Served.

The chief butler raised to his position again, did not remember Joseph.

"O Thou, my Soul, forget no more,
The Friend who all thy misery bore,
Let every idol be forgot,
But, O my Soul, forget Him not."

The Lord still bids us "Remember Him."

IV. OUTLINES.

Joseph the faithful sufferer (Gen. 37).

God always has some way of escape (1 Cor. 10. 13).

1. Despised by his brethren, but beloved by his father (3, 4).
2. Hated for his words, but honoured for his visions (8, 9).
3. Cast into pit, but no water (24).
4. Sold as slave, but prospered (28; 39. 2).
5. Falsely blamed, but God was with him (39. 7-23).
6. Neglected by butler, but remembered by God.

JOSEPH EXALTED AND BLESSING.

70 Best
Page 60

READ Gen. 41. 14-44. MEMORY TEXT: Acts 5. 30, 31. HINTS: Suffering, Psa. 22; Exalted, Phil. 2. 9; Owned, Phil. 2. 11.

I. MAIN STUDY.

Joseph is the most striking type of Christ as the Saviour of His people in the Old Testament. It is impossible to tell the whole story in one address. It was, therefore, proposed to take eleven of the leading events of his life in which Joseph is seen to foreshadow the Lord Jesus. We took seven of these last week and will take the other four to-day.

II. **THE STORY TOLD**, specially noting the similarity in his experience to that of our Lord Jesus Christ.

Chap. 41. 38-44. *He is Raised to the Right Hand of Power and Becomes a Prince and a Saviour.* "Pharaoh arrayed him in vestures of fine linen, and put a gold chain about his neck . . . and he made him ruler over all the land of Egypt "

v. 55. *He Saves the People.* "When all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said, Go to Joseph."

Chap. 42. 3-5. *His Brethren in Need Come to Him not Knowing Him.* "Joseph's ten brethren went down to buy corn in Egypt, and came and bowed down themselves before him."

v. 14 *He Proves Them, Whether They Have Repented or Not* "Hereby ye shall be proved. Send and fetch your brother" (Benjamin).

Chap. 44. 12. *Benjamin is Charged with having Stolen the Cup.* "The cup was found in Benjamin's sack."

v. 33. *Judah Offers Himself to Save Benjamin.* "Now, therefore, I pray thee, let thy servant abide instead of the lad."

Chap. 45. 1-4. *Joseph Makes Himself Known to His Brethren.* "I am Joseph . . . Come near to me, I pray you."

Chap. 50. 20, 21. *Joseph Allays their Fears and Comforts Them.* "Ye thought evil against me; but God meant it unto God . . . to save much people alive. Now, therefore fear ye not: . . . and he comforted them, and spake kindly unto them."

III. **OTHER FOUR FEATURES** in which Joseph foreshadows our Lord Jesus Christ.

8. His being Raised to Power is a wonderful figure of the Resurrection of Christ.

Notice the language used of Christ. "Him hath God exalted with His own right hand to be a Prince and Saviour" (Acts 5. 31).

Joseph was made a prince, and became the saviour of Egypt (the world).

9. The Testing of the Brethren.

The points of the story should be noticed carefully. First, notice their need—they are "ready to perish"—they are seeking bread (the bread of life); they hear the Gospel, the good news of a saviour; and are bidden, "Go to Joseph." On arrival they are severely treated, but do not know their brother.

The aim of Joseph in this testing was to discover if there was *true repentance of heart*, or if when they had the opportunity of betraying another brother (Benjamin) they would treat him as heartlessly as they had Joseph. Under this discipline they confess their former sin. "We are verily guilty concerning our brother

Joseph Exalted and Blessing.

in that we saw his anguish and would not hear" (chap. 42. 21).

They refuse to repeat their sin to save themselves (chap. 44. 14-16). "God hath found out the iniquity of thy servants: behold, we are my lord's servants," and Judah offers himself in Benjamin's stead.

10. Joseph Reveals Himself.

Repentance being seen to be genuine, Joseph reveals himself. The brother born for adversity—their lord and their saviour. In this we have a picture of salvation. Christ makes Himself known to the seeking sinner.

11. He Assures them of his Unchanging Love and Kindness to Them.

How like the Lord Jesus! Not only now does He assure us of His love, but speaks of the ages to come when we shall enjoy the riches of His grace in His kindness to us (Eph. 2. 7).

IV. APPLICATION

How do we stand with Him whom God has appointed Prince and Saviour to give repentance, as Joseph led his brethren to repentance? Has He made Himself known to us yet?

V. OUTLINES

Joseph is Seen.

- | | |
|--------------------------|-------------------------------|
| 1. Sent to His Brethren. | 5. Seated on High. |
| 2. Scorned by them. | 6. Saving the People. |
| 3. Sold to Strangers. | 7. Showing Mercy to those who |
| 4. Sentenced to Death. | Hated Him. |

In all these a Type of Christ.

Joseph is Also

- A TRUE BROTHER—"a brother loveth at all times."
"a brother is born for adversity"
A GREAT SUFFERER—Sinless, yet Suffering.
A MIGHTY PRINCE—At the right hand of the King.
A POWERFUL SAVIOUR.

Suffering Before Glory.

ILLUSTRATED IN THE CASES OF

1. Joseph imprisoned, then Prince.
2. Moses in the desert, then Leader.
3. David in rejection, then King.
4. Daniel in the den of lions, then Chief Ruler
5. Christ (1 Peter 1. 11).
6. If *we* suffer we shall reign (2 Tim. 2. 12)

Joseph and His Brethren.

A type of Christ and His Own (Gen. 47).

1. The Possession he gave them (11).
2. The Confession they made of him (25).
3. Their Willing Service for him (25). Chap.: Rom. 12. 1;
2 Cor. 5. 14.
4. His Ample Provision for them (23).
5. His Special Rewards (6).
6. His Royal Honour (2). Presented to Pharaoh (See Jude 24, 25)

THE ARK OF BULRUSHES.

70 Familiar
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READ Exod. 2. 1-10. MEMORY TEXT: 1 John 4. 9. HINTS: Deliverer Born, Luke 2. 11; Hidden, Matt. 2. 13-15; Purpose, Matt. 1. 21.

I. MAIN LESSON. A story of faith triumphing over fear. Moses was a child of promise, so in direct defiance of the king's command, his mother hid him, and thus saved him from death.

God wrought for her, honouring her faith, and blessed and used her child to do His great work.

II. THE STORY TOLD.

v. 1, 2. *Pharaoh, seeking to prevent the increase of the children of Israel in his land, orders all the male children to be killed. A man and his wife of the tribe of Levi; have a man child.*

v. 2. *Seeing him to be a goodly child the mother hides him.*

v. 3. *Then when too old to conceal, she makes an ark of bulrushes and laid him in the flags by the river.*

v. 4. *Miriam his sister watches.*

v. 5. *Pharaoh's daughter comes to bathe and sees it.*

v. 6. *On the opening of the ark Moses cries*

v. 6. *She is moved with compassion and guesses the truth.*

v. 7. *Miriam suggests calling a nurse for it.*

v. 8. *Pharaoh's daughter assenting, she calls her mother.*

v. 9. *The mother is bidden nurse the child for the princess.*

v. 10. *The child grows, and is named Moses.*

III. NEW TESTAMENT REFERENCES TO THE STORY.

Acts 7. 20. "In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. And when he was cast out, Pharaoh's daughter took him up and nourished him for her own son."

Heb. 11. 23. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment."

The R.V. changes the word "proper" to "goodly" (*cf.* Ex. 22).

"Not afraid" would mean, that they willingly took the risk of death consequent on disobedience, being confident that God would work for them. This is true faith.

IV OTHER LESSONS FROM THE STORY.

1. A Proper or Goodly Child. This must not be understood merely as a healthy, fine boy, but a child born into the Covenant Promises made to Abraham his forefather of which his circumcision would be the seal. The parents knew:

(a) That God had vouchsafed to be their God and to bless and protect those who put their faith in Him.

(b) That He had promised to bring them out of Egypt after 400 years (Gen 15. 13).

(c) That that period was nearing its close and therefore that the time of the promise drew near.

(d) That God had promised to raise up a deliverer, and this every Hebrew maid hoped would be her son, for he was to be "the seed of the woman." In this case, Moses was not *the*, but, a deliverer, and type of *the* Prophet who should come. With such covenant blessings around him, why should they fear the king's command? God would honour faith and save their little one.

2. Faith is seen at its best when events are at their worst. Faith looks impossibilities in the face and says it shall be done.

The Ark of Bulrushes.

As *Abraham* hoped for a son when he was past age (see Rom. 4. 18-21). He was fully persuaded that "what God promised He was able to perform."

As *Abraham* also offered up Isaac, believing that God would raise him up from the dead (Heb. 11. 19).

As *Daniel* faced the den of lions.

As *Shadrach, Meschach, and Abednego* faced the fiery furnace.

As all the heroes of faith have done all down the ages.

3. The Mother's Wisdom. How love teaches a mother is well illustrated in the wit and skill with which she provided for her child. There is no heart like a mother's heart, and all wise teachers will teach their scholars to value their mother's love.

"*An ornament of grace and chains about the neck.*" So is a mother's counsel when observed (Prov. 1. 9).

4. The Sister's Presence of Mind and Wit. We cannot but admire the skill of Miriam (for almost certainly it was she), in thinking of proposing a nurse, and then fetching the mother. No doubt sharing the faith of her parents, she was helped of God of Israel at this critical moment. The wisdom from above is promised to all who ask (James 1. 5).

5. The Overruling Hand of God. God makes even the wrath of man to praise Him. Pharaoh little thought that his cruelty and folly, instead of impairing this people, was, under God's providence, providing and educating for them a mighty deliverer, who would break his power and lead the people out from under him. That his own daughter should be chosen of God to train this deliverer is wonderful. God works in a mysterious way.

6. The Name Full of Meaning Pharaoh's daughter named him Moses. He was "drawn out," and he would in due course draw the people out of Egypt. It is one of those instances in Scripture, when the name suits the work and character of men.

It seems as if God often guided in the choice of names in view of the work they were to do. Methuselah, Noah, Jacob, David, and Peter are examples among many others. Jesus is the Great Example. "He shall save His people from their sins."

7. "Take this Child away and Nurse it for Me." This sentence may be taken by every teacher of the young. The Lord says of each child in your class:

(a) **TAKE THIS CHILD.** Receive it as from Me and as Me (Matt. 18. 5).

(b) **AWAY.** If possible out from the world into the Church.

(c) **AND NURSE IT FOR ME.** Not only win for, but nurture, for Christ.

(d) **I WILL GIVE THEE THY WAGES** (as in John 4. 36). "He that reapeth receiveth wages."

V. APPLICATION.

To Parents. Regard your child as a proper child—a child of promise (Acts 2. 29). Fear not the world and its prince. Trust it to and train it for God.

To Teachers. Take each child in your class away and nurse it for Christ (as above, IV. 7).

To All. Have faith in God.

MOSES' GREAT RENUNCIATION. ^{70 Familiar} _{Page 46}

READ Exod. 2. 11-20. MEMORY TEXT: Heb. 11. 24, 25. HINTS: Jesus, Heb. 13. 12; Paul, Gal. 6. 14; Peter, 1 Pet. 4. 16; John, 1 John 2. 15.

I. **MAIN LESSON.** The outstanding example of the choice of faith. With all the pleasures and treasures of Egypt before him, Moses chose Christ, His reproach, His affliction, His people.

II. THE STORY TOLD.

Exod 2. 11. *Moses being grown up (40 years old, Acts 7. 23), interests himself in his oppressed people.*

v. 11. *He sees one being smitten by an Egyptian.*

v. 12. *He kills the Egyptian and hides his body.*

v. 13. *The following day he sees two Hebrews quarrelling.*

v. 13. *He interferes.*

v. 14. *And gets an angry retort—his killing was known.*

v. 14. *Moses feared (probably he had made his choice).*

v. 15. *Pharaoh seeks to kill him.*

v. 15. *So Moses left Egypt and dwelt in Midian.*

III. NEW TESTAMENT ACCOUNTS OF THE STORY

1 **Stephen's Speech** (Acts 7. 22). This is one of the cases where we learn more of the story from the New Testament references than we do from the original account.

2. **The Account in Hebrews** (chap. 11. 24-27).

(a) **THE GREAT REFUSAL** No doubt God had exercised his heart. He saw his life passing in idle pleasure and vanity, even in sin and shameful idolatry at Court. What should he do? Should he quietly acquiesce and lose the golden opportunity? No, he could not, would not waste life so (Matt. 10. 39).

The call of God had come, he could not dally or remain in trifling! He must act. So he refused the pleasing path.

(b) **THE CHOICE OF FAITH.** A prince, he looks on the slaves and chooses to share their lot! Why? Because of the *Messianic Promises*. He knew that at any time a Redeemer, a Saviour (Messiah, the Christ) might come to that despised people.

He knew the time of the promise drew near, and feared to be found "in sin," instead of "in Christ." Just as we say "Maranatha," the Lord is near. So these old Hebrews looked for Messiah. So faith chose Christ and His people.

(c) **THE REPROACH OF CHRIST ESTEEMED.** He knew, as we know, that to suffer with Christ now is to reign with Him when He comes. He could say, as the woman of Samaria did: "I know that Messiah cometh" (John 4. 25). What would be the suffering of the present, then, in comparison with the glory?

So he went forth to Christ outside the pleasures and treasures of Egypt, bearing His reproach. Even glorying in the Cross as Paul did later (Heb. 13. 13; Gal. 6. 14).

(d) **THE RECOMPENSE OF THE REWARD RESPECTED.** This life is always a conflict between the present of self-indulgence and the future of blessing. Esau can choose his morsel of meat, but Jacob covets the blessing and the birthright. Moses let go the present for the future. The recompense—the reward.

(e) **HE FORSOOK EGYPT.** The world is very angry when one forsakes it for Christ. "Marvel not," Jesus said. That one should so despise its treasures and pleasures and so prefer the Lord Jesus, as to welcome His Cross, should choose to suffer, amazes and

Moses' Great Renunciation.

enrages them, but fear not, "Be of good cheer, I have overcome the world," Jesus said.

Action follows decision and choice. Many "decide for Christ" who never act. Decision is not conversion nor salvation. It must lead to action, "Forsaking" and "Following," or it is mere trifling.

(f) HE ENDURED AS SEEING HIM THAT IS INVISIBLE. Oh, the mystery and majesty of these words! For forty years he was at the backside of the desert. A simple shepherd. Had he made a great mistake? During those long years did he never look back and regret his choice? Did Egypt never appeal again? We do not know, but this we know, Christ was His strength and stay. By faith he could see that Invisible One ever with him. What communion he held with Him in the desert. What lessons he learned. So he endured till His Lord appeared to him in the burning bush. The time for his life work came.

IV. OTHER LESSONS FROM THE STORY.

1. **The Awakening to the Responsibility of Life.** Pleasure seeking is utterly selfish, and idle indulgence a great sin. Awake to righteousness. Life soon passes, the opportunity is soon gone. One must begin early if anything useful is to be done. Beware lest pleasure and treasure steal away your life.

2. **Faith Sees Things as they Are, not as they Appear.** These slaves were the "elect of God," having the Messianic Hope, the Covenant Promises. A glorious future! The world despised them and afflicted them, but God loved and esteemed them. It is well to be numbered among them.

3. **A Fleshly Effort.** Moses made the common mistake of trying to do God's work in his own strength. He failed.

4. **He thought they would Understand.** But they did not. We must not wait for men to understand us in God's work. Those whom God has used have nearly always been misunderstood by those to whom they go and opposed by those whose good they seek. It was so with Jesus, it is so with His disciples.

5. **Murder cannot be Hidden in the Sand.** We must not do evil that good may come. Think of the hidden bodies of Scripture and they will be known to cry from the ground. Sin never is in the will of God and never effects His work.

6. **An Unknown Stranger for 40 Years.** In this he was like his Lord, who lay hidden and unknown in Nazareth until He began to be about 30 years of age. Most of God's warrior's have had a waiting, training, and learning time. God's weapons must be well sharpened before He uses them.

7. **His Choice not Regretted.** When on the Mount of Transfiguration, Moses looked on the radiant shining face of Jesus, did he regret that solemn choice in Egypt? The refusal, the choice, the reproach, the suffering, the endurance? No! He must have blessed God a thousand times for the grace given and the wisdom of that step.

V. APPLICATION.

If you have not already done so, *choose Christ.* Forsake the pleasures of sin, the treasures of the world, and cast in your lot with the people of God.

JESUS IN THE UPPER ROOM.

70 Familiar
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READ Luke 22. 7-20. MEMORY TEXT: Rev. 3. 20. HINTS: First Covenant, Heb. 9. 1; New Worship, John 4. 23; Consummation, Phil. 3. 20, 21.

I. MAIN LESSON.

Two events were taking place in Jerusalem at the same time. The gorgeous ceremonial in the Temple at the Passover season. The simple feast, when Jesus gathered His own around Him in the upper room.

They are typical of the passing away of the old—“*the worldly sanctuary*” (Heb. 9. 1), and the introduction of the *new spiritual worship* of those who gather together in the Name of Jesus.

II. THE STORY TOLD.

vv. 7-9. *The time for killing the Passover was come. Peter and John asked Jesus where they were to prepare the Feast.* “Then came the day of unleavened bread, when Passover must be killed, and He sent Peter and John saying, Go and prepare us the Passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare?”

v. 10. *He gives them a sign that they may know where to go.* “He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.”

vv. 11, 12. *They were to ask the owner of the house to show them the room.* “Ye shall say to the goodman of the house, The Master saith unto thee, where is the guest chamber, where I shall eat the Passover with My disciples? And he shall show you a large upper room furnished: there make ready.”

v. 13. *They do as bidden, and make ready the Passover.* “They went, and found as He had said unto them: and they made ready the Passover.”

v. 14. *The Lord sits down with the twelve Apostles.* “When the hour was come, He sat down, and the twelve Apostles with Him.”

III. THE CELEBRATION OF THE PASSOVER.

The killing of the lamb took place “between the evenings” (Exodus 12. 6), which the Rabbi tells us was about three o’clock, the time of the evening sacrifice. Josephus says: “They offer this sacrifice from the ninth to the eleventh hour” (3 to 5 o’clock). The idiom “between the evenings,” probably means, between early and late evening.

It took place on the fourteenth of the first month, Abib or Nisam, which is about our April (Exodus 13. 4).

The Feast of Unleaven Bread followed immediately, and lasted seven days.

The Lord did not drink the Passover cup (Luke 22. 17, 18), and thereby solemnly abrogated the old order, thus making it the last Passover. It gave place to the Lord’s Supper, which He instituted immediately after it.

IV. OTHER LESSONS FROM THE STORY.

1. **Earthly and Heavenly.** We are told of the Mosaic order, that it had “ordinance of divine service” and “a worldly sanctuary” (Heb. 9. 1). That is to say, that it had its temple on earth and a ritual of legal ordinances.

But the believer now has no temple on earth. Jesus told us that the hour had come when places were no longer sacred in the

Jesus in the Upper Room.

sense of having a monopoly of worship, as the Temple had (John 4. 21-24). Moreover, we are warned not to be "subject to ordinances" (Col. 3. 20), as if "living in the world," that is to say, belonging to the order when there was a worldly sanctuary.

Those legal enactments were merely rudimentary ("beggarly elements," Gal. 4. 9) from which the believer now is freed. He is "seated with Christ in the Heavens" (Eph. 2. 6), and has his citizenship there. He worships not by legal code or man-made ordinances, but by the Spirit of God (Phil. 3. 3) and the Word of God.

2. **The Man with the Pitcher of Water** is an illustration of how "all things work together." Small circumstances evidence the guidance of God to those who are spiritually minded enough to discern them.

A well-known evangelist told me whenever he went to a new sphere of labour he looked for the man with the pitcher of water, that is, circumstantial evidence that the Lord had gone before him.

3. **"The Master"** (*Didaskalos*, Teacher). There are seven words translated Master, the first six of which are applied to the Lord Jesus. They are:

(1) *Didaskalos*. The word used here which means teacher. One who has disciples.

(2) *Kurios*, the common word for Lord, as the Head of the house, of the Church, and of the Kingdom.

(3) *Rabbi*. A title of honour. having the value of "Learned Doctor," a chief teacher.

(4) *Epistatus*. One set over others, a superintendent, or overseer (Luke 17. 13).

(5) *Despotes*. An absolute ruler, the word from which our term "Despot" comes (1 Tim. 6. 1, 2; 2 Tim. 2. 21; Titus 2. 9).

(6) *Kathegetes*, the common term for Guide, or Leader (Matt. 23. 8-10).

(7) *Kubernetes*. The pilot or steersman of a vessel (Rev. 18. 17).

These teach us how true must be our full surrender to so great a Master.

4. **"God Dwelleth not in Temples made with Hands"** (Acts 7. 48-50). The most glorious fane will not take the place of heart worship and the simplicity that is in Christ.

"Where're we seek Thee, Thou art found,
And every place is holy ground."

5. **The Call to "Go Forth unto Him"** (Heb. 13. 13). The writer of the Epistle to the Hebrews, having shown how the Perfect (Christ) has superceded the Type and Shadow, the rudimentary things, bids the godly Hebrew to leave behind the old order and go outside "the gate" and "the camp," to Jesus, because we have no continuing city here (Heb. 13. 12-14).

V. APPLICATION.

Let us see to it that our worship is in spirit and in truth, and that our confidence is not in holy places, an earthly priesthood, or religious ceremonial and ritual.

Let us leave the Temple for the Upper Room.

TALES WORTH TELLING.

The Nearest Way to Hell.—"Which is the nearest way to hell?" asked a scoffer in a railway carriage. The Christian worker to whom the question was addressed answered, "You open that door and jump out, and you will soon be there. But, remember, you will not be there as an unbeliever, for there are no unbelievers in hell." They are all believers there. "The devils believe and tremble" (James 2. 19).

The Cry of Fifteen Orphans.—The *News* of May 4, 1910, stated that "The first execution in Switzerland for twelve years took place at Lucerne this week, when Mathias Muff was guillotined for the murder of four persons at a farm in December last. The crime made fifteen orphans. Muff refused to sign a petition which would have saved his life, saying he preferred to die rather than hear the voices of the fifteen orphans reproaching him for his deeds." Was this what tormented Cain? (Gen. 4. 10), and why the "rich man" of Luke 16. 28 said, "Lest they also come into this place of torment?"

"It is an Avalanche."—Some years ago a few climbers, with an experienced guide, were descending one of the high peaks of Switzerland when the stillness was broken by a noise like distant thunder. The trained ear of the guide recognised the sound in an instant. "It is an avalanche," he shrieked; "in a few moments we shall all be lost." Fortunately, however, there was a great rock close by, and they had just time and no more to seek shelter under its shadow, for in the course of a minute or two the very spot on which they stood was swept by the mighty heap of snow. "Escape for thy life" (Gen. 19. 17). Shelter behind the Rock of Ages. "That Rock was Christ" (1 Cor. 10. 4).

There's Plenty in Heaven.—Mr. Moody tells of a little boy who was dying of fever. His lips were burning, and terrible thirst was raging within. Raising his eye to his mother, who stood near, he said, "Mother, please give me some water." The mother was grieved to see her boy suffer, but she dared not give him any more water, as it only increased his heat. "No, my dear; I cannot give you any." "Mother," said the boy, "will there be water in heaven?" "Yes, there's plenty there." The hot head was laid quietly down on the pillow, and the little sufferer said, "Mother, I'll wait," and passed into the realms of plenty. "A pure river of water of life" (Rev. 22. 1). "Let him take the water of life freely" (Rev. 22. 17).

ACTS AND FACTS.

Napoleon the Great once boasted: "God is on the side of the heaviest artillery," but at Waterloo he found that he was mistaken, for the 160 guns of the English overcame the 250 guns of the French. "Put not your trust in princes" (Psa. 146. 3).

Lord Palmerston was once speaking to a famous French statesman on the comparative merits of European soldiers. "French soldiers are the bravest in the world," claimed the Frenchman. "Ours are not the bravest in the world," replied Lord Palmerston, "but they are brave for a quarter of an hour longer than any others." True bravery is recorded in 2 Timothy 4. 7.

Dr. A. T. Pierson, the eminent teacher, said, that when collecting funds for a special object, a wealthy man said to him: "If I had to preach your funeral sermon, I should take for my text, 'And the beggar died.'" "I should not in least object to that," said Dr. Pierson, "if you only finished the verse, 'And he was carried by the angels into Abraham's bosom'" (Luke 16. 22).

King George III of England, when crowned, partook of the Lord's Supper. As the Archbishop handed to him the bread, he removed his crown; he then asked the Queen to remove hers also; but being told it was so fastened it could not be easily removed, the King replied: "Let it be understood that the Queen partakes of the bread, not as a Queen, but as a Christian." "That worthy Name (Rev. 4. 11).

Rowland Hill. A benevolent person gave Rowland Hill a hundred pounds to dispense to a poor minister, and thinking it was too much to send him all at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope—"More to follow." In a few day's time, the good man received another letter by post—and letters by post were rarities in those days; this second messenger contained another five pounds, with the same motto—"And more to follow." A day or two after came a third and a fourth, and still the same promise—"And more to follow." Till the whole sum had been received the astonished minister was made familiar with the cheering words, "And more to follow." "Much more" (Rom. 5. 15).

BE KIND.

NEVER judge nor condemn, never arraign nor censure. Not a word! Never an unclean or unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Not a word, emphatically, not even a look that will mar the sweet serenity of the soul.



WILLIAM TYNDALE who produced the English Bible 400 Years ago.

A BIBLE THAT IS FOUR HUNDRED YEARS OLD.

EXCEPT for the bright newness of paper and cover, a Bible bought to-day is like one bought thirty years ago; for that matter, except for differences in type and spelling, one bought to-day is like one bought three hundred years ago. It is the old, old Book, unchanged, unchangeable. We find it hard to imagine a time when there was no Bible; to imagine a time when a man sat with a pen in his hand writing, it is harder still.

A number of men sat with pens in their hands before the English Bible came into being. Its tone and style we owe to the genius, learning and character of one man, and when the first copy containing his work was printed, it seemed so near to his hand as to be alive, though he himself was no longer living. His name was **WILLIAM TYNDALE**. We remember now, in this year 1938, that it is four hundred years since this Bible, so largely shaped by Tyndale, was first printed as a book.

Tyndale lived in an age when people cared intensely about two things—learning and religion: more than cared: fought and suffered and died for them. He stepped on to a battlefield ready set out, so to speak.

The date of his birth is not to be found in any record. We know that he was a member of a Gloucestershire family and spent his childhood and youth on the Welsh border. He was a born scholar and had laid up a good store of learning before, in 1510, he went to Magdalen College, Oxford. He was also a born preacher and theologian; he soon got together a band of students, anyone who would listen to him, and taking care that doors were closed against possible eavesdroppers, would read to them "some parcel of divinity," teach them and provoke argument about the Scriptures.

What was wanted at that time was a direct translation, running without obstacle from the clear source of Hebrew and Greek into English. It seemed that this arduous labour beckoned to **WILLIAM TYNDALE**, scholar, preacher, with his life before him. He could foresee the very hard work, he could foresee the danger of torture, maiming, burning for the heretic. He thought it all out; he would attempt it when he was really learned enough to do the work with faithfulness: that was the most important thing, a faithful, true translation: no amount of enthusiasm could atone for bad work. There would be helpers to see that the Bibles, once printed, should be properly distributed among the people. His share was the writing.

After five years in Oxford, his M.A. hood on his shoulders, he went on to Cambridge, where Erasmus was then teaching Greek. Before Tyndale left Cambridge, about 1521, there was little about the Greek Testament he did not know.

For about a year he acted as tutor in a Gloucestershire family. He had plenty of spare time, and he naturally spent it in preaching in the surrounding villages, and at Bristol. Few people agreed with him; the clergy argued bitterly with him on his theme that **the Bible was Christianity's real teacher**. The people were not qualified to judge; most could not read, and those who could were only allowed to own a Bible by licence, as we own wireless sets.

"*If God spare my life,*" said Tyndale to one of his opponents

A Bible that is Four Hundred Years Old.

at these out-of-door preachings, "*I will cause that a boy that driveth the plough shall know more of the Scriptures than thou dost.*"

He was denounced to the authorities, threatened with imprisonment, scolded and let go. Then he came to London, hoping that the Bishop of London might befriend him. He had little money: even a translator must live. The Bishop turned him empty away, but a City cloth-merchant who heard him preach at St. Dunstan's-in-the-West offered him £10—equal to £100 now. In great thankfulness Tyndale took the money and went over to Antwerp, then on to Wittenberg to see Luther. There he was among friends, and at last we find him hard at work on the translation of the New Testament.

He worked so hard that in a year the material was ready for the printer. A Cologne man was found willing to take the risk of printing. He had only got through half the work before the Roman Catholics got wind of it and denounced Tyndale to the Senate of Cologne. Tyndale managed to escape. The makers of trouble then wrote to Henry the Eighth and Wolsey warning them that that seditious and heretical person William Tyndale was at large somewhere, with printed sheets of part of an English New Testament, and they had better watch all the English ports lest he might smuggle them into England.

But Tyndale was not for England. He had managed to escape with his treasure to Worms in the Rhineland, where he remained in close hiding, undiscovered. A printer of Worms undertook to finish the printing—six thousand copies. Somehow the sheets were smuggled into England; they were bound up into books, and some of these were conveyed to Oxford and distributed secretly.

Thus it was at Worms that the first English New Testament was printed. In joy unspeakable Tyndale had written the last word of that part of the Scriptures: one stage of the perilous labour he had set himself was passed. Fully aware that he was an out-cast in the Church's eye, he knew it might mean he was one stage nearer a shameful death. His only prayer was that his enemies might not lay hands on him until he had finished all that he wanted to write.

It was inevitable that the secret of the existence in various parts of England of a store of New Testaments should leak out. The Bishops had a meeting about it, and decided that the book should be burned. A sermon was preached about it at Paul's Cross by the Bishop of London, who declared that persons owning copies and not giving them up should be excommunicated. The Oxford agent was thrown into prison. Servants of the clergy sought copies everywhere, and a great pile being collected, a fire was made of them. Only two copies of this first edition of Tyndale's New Testament survived the persecution, the fires, and the subsequent ravages of time.

Wolsey sent to Worms, ordering Tyndale's arrest. But once more Tyndale had fled; he was in Marburg, living under the protection of the landgrave of Hesse; now in his full stride, not only working on the translation of the Old Testament, but finding time

A Bible that is Four Hundred Years Old.

to write a book destined to make much trouble for him, called the *Obedience of a Christian Man*.

Friends warned him of the great danger in which he stood. "If they shall burn me," was Tyndale's reply, "they shall do none other thing than that I looked for. There is none other way into the kingdom of life than through persecution and the suffering of pain."

Presently it became necessary for him to leave Marburg, but before he left, in 1531, his first five books of the Old Testament had been printed. He now took refuge in Hamburg. In vain the King of England demanded that he should be given up. Then Henry sent Sir Thomas Eliot to get him by fair means or foul. Warned of this by friends, Tyndale fled once more, this time to Antwerp, to the English House, a building that had been set aside for the use of merchants since 1474.

Within a year of Tyndale's death it was decreed that there should be an English Bible, and at once, and by royal sanction.

In 1611 at last came the famous Authorised Version, definitely appointed to be read in churches, the Bible with which we are all familiar, its style fixed once and for all, putting an end to the use of various Bibles favoured by religious parties.

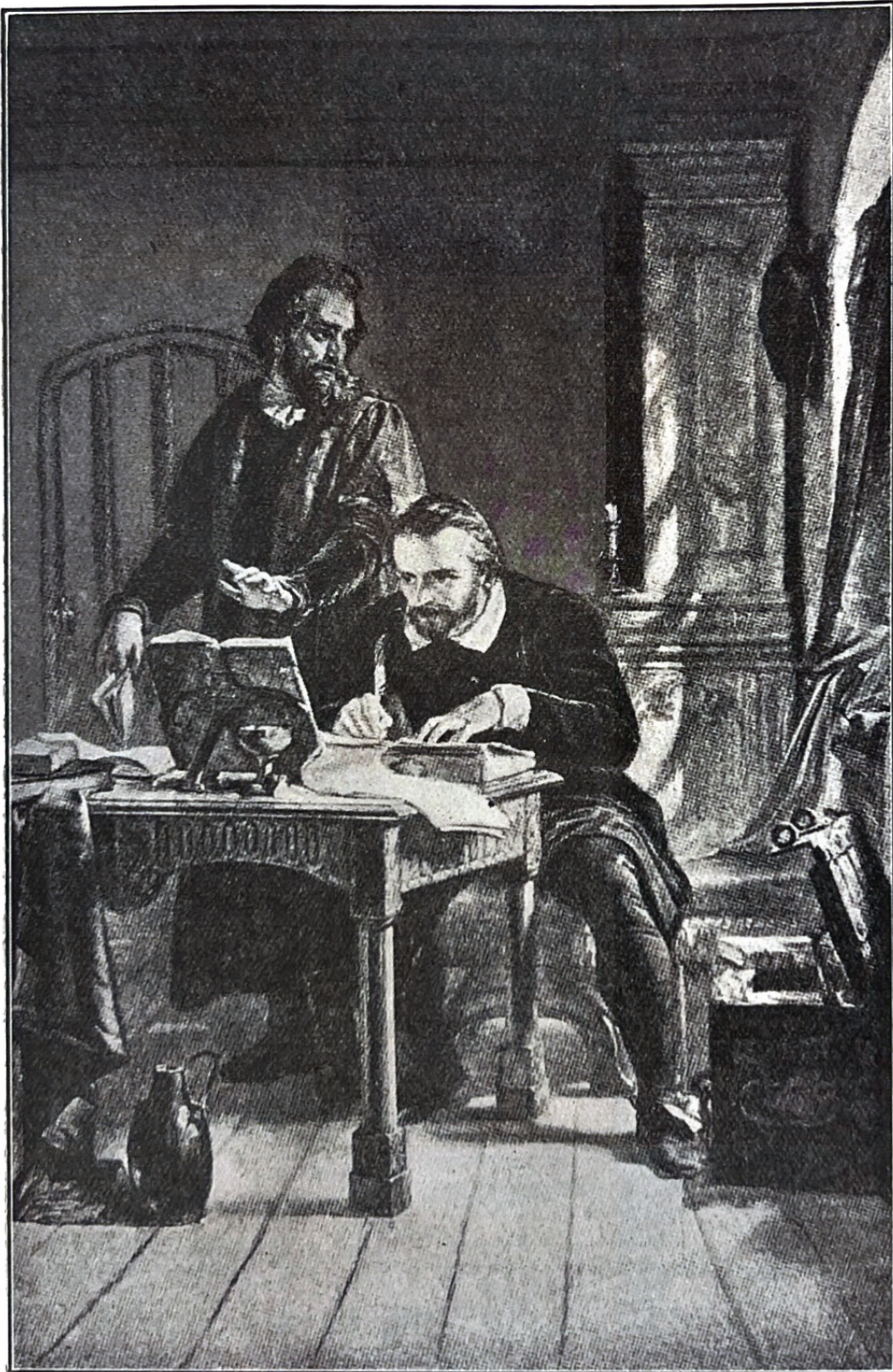
It is a far cry from the appearance of the Authorised Version in 1611 to the present day. The seventeenth century printers turned out handsome volumes, with woodcut pictures. Paper for printing was in the early stages of development.

Some Bibles of necessity have to be big, like the quartos made for use in churches. The difficulty was not the production of a large Bible, but a small one that would take up little space and still be readable. The problem was solved by the Oxford University Press, which has had licence to print Bibles for more than three hundred years, and which in fact printed its first Bible in 1675. One day an Oxford undergraduate brought home from the East, as a curiosity, a fold of remarkable paper, thin as the proverbial fly's wing, opaque enough to be printed on both sides, yet readable and extraordinarily strong. He presented this to the Printer to the University, who experimented with it, and was delighted with the results. Special machines for the making of this paper were set up, for Bible-printing at the Oxford University Press, and what seemed like a miracle presently happened: not only Bibles of ordinary size became much thinner and lighter, but beautiful small pocket Bibles were made, the smallest measuring $3\frac{3}{4} \times 2\frac{1}{2} \times \frac{3}{4}$ inch thick and weighing less than three ounces. One of the first India-paper copies was presented to Queen Victoria.

Looking at these amazing India-paper books, we are reminded of Tyndale's vow that a ploughman should be able to read the Scriptures; but even Tyndale could never have conceived of a Bible tiny enough to go into the smallest pocket. M. A.

The above matter can be had in pamphlet form at 1d. (1/3 per doz. post free). The Oxford India Paper has revolutionized the production of Bibles and other Volumes. Full Catalogue of the Oxford Bibles post free.

A Bible that is Four Hundred Years Old.



WM. TYNDALE Translating the Bible into English.

Teachers should shew to their Scholars and speak of the 400 Years.

Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS

7th August, 1938.

14th August, 1938.

The Burning Bush.

Moses and His Excuses.

FEEDING THE SHEEP
LAME OF FIRE
EAR
UTURE SERVICE

DEMUR
EMONSTRATION
IFFIDENCE
EPUTY

21st August, 1938.

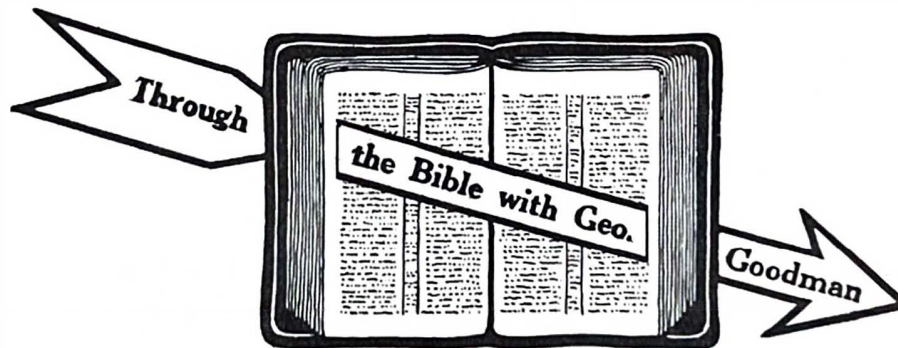
28th August, 1938.

Pharaoh, the Vessel of Wrath.

Jesus in the Garden.

NO **S**YMPATHY
TRAW
LACKING
ALARY

SORROW
UPPLICATION
WEAT
UBMISSION. A.M.M



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 August** 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. This month we give a beautiful Photo of **William Tyndale** who gave us the Bible in English 400 years ago, one of the greatest blessings to England. Teachers should tell the story and show the picture to their classes, and encourage to a more regular reading of God's Word.

THE BURNING BUSH.

70 Best
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READ Exod. 3. 1-12. MEMORY TEXT: Acts 7. 34. HINTS: Not Consumed, Christ, Acts 2. 31; Church, 1 Pet. 4. 12, 13; Individual, 1 Cor. 3. 15.

I. PRINCIPAL LESSONS.

1. That God has not forgotten His people.
2. That He is still their Saviour.
3. That trial tests, but does not destroy.

II. THE STORY TOLD.

Specially emphasising the following facts:

v. 1. *Israel's Sad Condition—Moses in the Desert.* Chap. 1. 11, "They did set over them taskmasters to afflict them with their burdens" (in Egypt).

v. 3. "Moses kept the flock of Jethro . . . and came to Horeb "The mountain of God"—Sinai, later so famous

v. 2. *The Angel of the Lord*, that noted and remarkable manifestation of Christ. "The angel of the Lord appeared unto him in a flame of fire."

v. 2. *The Bush Burned, but was not Consumed* "Behold! (for this was miraculous, and is the point of the story) the bush burned with fire, and the bush was not consumed."

vv. 3, 4 *Moses Turns Aside to See and God Arrests Him.* Moses said, "I will turn aside, and see this sight, why the bush is not burnt . . . The Lord . . . God called . . . Moses, Moses."

v. 5. *The Holiness of God's Presence.* "Put off thy shoes . . . for the place is holy ground."

v. 6. *God Reveals Himself—The Unchangeable One.* "I am the God of Abraham, the God of Isaac, and the God of Jacob."

v. 6. *Moses' Reverential Fear.* "Moses hid his face, for he was afraid to look on God."

vv. 7-9. *God Speaks of Deliverance for His People—His Purposes of Grace.* "I have surely seen the affliction . . . I know their sorrows . . . I am come down to deliver . . . and to bring them . . . unto a good land."

v. 10. *Moses is to be Sent.* "Come now . . . I will send thee unto Pharaoh, that thou mayest bring forth My People . . . out of Egypt."

III. **THE BEAUTY OF THE TYPE.** The Burning Bush is a type at once simple and grand. Fire is judgment, it consumes the adversary, it purifies the saint. So that the bush burning with fire and not consumed is a type of four things.

1. **Of Israel in Egypt** tried fiercely for 400 years, but not destroyed.

2. **Of Christ in His Death and Resurrection**, passing through the fire of God's holy judgment on sin, but not "left in Hades," but "raised again from the dead"

3. **Of the Church—Tried, Hated by the World**, yet never destroyed—only purified and refined by the testing

4. **Of the Individual Believer.** Chastening does not injure, but causes us to become partakers of God's holiness.

IV. FURTHER LESSONS.

1. **The Fire in the Bush** may be used as an illustration of the believer's testimony. Christ, by His Spirit, condescends to dwell

The Burning Bush.

in such humble "bushes" as we are. In earthen vessels the treasure is found. And from the humble bush shines the glory of God.

2. **The Fire Not Consuming.** illustrates the text, "Though the outward man perish, the inward man is renewed day by day." Zeal for God is like the fire in the bush—it burns, but does not consume.

JOHN THE BAPTIST was "a burning and a shining light."

STEPHEN'S face shone with the radiance of the indwelling glory. So did those of MOSES and CHRIST on the Mount of Transfiguration. "Let your light so shine."

3. **The Faithfulness of God** to His tried people is another outstanding lesson. He was in the burning bush. Israel may have cried, "Has God forgotten and forsaken us?" The answer of God is, "No, I am in this fiery trial. I am the unchangeable God of Abraham, Isaac, and Jacob."

4. **The Four Points of** verses 7-9 should be noted. "I have seen"; "I know"; "I am come to deliver"; and "to bring into a good land." Here is a feast of fat things for a preacher or teacher.

5. **Lessons of Reverence and Godly Fear** should be drawn from verses 5 and 6. Always insist on these practical points of behaviour when they arise.

6. **The Enduring Sight** Heb. 11. 27. This proved to Moses to be (a) *Glorious*, "Him"; (b) *Transforming*, "turned"; (c) *Separating* "forsook"; (d) *Inspiring*, "not fearing,"; (e) *Sustaining*, "endured"; (f) *Satisfying* (v. 26) "greater riches"; (g) *Spiritual*, "by faith."

V. APPLICATION.

Think it not strange concerning the fiery trials that come upon you. The bush may burn, but it cannot be consumed. "My sheep shall never perish."

VI. OUTLINES.

Moses' Excuses when Called.

1. "Whom am I?" (chap. 3. 11).
2. "What shall I say?" (chap. 3. 13).
3. "They will not believe me" (chap. 4. 1)
4. "I am not eloquent" (chap. 4. 10).
5. "Send by the hand of him whom thou wilt send" (chap. 4. 13).

The Bush a Type of the Worker.

BURNING.

UNCONSUMED.

SHINING IN THE DESERT.

HAVING GOD IN IT.

Men of Reverence.

Abraham bowed himself to the ground,	..	Gen. 18. 2.
Moses hid his face,	.. ..	Exod. 3. 6.
Joshua removed his shoes,	.. ..	Josh. 5. 14, 15.
Job fell on the ground and worshipped,	..	Job 1. 20.
David kept silence.	.. ..	Psalms 39. 2.
Isaiah cried: "I am undone,"	.. ..	Isaiah 6. 5.
Ezekiel fell on his face,	.. ..	Ezek. 1. 28.
Daniel set his face to the ground and became dumb,	Dan. 10. 15.

MOSES AND HIS EXCUSES.

70 Familiar
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READ Exod. 3. 13-4. 17. MEMORY TEXT: 1 Cor. 15. 10. HINTS: Compare Isa. 6. 5; Jeremiah 1. 6, 7; Contrast David, Psa. 116. 16; Peter, Acts 4. 19, 20

I. MAIN LESSON.

Moses, the reluctant servant, shrinks from the life work to which God had called him. He raises five excuses (as above), which God graciously answers. He is seen as a man of like passions as we are, and from the story we learn the shrinking of the flesh from the work of God and the all-sufficiency of the grace that calls and enables us. A true worker will say with Paul: "I laboured, yet not I, but the grace of God which was with me" (1 Cor. 15. 10). Yet we must not be disobedient to the heavenly calling.

II. **THE STORY** must be divided into 5 chapters, and each be taken separately. First note the circumstances and the setting.

(a) *Moses had 40 years before he made his great choice.* It is best described in Heb. 11. 24-27. "He refused—chose—esteemed the reproach—had respect to the reward—forsook Egypt—endured."

(b) *He had been 40 years a Shepherd.* It was for this long period "he endured," perhaps often tempted to think his great decision had been a mistake; but "he saw Him who was invisible," and so endured the long trial.

(c) *God had Appeared to him in the Burning Bush,* and says: "Come, and I will send thee unto Pharaoh that thou mayest bring forth My people out of Egypt" (v. 10). His life work is before him and he fears.

1. **The First Excuse and Answer** (3. 11, 12). Lessons:

(a) **MAN'S FIRST IDEA IS TO LOOK TO HIMSELF** and his own resources: "Whom am I?" The answer is: Nothing! So Paul acknowledges. Glorifying in his apostleship, he adds "though I be nothing" (2 Cor. 10. 11). He warns all to be of the same mind. "If any man thinketh himself to be something *when he is nothing* he deceiveth himself." And again: "We are not sufficient of ourselves to think anything as of ourselves."

(b) **GOD'S GRACE IS SUFFICIENT** for all to which He calls us. "Certainly I will be with you."

Compare Isaiah (Isa. 6. 5), Jeremiah (Jer. 1. 6), Gideon (Judges 6. 15). Each in turn realising their insufficiency and each receiving the word of enabling grace. "Go in this thy strength, have not I sent thee?" "Lo, I am with you always." So Moses learned his first lesson: "Not I, but Christ."

2. **The Second Excuse and Answer** (vv. 13, 14). Lessons:

(a) **WHAT IS OUR MESSAGE AS SERVANTS OF GOD?** It is that God has sent us. "Now then we are ambassadors for Christ" (2 Cor. 5. 20). We must first be sure of this and then be fearless in proclaiming it. If we can say with David (Psa. 116. 16): "O Lord, truly I am Thy servant," then we may boldly add, "God has sent me." Has He not said: "Go ye into all the world."

(b) **WE MUST KNOW THE POWER OF THE NAME.** What a wonderful name, "I AM." It means that God is the **ETERNAL, UNCHANGING, EVER PRESENT ONE.** And the repetition of it, "I am that I am" means: I am (to you) that I am (in My own glorious being). All that the Living God of Abraham was He is, and all He is, He is to His people. Jesus claimed this Name (John 8. 58).

Our message will only be powerful as we know and act in the

Moses and his Excuses.

power of that great Name (see Acts 4. 10-12). There is "None other name," but "the people that do know their God shall be strong and do exploits."

3. **The Third Excuse and Answer** (4. 1-8). Moses is to make them believe by three great signs.

(a) "WHAT IS THAT IN THINE HAND?" (4. 2-5). Only his shepherd's rod, but cast down it became a serpent.

The lesson is simple. Prove that God has sent you by using whatever is in thine hand to the glory of God. Is it a book, a pen, an instrument of work? So consecrate it and its service to God that it will convince men that God has blessed and sent you. The smallest thing may be so used as to show whose we are.

(b) "PUT THINE HAND IN THY BOSOM" (vv. 6-8). It was leprous. The second time it was clean. "They will believe the voice of the latter sign."

Nothing will convince men of the truth of your message as a life once leprous with sin being made clean. Let them see that your heart and hands have been cleansed and they will believe.

(c) "TAKE OF THE WATER OF THE RIVER AND POUR IT UPON THE DRY GROUND, AND IT SHALL BECOME BLOOD" (v. 9).

Sometimes God permits His servants to execute judgments (Psa. 149. 5-9), as when Peter rebuked Ananias and Sapphira; and Paul, Elymas. Then sinners believe and fear and turn to the Lord. "To execute upon them the judgments written, this honour have all His saints."

4. **The Fourth Excuse and Answer** (4. 10-12). Lessons:

(a) NOT TO THINK TOO MUCH OF ELOQUENCE or natural gift. God has fitted our mouth for all He wants us to say. Paul's speech was "contemptible," so his enemies said (2 Cor. 10. 10), and he never asked God for eloquence. He was indeed afraid of it as mere fleshly effort (see 1 Cor. 2. 1-5), but he prayed for *utterance*, a very different thing. Utterance is God speaking through a man—it is a man speaking "as the oracles of God."

(b) OUR MESSAGE MUST BE FROM THE LORD. "I will teach thee what thou shalt say." The true worker seeks a message, not eloquence.

5. **The Fifth Excuse and Answer** (13.16). Here was unbelief—unwillingness and even stubbornness. *The Lord was angry*, and appointed Aaron to be Moses' speaker, or spokesman. Learn:

(a) GOD WILL BE PATIENT WITH INFIRMITY, with conscious weakness, but defiance and disobedience incur His just anger.

(b) YET HE IS GRACIOUS and does not take our service from us.

(c) BUT THE HONOUR IS OFTEN GIVEN TO ANOTHER that we might have had.

(d) AND THAT IS OFTEN A BURDEN AND A TRIAL, as Aaron became (see Exod. 32. 22-24 and Num. 12. 1).

III. APPLICATION.

1. **Let us Christians** who are called to service cease from self, from excuses. Let us go forth in faith, saying: "Here am I, send me."

2. **To all Workers:** Remember you are nothing, and say: "I laboured, yet not I, but the grace of God that was with me."

PHARAOH, VESSEL OF WRATH.⁷⁰ *Less Known Story* 7

READ Exod. 5. 1-23. MEMORY TEXT: Rom. 9. 17. HINTS: Deaf Ears, Prov. 1. 24; Stubborn Hearts, Luke 16. 31; Their End, Prov. 29. 1.

I. MAIN LESSON. Pharaoh in the Sovereign Will of God was chosen to be an example of wrath that the world through him might learn the folly and guilt of defiance and rebellion against God. God still chooses examples both of Grace and of Wrath.

Some sinners are signally punished and thus made an example so that others may fear. Some are signally and wonderfully converted and become examples of the saving grace and power of Christ, through the Gospel, that others may hope in His mercy.

This election to Grace or Wrath does not affect either the responsibility or the free will of man.

II. THE STORY TOLD IN CHAPTERS.

Chap. I.—5. 1-23. *Pharaoh on being called on to let God's people go out of Egypt answers defiantly and increases the task of the Israelites with great cruelty.*

Chap. II.—7. 8-14. *Pharaoh demands a miracle from Moses and Aaron. Aaron casts down his rod and it becomes a serpent. Pharaoh's sorcerers do the same. Aaron's serpent devours all theirs, but Pharaoh hardens his heart.*

Chap. III.—7. 17; 12. 30. *The Plagues are sent one after another*

Chap. IV.—14. 5-31. *Pharaoh lets the people go but soon after pursues them and is cut off with his hosts in the Red Sea.*

III. OTHER LESSONS FROM THE STORY.

1. THE REASONS OF THE PLAGUES. We must be careful lest in our own thoughts or in our teaching we allow any thought of wanton cruelty or harsh or unfair judgment on the part of God. Note:

(a) IT WAS THE "GODS" OF PHARAOH THAT WERE TO BE JUDGED. (12. 12). The gods of Egypt were a true reflection of the Apostles scathing indictment in Romans 1. 22. They worshipped the *River Nile, Sacred Beetles, Birds, Cats, Tortoises, Bulls, the Sun, Moon,* and other Heavenly bodies. It is upon these that the plagues fell; Pharaoh and the Egyptians must be taught the folly of this idolatry. They must either separate from their idols or perish with them.

(b) PHARAOH WAS SOLEMNLY WARNED before any plague fell upon him.

(c) PHARAOH'S REBELLION AND PRIDE called for correction. The Proud God knoweth how to abase.

(d) PHARAOH DEMANDED AND WAS GRANTED A SIGN (4. 1-9); 7. 10-13), but hardened his heart. This bears out what the Lord said of miracles failing to turn stubborn hearts (Luke 16. 31).

(e) GOD SHOWED GREAT LONG-SUFFERING AND FORBEARANCE WITH PHARAOH. Many warnings, and in spite of repeated broken promise more and more space was given to Pharaoh to repent.

"God willing to make His power known endured with much long-suffering the vessels of wrath filled to destruction" (Rom. 9. 22).

(f) THE PLAGUES FELL ON THE MATERIAL THINGS FIRST. It was till the 5th plague that living things were smitten. Then the sacred animals felt the "murrain" upon them. Even then the crops were spared. Only at the 7th and 8th plagues were they smitten.

Pharaoh, Vessel of Wrath.

(g) AT LENGTH THE EGYPTIAN FIRST-BORN WERE SLAIN ON the Passover night, after being warned that he must let God's "first-born" people go (4. 22. 23).

(h) EVEN THEN PHARAOH HIMSELF WAS NOT TOUCHED. Until repenting of having let the people go he pursued them, thus again renewing his proud defiance and was swept away in the Red Sea overthrow (4. 15-19).

These things show that the treatment of Pharaoh was exactly in accord with what we know from the New Testament Scriptures are the ways of God with the wicked. There is no ground here to blaspheme the Name of the Old Testament Jehovah.

2. Plagues. These afflictions are of very common occurrence on the earth. There is probably never a period of any length without some part of the earth being troubled with them. This fact, of course, makes the plagues of Pharaoh nothing very unusual except that they happened at a set time and for a given purpose, but this probably is true of all plagues, they serve some purpose in the economy of God, though we may not be able to detect or state it. The fact that the Bible and the Providence of ordinary life agree is a strange confirmation of its inspiration. *If there were no plagues in the Bible it would be challenged as untrue to real life.*

Many plagues are, no doubt, disciplinary and teach men the need of cleanliness and proper sanitation and rules of life. Any who have seen the present-day Egyptian villages will not marvel greatly if plagues spread among them.

3. The Sovereignty of God.

God reserves the right and who shall deny it to make examples both of Grace and Wrath. Saul of Tarsus and Jacob and many another are examples of "Grace abounding to the Chief of Sinners," as Bunyan described it in his own case. Pharaoh and Esau are examples of wrath. It is so to-day. Many a young man sins and no striking example is made of him, but sometimes a man's first sin is so visited upon him that he becomes an example of horror and terror to all who know him. Let sinners fear lest they be made specimens of wrath.

4. Pride is the Sin of all Sins that God Hates. "A proud look is an abomination to the Lord."

It has been truly observed by those of long experience that the examples of wrath seem to be generally chosen from among the proud, self-satisfied and conceited, who are defiant and haughty in their contempt of spiritual things.

5. The Folly of Defying God. The only time we ever hear of God laughing (strange anthropomorphology!) is at the defiance and rage of the nations (Psa. 2. 1-4), against Jehovah and His anointed.

Goliath defied the armies of God and fell to a shepherd boy.

Sennacherib reproached God and he answered through the prophet Isaiah: "Because of thy rage against Me . . . I will put my hook in thy nose and my bridle in thy lips."

"Our God is beheld in reverence of all them that fear Him."

JESUS IN THE GARDEN.

70 Familiar
Page 210

READ Luke 22. 39-53. MEMORY TEXT: Psa. 40. 7, 8. HINTS: The Promise, Psa. 16. 8; The Agony or Conflict, John 12. 27; The Victory, Heb. 5. 7.

I. MAIN LESSON.

The Perfect Servant of Jehovah sets us an example in the Garden, of His perfect obedience even unto death. Knowing and feeling all that the cup meant, He nevertheless accepts it, and in dependence and obedience says: "Thy will be done."

II. THE STORY TOLD.

v. 39. *After the Supper, as the Lord goes out to Olivet.* "He came out and went, as was His wont, to the Mount of Olives, and His disciples also followed Him."

v. 40. *He bids them pray.* "When He was at the place, He said unto them, Pray that ye enter not into temptation."

v. 41. *He withdraws a stone's cast.* "And He was withdrawn from them a stone's cast and kneeled down and prayed."

v. 42. *His prayer.* "Saying, Father, if Thou be willing, remove this cup from Me; nevertheless, not my will, but Thine be done."

v. 43. *An angel strengthens Him.* "And there appeared an angel unto Him from Heaven, strengthening Him."

v. 44. *His agony and bloody sweat.* "And being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground."

v. 45. *He rises and finds them sleeping.* "And when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow."

v. 46. *He reproaches them.* "And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation."

v. 47. *Judas arrives with a crowd.* "While He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him."

v. 48. *Jesus addresses him.* "But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?"

v. 49. *They ask Jesus if they shall defend Him.* When they which were about Him saw what would follow, they said to Him, Lord, shall we smite with the sword?"

v. 50. *One of them (Peter) cuts off the ear of the High Priest's servant.* "And one of them smote the servant of the high priest and cut off his right ear."

v. 51. *The Lord heals it.* "Jesus answered and said, Suffer ye thus far, and He touched his ear and healed him."

v. 52. *He demands why they come with weapons.* "Jesus said unto the chief priest and captains of the temple and the elders, which were come to Him, Be ye come out as against a thief with swords and staves?"

v. 53. *It is the hour and power of darkness.* "When I was daily with you in the Temple ye stretched forth no hands against Me; but this is your hour and the power of darkness."

II. OTHER LESSONS FROM THE STORY.

1. The Lord's Prayer.

Although He knew that He was to be delivered to death in accordance with Scripture and by the determinate counsel and foreknowledge of God, yet He nevertheless prays: "If Thou be willing, remove this cup from Me." For predestination is not

Jesus in the Garden.

fatalism—nor is the ear of God ever shut to His saints when they make known their requests.

2. **The Lord's Submission.**

"Not My will, but Thine be done." This is the language of the obedient servant. It had been foretold of Him: "I was not rebellious, neither turned away back. I gave My back to the smiter and my cheeks to them that plucked off the hair: I hid not My face from shame and spitting" (Isa. 50. 5, 6). "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God" (Psa. 40. 7, 8; quoted in Heb. 10. 7).

3. **He was Heard in that He Feared.**

This passage, quoted above in the text from Hebrews 5. 7, is generally taken as having reference to Gethsemane. What then was His prayer that was heard? It would seem that it was that His soul might not be left in Hades, but that God would deliver Him out of death, and this He did. In Acts 2. 25-28, Peter quotes from Psalm 16. 8, and applies it to Christ: "Because Thou wilt not leave My soul in Hades, neither wilt Thou suffer Thine Holy One to see corruption."

David, foreseeing the resurrection of Christ, spoke thus. His soul was not left in Hades. God answered His prayer and raised Him up.

4. **The "Agony."**

The word used here is also used of us in several places. Phil. 1. 30 and Col. 2. 1, where it is translated "conflict." 1 Tim. 6. 12 and 2 Tim. 4. 7, where it is translated "fight." And Heb. 12. 1, where it is translated "race."

His conflict with the powers of darkness was far more terrible than anyone shall be called upon to go through; but in our good fight to do the whole will of God we are made partakers of His sufferings.

5. **The Angel Ministry.**

This is recorded for our help. There are ministering spirits for the heirs of salvation. They were allowed to appear to the Lord, that we might be assured that as He was strengthened, so we in our deepest agony shall be also strengthened—though the angels are not allowed to reveal themselves to us, nor make their presence known to our senses.

6. **Want of Sympathy.**

How sad the reproach: "Why could ye not watch with Me one hour?" This is one of the hardest trials to bear—when no eye pitied and no heart understood or shared the sorrow. "I have trodden the winepress alone."

7. **Betrayed with a Kiss.**

A friend turned traitor, and so miserably betraying Him, added yet more to His sorrow. Knowing all, He had patiently borne with Judas, had bestowed much love and labour upon him.

IV. APPLICATION.

Let us pray that we may learn to suffer in the will of God.

Let us do the will of God from the heart.

Let us watch and pray that we enter not into temptation.

TALES WORTH TELLING.

Died to Save Others.—The *Daily Record* of March 6, 1907, states that an inquest was held at West Broomwich yesterday on the bodies of Arthur Clift and John Mound. The deceased, who were engaged at Messrs. Robertson's chemical works, were called to the assistance of two others who had been overcome by fumes from a naphtha tank. Whilst assisting their colleagues they were themselves overcome, and succumbed. The other men recovered. The jury returned a verdict of accidental death, adding a recognition of the heroism shown by the deceased men. Yet this faintly portrays the "greater love" of John 15. 13.

The Account Not Settled Yet.—A farmer in America, who was an infidel, sent to the editor of a weekly newspaper the following letter :—"Sir,—I have been trying an experiment. I have a field of Indian corn which I ploughed on Sunday. I planted it on Sunday. I did all the cultivating which it required on Sunday. I gathered the crop on Sunday, and on Sunday hauled it to my barn; and I find that I have more corn per acre than has been gathered by any of my neighbours during this October." What a triumphant sneer lay behind these words of the sceptic! But one thinks the light faded from his eyes as he read the sentence which the editor appended to his letter :—"N.B.—God does not always settle His accounts in October." (Acts 17. 31.)

The Hedge of Thorns.—Lina was a little Dutch girl who lived in the country, not far from Epe, in the province of Guelderland. Every morning she went to school. The road which she had to go turned into a field, fenced by a hedge of thorns, and at some places she had to walk close by the thorns. One day Lina stumbled just when she was close to the hedge. She fell with her hands into the thorns: she wept bitterly, and looking at the hedge, she said: "You nasty, ugly hedge! Of what use can you be? I wish you were burned down at once." The next day Lina again passed the same way. Just before her went a flock of sheep, with a shepherd behind them. The sheep kept close by the hedge, and left little tufts of their wool sticking on the thorns. At once some birds came and picked up the wool, with which they flew away as quickly as they could to make nests for their little ones. When Lina saw this she said: "How thankful I am that my wish has not been fulfilled, nor the hedge burned down. I now see that there is a good use served even by thorns and thistles." All things were created for His glory (Rev. 4. 11). HYP.

ACTS AND FACTS.

C. H. Spurgeon was once passing down a mean street in London, when he saw a notice in a broker's window: "Wanted: 4 Tons of Bones." "Yes," said the witty preacher, "backbones, for I know a good many Christians who require them." "Having done all to *stand*" (Eph. 6. 13).

Aeschines, perceiving every one give Socrates something for a present, said unto him: "Because I have nothing else to give, I will give thee myself." "Do so," said Socrates, "and I will give thee back again to thyself, better than when I received thee." So God accepts "our bodies" (Rom. 12. 1) that He may transform them into "the image of His Son" (Rom. 8. 29).

Abraham Lincoln was approached by the father of a boy who had been condemned to be shot. After persistent efforts and appeals, the President said: "I am going to pardon that boy." The father, knowing something of the arts of war, said: "President, you are only trying to get me away, then my boy will be shot!" "Go," said Lincoln, "if your son lives till I have him shot he will be as old as Methuselah." He promises, and He must perform (Rom. 4. 21).

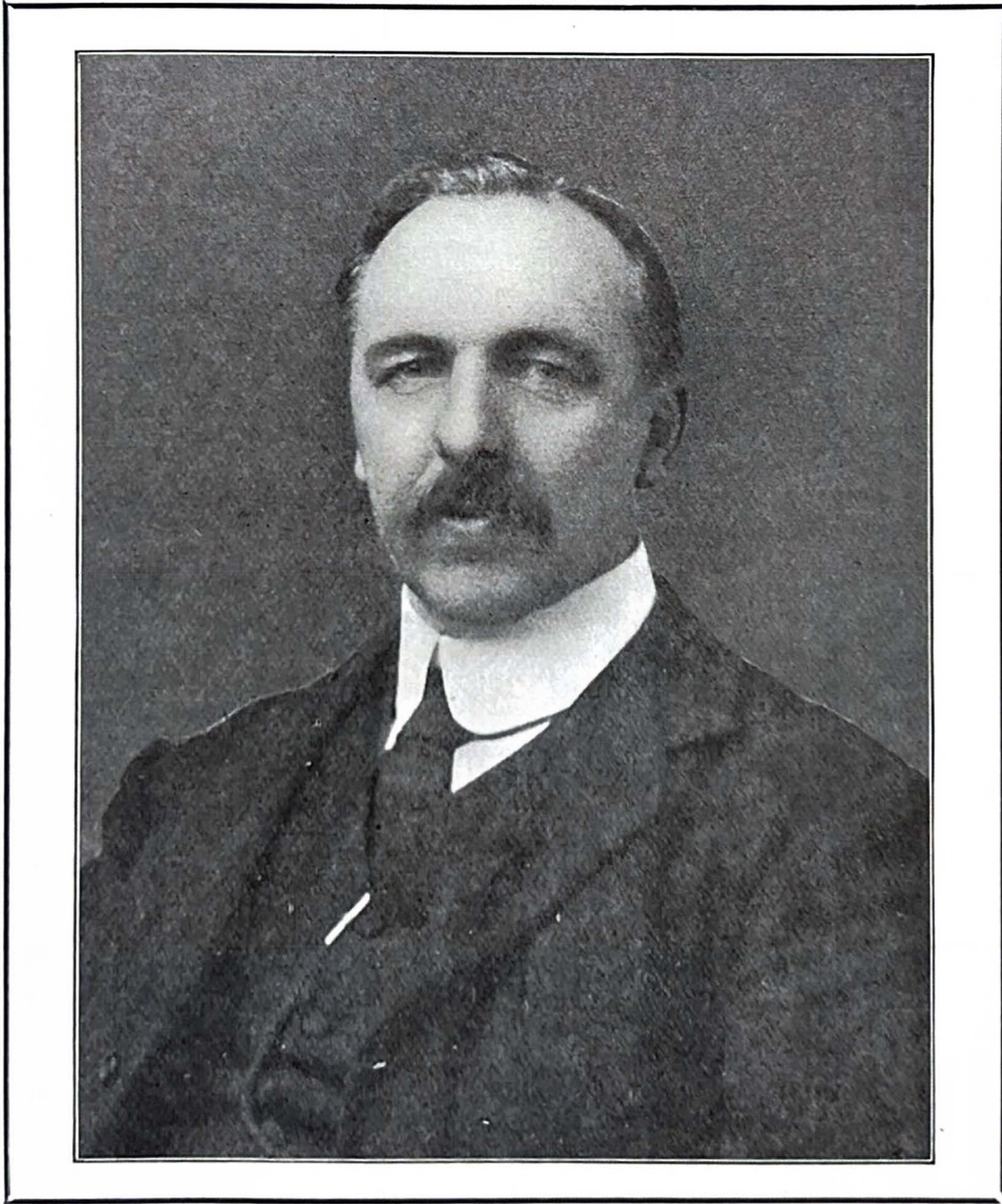
C. H. Spurgeon, in his last address in Exeter Hall, London, preached on "Thou shalt call His Name JESUS" (Matt. 1. 21). In broken accents in the last peroration he exclaimed: "Let my name perish, but let Christ's Name last for ever. JESUS. Crown Him Lord of All! You will not hear me say anything else. These are my last words in Exeter Hall for this time. Jesus, Jesus, JESUS. Crown *Him* Lord of All," and he almost fainted as he sat down in the chair.

Professor Max Muller, Orientalist and philologist, Gifford lecturer, etc.: "How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange (than that which fell on me) when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the key to all the seeming contradictions of the physical and moral world."

ENTHUSIASM FOR GOD.

We need missionaries who live only for Christ, and desire nothing but opportunities for promoting His glory, for spreading His truth, for winning by power those whom Jesus has redeemed by His precious Blood. Men of one idea—these are they that shall do exploits in the camp of Israel. You may depend upon it that enthusiasm makes a man quick sighted and intelligent in the service of God.

C. H. SPURGEON.



HANDLEY BIRD, of India (as most knew him).

HANDLEY BIRD of India.

ON May 27th, 1938, at the age of 71, HANDLEY BIRD passed away at Belgaum, India, whence he had gone a few days before, at the invitation of Mr. WM. C. IRVINE, to get a little change from the intense heat of Bombay. There he suffered a series of heart attacks, the last of which took him Home painlessly after a few minutes of unconsciousness.

Our beloved brother, a godson of the saintly Dr. HANDLEY MOULE, Bishop of Durham, was one of a remarkable family, whose father, for conscience sake, gave up his Rectorship of Fordington, Dorchester, to become identified, first, with GENERAL WILLIAM BOOTH, founder of the Salvation Army, and then with the Assemblies, finding his spiritual home at Alma Road Chapel, Bristol. Of three sons, one, CYRIL, went to Central Africa, another, HOWARD, to China, and HANDLEY, to India, whither his sister, FLORENCE, had preceded him 3 years, and is still active in the work at Kollegal after 53 years of service in India.

HANDLEY BIRD arrived in Coimbatore in January, 1888, and immediately his vigorous personality made itself felt, and things began to happen. Young men of the highest caste were wrought upon so powerfully under his ministry as to yield all to Christ, and our brother, throwing himself on their behalf heart and soul into the resultant conflict with caste in all its vested power, soon found himself at issue with magisterial authority, which threatened him with imprisonment and led to his case being raised in Parliament. But fearlessly he pursued his way, and in his wife, MARION (néé Miller), found a helpmeet likeminded, ready to venture and dare all for the Gospel's sake.

His great gifts in ministry, allied to his virile, godly personality and restless energy, opened doors far and wide throughout India, though a special interest of those early years was the recovery of the field where Arulappan had laboured in Tinneveli so fruitfully in the early days of our work in India, and it was his satisfaction to see this field re-occupied and developed by Messrs. Berger and Maynard, and their successors.

Then came the great famine of 1900, which touched his tender heart, and touring the famine areas, he gathered together orphans, for whom orphanages were opened in Belgaum, Kollegal, Malvalli, Tinneveli, and Bihar. Some time later the Lord called to Himself their eldest child, a girl of extraordinary spiritual precocity, whose touching story is told in "Carol." Proceeding to England, our brother was brought to death's door on the way by small-pox, contracted by clothes laundered in an infected place ere taking steamer. A long illness of his loved wife detained him at home, and after she fell asleep in Jesus the abundant calls to ministry in the home Assemblies kept him yet longer in England.

But his heart was in India all the time, and he returned at the end of 1922, to enter upon his most effective period of service in that land. Settling in Madras in 1923, his ministry quickly revived the languishing Assembly in that great city, and abundant conversions amongst all classes, particularly of Indian Christians and Hindus, rapidly added a preponderating Indian element of active and intelligent young life. After 7 years given to this

Handley Bird of India.

important centre, with heart nearly worn out with incessant labour, he took another furlough.

Upon his final return to India he was led to the still larger and more needy city of Bombay, to which he gave the closing five years of his life with the same utter abandon and conspicuous success, having the joy of building up a vigorous Assembly there. Often brought very low with heart trouble, neuritis, and physical exhaustion, he was nevertheless permitted to attain his jubilee of missionary service. Now the Lord has taken His worn and weary



Group of Indian Elders.

HANDLEY BIRD in right hand corner

servant Home, greathearted and valiant to the end—a man of God of such gift and fruitfulness, of such prayer and power, as India has rarely seen. His memory will abide green and fragrant till the Lord calls His ransomed people from earth to Heaven, and he receives that rich crown in the day of Christ.

E. B. BROMLEY.

THE SUNNY SIDE.

Look on the sunny side,
Look on the sunny side—
Count your blessings over one by one.
Dwell on His promises,
Dwell on His promises,
Claim them in the Name of His dear Son.

A LESSON ON GARMENTS.



OUR clothes betray to a great extent what we are, and the country we belong to. Nearly every nation has its national garb. But we can often tell a person's character by the way the clothes are kept. The Bible says a great deal about this subject, so we will look at some different garments.

1. **FILTHY GARMENTS** (Zech. 3. 3, 4; Luke 15. 15). In both of these passages you will find men whose garments were not only stained, but altogether **filthy**. We do not like that word, but that is the very word God uses to describe our sinful condition in His sight (Psa. 14. 3). We are all prodigals until we come to the Saviour, and the garments are just a picture of what we are and what we do—all polluted with sin. How the prodigal must have longed to exchange these evil-smelling rags for a new suit! See Isa. 64. 6.

2. **PATCHED GARMENTS** (Matt. 9. 16). The patch is new and the garment is old; and so in a short time it gives way, and the hole is bigger than ever. **Patched** garments always betray poverty, and that is true of us all in our unsaved state. Not only are we *poor* sinners, but we are hopelessly in debt, and have nothing to pay (Matt. 18. 25). Think of all we owe to God of love and obedience for all His goodness.

These *patches* tell another story too. Look at that poor beggar patching away at his rags, thinking he will make himself respectable again. What a hopeless task, and yet there are thousands doing the same. There is the *patch* of **morality**, living a decent life, honest and good; but all our good deeds can never change the nature or cleanse away our sins. The *patch* of **religion**. We can become ever so religious, but unless we come to the

Lesson on Garments.

Saviour all our religion will only deceive us. The *patch* of **sincerity**. "Only be sincere" is not much good unless we are sincere about the right thing. We may be sincere and find ourselves on the wrong train. You can add as many *patches* as you like until it becomes like a quilt.

3. **DISCARDED GARMENTS** (Mark 10. 50). This garment of blind Bartimæus was a positive hindrance to him. It prevented him from getting to the Saviour, so he did the best thing possible—*threw it as far away as he could*; with the result that he got to the Lord Jesus, received full forgiveness, and his sight besides. It was well worth letting that old rag go, was it not?

Perhaps there is something keeping you back from Christ and His salvation. There are many hindrances. Here are a few. The *garment* of **fear**—fear of the cost of confessing Christ, fear of what others will say. The *garment* of **pleasure**.

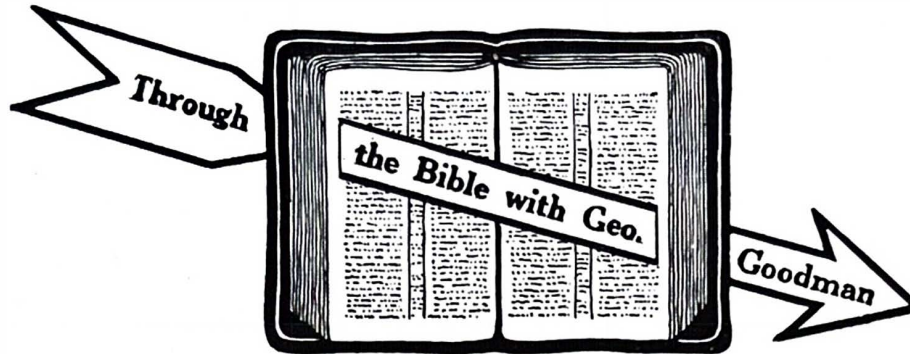
4. **THE SON'S GARMENT** (Luke 15. 22). The best robe instead of the rags! What a change! That robe told every one that he was a *son* of the father's heir. Read John 1. 12, and see how you too can have the same garment. The filthy garments are gone now, and the patched garments too; for he has been not only forgiven and cleansed, but fully reinstated as if he had never sinned at all. That is what the Love of God does for every believer (Rom. 5. 1; Isa. 61. 10).

5. **THE WEDDING GARMENT** (Matt. 22. 11, 12). The Bible speaks about the marriage supper of the Lamb (Rev. 19. 7), the great wedding feast which will take place in Heaven after the Lord Jesus Christ comes again. In the East, every one who is invited to a wedding is given a white wedding garment free.

Once a British officer in India was invited to a native wedding, and he was offered the wedding garment. Of course he came in all his regimentals and medals, and they would not allow him in! He had to go back and change into the wedding dress provided. If you are trusting Christ as your Saviour, you are dressed in a stainless wedding garment; but if not, you will be denied an entrance like the other man.

Heed the message of the garments, and one day you will walk with Him in shining robes of glory. G. A. NEILSON.

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 September 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 (3/4 p.f.).

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Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

4th September, 1938.

11th September, 1938.

Pharaoh Compromises.

The Passover.

RESPITE
RESERVE
REBUFF
RETRIBUTION

THE LAMB **S**POTLESS
LAIN
SUBSTITUTE
SUFFICIENT

18th September, 1938.

25th September, 1938.

By the Red Sea.

Jesus Before Pilate.

SCOFFING
STANDING STILL
SEPARATE
SAFE

PILATE'S

FINDING
FEAR
FICKLENESS
FINAL JUDGMENT.

A. M. M.

PHARAOH COMPROMISES.

70 Familiar
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READ Exod. 8. 25-29; 10. 8-11. MEMORY TEXT: Gal. 1. 4. HINTS: Contrast Rich Young Man, Matt. 19. 21, 22; No Compromise, Luke 9. 62.

I. MAIN LESSON.

Pharaoh (type of Satan, the Prince of this World), king of Egypt (type of this present evil age), seeks to hinder the children of Israel from going out of Egypt, and proposes five different compromises. All of which Moses refuses.

It is a lesson in separation from the world. God would have us to be "Out and out," right out from the world and right out to Christ. No compromise must be allowed.

II. THE STORY TOLD IN FIVE PARTS.

1. **The First Compromise** (8. 10). The Second Plague, that of Frogs, was upon the land of Egypt, and Pharaoh sends for Moses to intreat God for its removal, adding: "And I will let the people go that they may do sacrifice unto the Lord" (v. 8). When pressed to know when, He replies, "To-morrow." Lessons:

(a) **THE DANGER OF PROCRASTINATION.** How many never really come out and out for Christ who yet quiet their fears and still their consciences with the pleasing word "To-morrow." But to-morrow never comes. Every day there is a to-morrow.

(b) **THAT "NOW" IS THE DAY OF SALVATION.** To act while conviction remains is important, because the enemy lulls to sleep and indifference, and the convictions pass away.

2. **The Second Compromise** (8. 25). The Plague of Frogs had given place to that of Lice, and then to the Swarm of Flies. Again Pharaoh calls for Moses and Aaron, and suggests that they can serve God in Egypt. To this Moses objects:

(i.) "*It is not meet so to do*" (v. 26). It is certainly unbecoming of a child of God to try and serve God "in the world."

(ii.) *The sacrifices (oxen) were the gods of the Egyptians.* There would be trouble, they would be stoned.

(iii.) *Three days' journey* must separate them from Egypt. This means entire and complete separation. As though we said, we must "go the whole way," which implies no return. The break with the world must be definite and for ever. **FROM THIS LEARN:**

(a) **ANY ATTEMPT TO SERVE GOD WHILE CONTINUING "IN THE WORLD" IS A FAILURE.** "Ye cannot serve two masters."

It is sometimes proposed to Christians that by mixing with others and joining in their worldly pleasures they can win them, but this is found impracticable for the world will only invite and have you *on condition you are silent about Christ*, salvation, death, and judgment. In other words, on the understanding that you cease to be an effective and aggressive Christian. Will you compromise and agree to shut your mouth?

(b) **FAITHFULNESS WILL MEAN PERSECUTION.** We cannot go "physically" out of the world, nor is it God's wish (John 17. 15-18), and we have our work in it, but the world hated Christ and it will hate us if we are faithful. We must be prepared (as Stephen was) for stoning if so is the will of God.

3. **The Third Compromise** (8. 28). The Plague of Flies was removed, but Moses said: "Let not Pharaoh deal deceitfully any more in not letting the people go" (v. 29). But he did again. Pharaoh hardened his heart and did not let them go. We guess

Pharaoh Compromises.

why he would have them "not go too far." He hoped and expected them soon to return. LEARN FROM THIS:

(a) THE WORLD HATES "EXTREME" CHRISTIANS. "Be a Christian," it says, "but don't go too far." Why give up everything to Christ? There's no harm in this, in that, and others do it, quite good Christians, too. Don't go too far."

But we are a "peculiar" people, that is not eccentric, for the sake of being so, but because the whole centre and aim of our lives is different.

When two circles have the same centre they never clash, they are *concentric*; but when two circles have different centres they are *eccentric*. That is why faithful Christians clash with the world. Their centre of life is different. They confess: "For to me to live is Christ"; but the world: "For me to live is self." They must clash.

(b) THE ONLY TRUE AND SAFE WAY IS A COMPLETE SEPARATION. Read again the story of Lot (Story 4) and see how he vexed his righteous soul and lost all his labours. "Remember Lot's wife."

4. **The Fourth Compromise** (10. 11). Pharaoh, seeing his land destroyed by Locusts, has been angry and defiant, and yet dare not altogether refuse to let them go. His words may be rendered: "Your intentions are evil. Your little ones shall not go." So they were driven out of Pharaoh's presence. How useless to go and leave wives and little ones behind! LEARN FROM THIS:

(a) THAT THE IDEAL OF CHRISTIANITY IS THE CHRISTIAN HOME, where father, mother, and children all love and serve the Lord.

(b) PRAY THAT "ALL THE HOUSE" MAY GO OUT. In the beginning we read of several who "believed with all his house." We cannot willingly leave one behind.

(c) A DIVIDED HOUSEHOLD IS A SAD THING. Often such are the chief enemies. "A man's foes," Jesus said, "shall be those of his own household." Pray that all yours may come out.

5. **The Fifth Compromise** (10. 24). Thick darkness had settled on the land, except there was light in the humble hovels of the Israelites (v. 23), and Pharaoh, driven to desperation, makes his final offer: "Leave your property behind." Then he bade them see his face no more (v. 28). But Moses replies that they would need their flocks to serve the Lord with; and the whole must go, "not a hoof be left behind." LEARN FROM THIS:

(a) THAT IN FULL CONSECRATION TO THE LORD WE MUST INCLUDE "ALL WE HAVE" (Luke 14. 33). "For where the treasure is, there will the heart be also."

(b) NOT A HOOF MUST BE LEFT BEHIND. We must not make a legal bargain with God to give Him a tenth that we may call the rest our own. All must be His, and we, only stewards to lay all of it out to His glory. Some for the home, some for the children, some for the poor, some for the Lord's work—but all His.

(c) WE MUST SERVE THE LORD WITH IT (v. 26). We know not how, that will be shown us later, but it must be at His disposal.

III. APPLICATION.

Come out and be separate.

Be wholehearted in the full surrender to your Lord.

Admit no compromise.

THE PASSOVER.

70 Best
Page 56

READ Exod. 12. 1-15. MEMORY TEXT: 1 Pet. 1. 18, 19. HINTS: Antitype, 1 Cor. 5. 7; Price Paid, Eph. 1. 7; Purpose, Titus. 2. 14.

I. POINTS TO EMPHASISE in reading the story:

1. The beginning of the year was changed.
2. The Lamb chosen on 10th and kept till 14th.
3. The Lamb must be without blemish.
4. Must be killed—the Lamb must die.
5. Describe the sprinkling of blood.
6. The Lamb had to be eaten.
7. Describe the pilgrim character of the eaters in haste.
8. The Lamb is called "Jehovah's passover."
9. God is executing judgment.
10. God sees the blood.
11. God passes over—not passes by, but overshadows the house.
12. Followed by a feast of unleavened bread.

It is important that these facts be first taught without explanation.

II. THE MAIN LESSON IS REDEMPTION BY BLOOD.

It is the Holy Spirit's chosen Type of the Great Fact that God saves from His just judgment those who believe, on the ground of the death of Christ.

III. SPECIAL ATTENTION should be given to the following truths:

1. The type is the first and greatest of the many setting forth the **Value of the Death of Christ**.

2. **It Illustrates Conversion**, that is, the day when the soul really enters into that finished work. Hence, "The Beginning of Months," Christian life starts at Conversion.

3. A principal point of the story is that **it Illustrates God Entering Into Judgment**. "I will execute judgment" (v. 12). This must be emphasised, or there is no background to your story. Judgment is surely coming.

4. **The Lamb without Blemish is the Sinless Son of God**. "The Lamb of God." The value of the work of Christ rests on His sinlessness. One sinner cannot die for another.

5. **The Lamb Must Die**. Christ's life, though sinless, could not atone. The Blood is the Life, but Blood in Life does not atone. It must be shed. "Without shedding of blood is no remission."

6. **There is no Priest in this Type**. The man himself slew the lamb. Our sins were responsible for Christ's death. Priesthood does not begin till sacrifice is finished.

7. **"Sprinkling" of Blood** is explained by Hebrews 10. 22. "Having our hearts sprinkled from an evil conscience." The heart is the real inner man as distinct from the outside profession. He has a guilty conscience. Faith receiving Christ enters into all the value of His death, and is thus relieved from the guilt on the conscience.

Take great care to make this clear. Do not lose yourself in a confusion of words and figures. "Blood" always equals the Life of Christ laid down for sin. Do not materialise things as if literal

The Passover.

blood existed now. Sprinkling is faith applying to its own case the fact of that death.

8. Emphasise the fact that **God Saw the Blood**. God contemplates with holy love and joy the Finished Work of His dear Son (John 10. 17). He sees also when it is sprinkled on our hearts, that is, when we believe.

9. **Take care to understand "Pass Over."** It does not mean "Pass by." God did not pass by the house. He stayed and sheltered it. Quote Isaiah 31. 5, "As birds flying, so will the Lord defend Jerusalem . . . passing over He will preserve it."

10. **The Figure is thus Perfect.** God becomes the Saviour of those who are in Christ on the ground of His Blood-shedding. He sees the Blood and Passes Over them to save.

11. **The Result of Redemption by Blood is Liberty** and the Beginning of the Pilgrim Life—the Journey to a Better Country.

12. **The Passover is followed by the Leavenless Feast.** So our Conversion must be followed by a life in which sin finds no place. Let us keep the feast, that is, live in newness of life.

IV. APPLICATION.

Do God's holy eyes see the sprinkled blood on the heart? Is there still a conscience of sins?

V. OUTLINES.

1. The Blood:

SHED.
SPRINKLED
SEEN.
SHELTERING.
SPEAKING.

2. At the Passover Israel was

REDEEMED BY BLOOD.
RESCUED FROM BONDAGE.
RANSOMED FROM BITTERNESS.
RICH WITH BLESSING.

3. It was the Beginning of

LIFE (from the Destroyer).
LIBERTY (Delivered from Egypt).
LIGHT (the Pillar of Fire).

4. The Four Blessings of Passover Day:

Blood that Atoned,	..	..	..	Christ the Lamb.
Power that Saved,	..	..	..	Christ the Risen Lord.
Word that Assured,	..	..	..	The Scriptures.
Presence that went with Them,	..	..	..	The Holy Spirit.

5. The Blood that Speaketh (Exod. 12. 13; Heb. 12. 24).

- (a) OF SACRIFICE. "Lamb Slain."
- (b) OF SATISFACTION. Purpose of God accomplished.
- (c) OF SUBSTITUTION. For the house. Christ for us.
- (d) OF SUBMISSION. Faith and obedience on the part of the household.
- (e) OF SALVATION. From the Angel of Death. "Death hath no more dominion."
- (f) OF SAFETY, now and for ever.

BY THE RED SEA.

70 Familiar
Page 59

READ Exod. 15. 1-19. MEMORY TEXT: Psa. 92. 1. HINTS: New Song, Psa. 40. 3; Prison Song, Acts 16. 25; Glory Song, Rev. 5. 9.

I. MAIN LESSON. The Children of Israel, having been delivered from Egypt, and brought through the Red Sea and having seen their enemies dead on the sea shore, sing their song of triumph. It is the first recorded song in the Bible, and it is the first of the songs of salvation that abound in the Scriptures. It teaches us the joy of salvation and how to sing the new song, that God puts into the mouth of His redeemed.

II. THE SETTING OF THE SONG. The Children of Israel, after being in Egypt 430 years, are brought out gloriously. So that the song may be called:

1. **A Song of Redemption.** The Passover Lamb has been slain, the blood has been sprinkled upon their houses, the destroyer had passed, and God had saved their firstborn because "He saw the blood." They were a ransomed people—redeemed by blood and power. It is only such can really sing.

2. **A Song of Resurrection.** They had passed through the sea and the cloud, a figure of death, burial, and resurrection in Christ. It was as though the sea (death) had swallowed them and then yielded up its prey in resurrection. In 1 Cor. 10. 2 we read: "They were all baptised unto Moses in the sea and in the cloud." So are we baptised into Christ, into His death and resurrection (Rom. 6. 3, 4). We can sing the new song—"I died. I live."

3. **A Song of Release.** The cruel bondage and slavery of Egypt is passed and gone for ever. Who then should sing as they. So we are "free." Sin shall no more have dominion over us, we are under grace (Rom. 6. 14). O joy of the ransomed!

4. **A Song of Rejoicing.** Not only in salvation, but in the Lord Himself. "The Lord is my song" (v. 2). We love the Lord for what He has done, but more for what He is. We rejoice in His salvation, but we rejoice more in the Lord Himself.

III. THE SONG ITSELF.

v. 1. *It is a Song of Triumph.*

v. 2. *The three great "S's"—Strength, Song, Salvation.* (This note of praise is repeated often in Scripture. It occurs in Psa. 118. 4, Isa. 12. 2, and in various forms throughout the Word of God).

v. 3-16. *The Lord is a Man of War.* This note of the song is prophetic. It foretells the triumph of Christ in righteousness over all the earth. Edom, Moab, Canaan (v. 15), all shall fall before Him, and these are only figures of the whole God-opposing forces of the earth.

vv. 11-16. *His character is wonderfully described.* "Glorious in holiness—Fearful in praises—Doing wonders."

v. 17. *His blessing for His people.* In mercy He led them forth. He guided them unto the holy habitation. Bringing them in and planting them in the mountains of His inheritance.

v. 18. *The Final Triumph.* So the First Song is a survey of the past (triumph and salvation), the present (blessing and rest), the future the glorious reign of Christ for ever and ever).

By the Red Sea.

IV. OTHER LESSONS FROM THE SONG.

1. **All Christian Joy is Based on the Finished Work of Christ.** Until redeemed and set free from the reign of sin, men cannot sing. "How shall we sing the Lord's song in a strange land." said the captives in Babylon. Prisoners cannot sing. The first song followed deliverance from Egypt.

2. **Salvation and Joy are ever Associated.** It was so with Israel. It is so with the sinners saved by grace. When the Gospel came, the announcing angel called it "Good tidings of great joy." Wherever it was preached there was great joy, as when Philip preached in Samaria, and with individuals as the Eunuch (Acts 8. 39), the Jailer of Philippi (Acts 16. 34), and many others.

3. **Christian Joy is Not Excitement.** It is the "joy of faith." It is joy "in the Lord." It rejoices in the work of God, believing it, in the present salvation, in Christ, and it is the "joy of hope" and anticipated the coming and future triumph of Christ. We rejoice in hope of the glory of God. How different is this from the excitement of the flesh or the empty laughter of the world.

4. **The Red Sea Triumph is a Type of our Death, Burial, and Resurrection with Christ,** as stated above (3. 2), to enter fully into this in experience so as to sing from joy of heart we must "*reckon*" it so in faith, since God has said it, and *act as if it were so*, believing simply and sincerely as those who died with Christ (Col. 3. 3), and as risen with Him; minding no longer earthly things, but setting our affections on things above (Col. 3. 1).

5. **Singing a Healthy Spiritual Exercise.** Perhaps a hundred times comes the command to "Sing unto the Lord." David, in the Psalms, says again and again: "I will sing," exhorts us to "Take a Psalm" (often the best medicine for a sad heart) and sing praises. The filling of the Spirit is attested by "Speaking to one another in psalms and hymns and spiritual songs. Singing and making melody with the heart unto the Lord" (Eph. 5. 18-20).

6. **Singing a Grand Testimony.** When the Queen of Sheba saw Solomon's glory, and "his ascent by which he went up to the house of the Lord," when the Psalms and Songs of Degrees were sung (Psa. 120. 134), there was no more spirit left in her, and she said, "Happy are thy men, happy are these thy servants."

So when others see us happy in Christ and hear us praising the Lord they will be drawn to Him.

7. **Our Chief Theme of Joy and Song should not be Selfish.** Joy should not be sought as a gratification, it should and will accompany every work of faith and labour of love in Christ. Its chief subject is Christ, His Work, His Coming, and specially His Future Glory.

V. APPLICATION.

1. **To the Sinner.** Did you but know God's salvation you would be able to sing for joy of heart.

2. **To the Saint.** Rejoice in the Lord and be so filled with the Spirit that you sing to the Lord.

3. **To the Servant.** Do not turn aside to seek joy or excitement. Be sober. Work, for the night is coming.

JESUS BEFORE PILATE.

70 Familiar
Page 220

READ John 18. 28-19. 22. MEMORY TEXT: Acts 3. 14. HINTS: Opportunity, Heb. 10. 29; The Truth, John 14. 6; God's Praise, Psa. 76. 10.

I. **MAIN LESSON.** The man of the world, though he may be convinced of what is right, and even determine to do it, is unable for want of grace to perform it.

The fear of man, the desire to hold office, the love of money and place are too strong, and lead a man such as Pilate to crucify the Lord of Glory.

II. **THE STORY TOLD.** The incidents in the life of Pilate are as follows:

1. **His Position.** "Governor of Judea (Luke 3. 1).
2. **His cruelty** (Luke 13. 1).
3. **His Attempts to Evade Responsibility** (John 18. 31; Luke 23. 7; Luke 23. 22; Matt. 27. 17; Matt. 27. 24).
4. **His Wife's Warning** (Mat. 27. 19).
5. **His Interview with Christ** (John 18. 33; 38, 19. 9, 10).
6. **His Considered Judgment** (Luke 23. 14).
7. **His Sentence** (Luke 23. 24).

John 19. 1: "Pilate therefore took Jesus and scourged Him . . . Pilate went forth again and said unto them, Behold, I bring Him forth to you that ye may know that I find no fault in Him . . . Take ye Him and crucify Him, for I find no fault in Him."

v. 12. "Pilate sought to release Him."

v. 14. "Behold your King!"

v. 15. "Shall I crucify your King?"

v. 16. "Then delivered he Him to them to be crucified."

8. **The Title on the Cross** (John 19. 19): "And Pilate wrote a title and put it on the Cross. And the writing was, Jesus of Nazareth, the King of the Jews."

John 19. 22: "What I have written I have written."

9. **His Grant of the Body** (John 19. 38): "Joseph of Arimathæa besought Pilate that he might take away the body of Jesus, and Pilate gave him leave."

10. **His Watch Over the Sepulchre** (Matt. 27. 65, 66): "Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch."

III. OTHER LESSONS FROM THE STORY.

1. **Pilate's Fate.** Pilate became Procurator of Judæa in A.D. 27, and continued ten years. In A.D. 37 he was removed from his position by Vitellius, the legate of Syria, and hastened to Rome to defend himself before the Emperor Tiberius; but before he reached that city the Emperor died. According to Eusebius, he fell into such troubles that he committed suicide. His wife, Claudia Procula, is alleged to have become a Christian.

2. **Cowardice and Cruelty** are very often found together. Pilate could order an innocent man to be scourged, but could not act according to his conscience. "He was the more afraid" when he heard that Jesus claimed to be the Son of God. He feared at the thought of not being Cæsar's friend, and so cruelty and cowardice prevailed over conscience, and he gave way.

3. **Washing his Hands.** This extraordinary action signified

Jesus Before Pilate.

that he knew he was doing wrong, but that while he did it, he sought to put the responsibility on others. His attempted evasions were five:

- (a) Trying to get the Jews to judge Him.
- (b) Sending Him to Herod.
- (c) Offering to scourge Him.
- (d) Offering to release Him at the Passover.
- (e) Washing his hands.

But there is no way of avoiding the solemn decision. He must release or condemn the Lord. So we must act, receive or reject the Saviour. Evasions, as putting off the decision, compromising by being moral or religious, formality or hypocrisy will not avail.

4. **Pilate's Question:** "WHAT IS TRUTH?" The mocking question of an infidel. It received no answer, for the Lord never replies to those who do not want to obey the truth.

The true answer had been given to Thomas in the upper room the night before: "*I am the Truth.*"

To receive and walk in Christ is to know and walk in the Truth. The Word of God, the written Truth, is the medium by which we know the Living Truth (John 17. 17).

5. **An Awful Possibility.** It is possible, as Pilate did, to see and talk with Christ, and yet reject Him, put Him to an open shame, and crucify Him.

When we read the gracious and courteous replies Christ gave to this brutal man, we think of the solemn warning of Hebrews 10. 29: "Of how much sorer punishment suppose ye, shall He be thought worthy, who hath trodden underfoot the Son of God . . . and done despite unto the Spirit of Grace?" Every one who hears the Gospel of Christ and rejects Him is guilty of this.

6. **The Wrath of Man Praises God.** "Surely the wrath of man shall praise Thee" (Psa. 76. 10). Pilate unwittingly glorifies God and bears testimony to Christ in the following matters:

(a) HIS QUESTIONS brought out in the answers of Christ the great revelation of His Kingship and of the nature of the Kingdom (John 18. 33-37).

(b) HIS PRONOUNCEMENT of the Lord's innocence and oft repeated "I find no fault in Him."

(c) HIS MOCKING CRY. "*Behold your King,*" bore witness to the truth.

(d) THE SUPERScription ON THE CROSS. "This is Jesus the King of the Jews," did the same.

(e) HIS CERTIFYING THAT JESUS WAS REALLY DEAD (Mark 15. 44, 45) is of historical importance, as answering the foolish suggestion that He did not really die, but merely fainted.

(f) THE GRANT OF THE BODY to Joseph of Arimathæa (John 19. 38) is further evidence of the actual death.

(g) THE SETTING A WATCH AND SEAL ON THE TOMB added to the historical evidence of the resurrection.

So does God overrule the actions of evil men to His own glory. Even the enemy becomes a witness to the truth (Deut. 33. 31).

IV. APPLICATION.

There is no escaping the responsibility of the rejection of Christ.

ACTS AND FACTS.

John Bunyan, of *Pilgrim's Progress* fame, wrote: "The woman of Canaan also, that would not be daunted, though *called dog* by Christ (Matt. 15. 26), and the man that went to *borrow bread* at midnight (Luke 11. 5-8) were great encouragements to me."

Wm. Cowper, the poet, sums up thus:

"The Cross, once seen, is death to every vice,
Else He that hung there, suffered all His pain,
Bled, groaned, and agonised, and died, in vain."

"Glory...save in the Cross" (Gal. 6. 14).

J. R. Caldwell, Editor of *The Witness*, wrote: "There is a joy and gladness in the service of the Lord now that no other life affords; and its joys are pure: they leave no sting behind, no bitter regrets." "Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. 6. 24).

Pliny, the eminent Roman, gives this sensible advice: "Accustom yourself to master and overcome things of difficulty; for if you observe the left hand for want of practice is insignificant, and not adapted to general business; yet it holds the bridle better than the right—from constant use." "They overcame...by the Blood of the Lamb" (Rev 12. 11).

J. N. Darby, teacher, author, poet, landing at a certain country station to take the meetings, was met by a number of brethren with a carriage. Judging that this was exceptional treatment, he inquired: "With whom do the preachers usually stay?" "With this brother," singling out an aged farmer. "Then I am going with him," and so he did, leaving the carriage and extras for someone else. "Condescend to men of low estate" (Rom 12. 16).

Lord Frederick Hamilton, in "The Days Before Yesterday," thus describes the services at Crown Court, London: "Dr. Cumming invariably preached for over an hour, sometimes for an hour and a half; and yet I never felt bored or wearied by his long discourses, but really looked forward to them. This was because his sermons, instead of consisting of a string of pious platitudes, interspersed with trite ejaculations and irrelevant quotations, were one long chain of reasoned argument." "The preacher was wise" (Eccles. 12. 9).

TALES WORTH TELLING.

Garrison Fare.—A Christian was asked if he would take some bread and a glass of wine. He replied: "No, I will take some bread and a glass of water." His friend exclaimed, "Bread and water! That is prison fare!" "No," said the Christian, "not prison fare, but garrison fare. We cannot afford to be off our guard." "Endure hardness as a good soldier" (2 Tim. 2. 3).

Can't God Count—A little boy and girl, sent with some cakes to an aged relative, opened the basket on the way, counted the cakes twice. Thirteen. One out would never be missed. The little boy looked at his sister, and said, "Can't God count?" None were taken. He who counted the fishes "an 100 and 50 *and* 3" (John 21. 11) counts all our desires and deeds.

Why not let the Bible alone?—"Why don't you tackle Homer, Shakespeare, Kipling, or some of these chaps? Have a shot at them, and let the Bible alone for awhile," queried a man at one of the infidel lecturers in the east of London. "Because it wont let us alone," promptly replied the orator. Something about the Bible gets at sin, unbelief, and such-like (Heb. 4. 12).

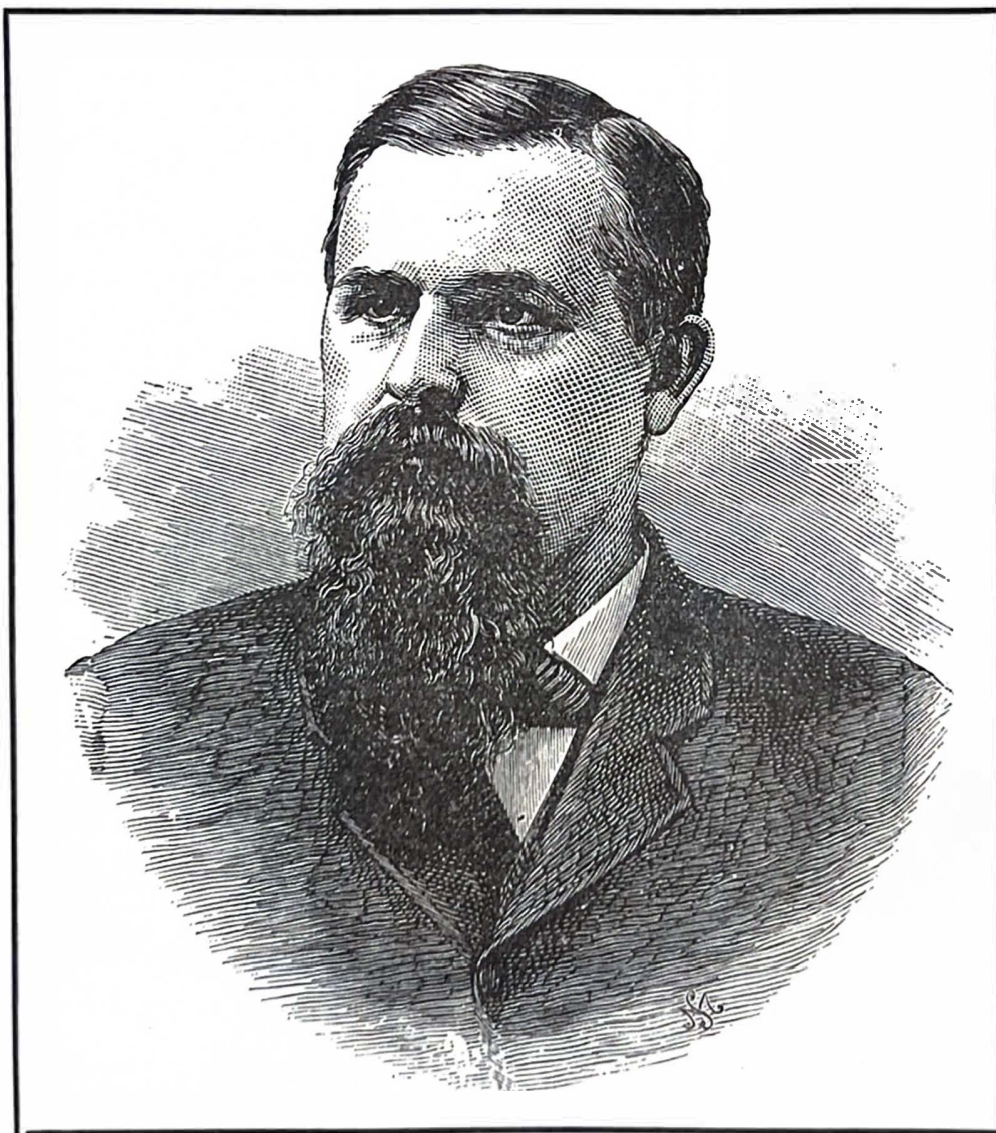
At the End of the Journey.—On a hot summer day a little lad was travelling alone in a train. A lady said: "Are you not tired of the journey, and the noise, and the heat?" The boy replied, "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it." When we tire a little, let us remember that like Rebekah, the "Master" will meet us at the end of the pilgrim journey (Gen 24. 65).

The Genuine Five Dollar Bills.—When Andrew Carnegie, the American millionaire, was visiting Florida during the winter months he went to a service in a little negro Church. When the contribution-plate came around Mr. Carnegie dropped a five dollar bill upon it. After the contents of the plate had been counted, the clergyman arose and announced: "Brethren and sistern, the collection this evening seems to figure up six dollars and forty-four cents; and if the five-dollar bill contributed by the gentleman from the North is genuine, the repairs on the sanctuary will begin immediately. Had the negro had a little of that "love which believeth all things" (1 Cor. 13. 7) he might have had a few more dollars.

CONTINUANCE.

It is a great deal easier to be up to the occasion in some shining moment of a man's life when he knows that a supreme hour has come than it is to keep that high tone when plodding over all the dreary plateaus of uneventful monotonous travel and dull duties. It is easier to run fast for a minute than to grind along the dusty road for a day.

ALEXANDER MACLAREN.



JAMES McGRANAHAN, Gospel Singer.

JAMES McGRANAHAN, GOSPEL SINGER.

NEXT to Mr. Sankey, Mr. McGranahan was probably, the most widely known exponent in this country, of "the Gospel in Song." Though later in the field than some of his fellow-evangelists, James McGranahan was no imitator of his predecessors. He exercised his special and peculiar gifts; and in the department of original composition he earned a very high place among the Christian musicians of his generation.

The State of Pennsylvania has been singularly favoured in producing sweet singers. Besides Mr. McGranahan, it claims among its honoured sons, Mr. Sankey, the late Mr. P. P. Bliss, and, we believe, Mr. D. B. Towner.

James McGranahan began his active musical career as an alto singer, and player on the bass viol, in that American institution, the "Singing School." At the age of nineteen he was already a teacher of the science of music. In order better to qualify himself for his chosen profession, he managed to attend the Normal School, at Geneseo, New York, during the sessions, of 1861 and 1862. It was the great railway catastrophe at Ashtabula in December, 1876, which suddenly cut short the promising career of Mr. and Mrs. P. P. Bliss, that brought Mr. Granahan and his wife into direct evangelistic effort. It came about in a somewhat remarkable way, showing clearly the hand of God, Who, it has often been remarked, "takes away His workers, but carries on His work." Mr. Bliss and Mr. McGranahan had been fast friends, and the former had often tried to convince his gifted brother that he ought to be singing the Gospel instead of teaching music. On one occasion, when walking together, they passed a meadow where the mowers were busy at work. Mr. Bliss said to his companion, "Mac, you are just like a man who stands all his time sharpening his scythe. Now, leave the teaching to others; swing in your scythe, and see the grass fall before you."

Mr. McGranahan, however, was immovable. He had a strong conviction that no one should enter the Gospel field without preparation of a more specific kind than he had passed through, nor without a clear call from the Lord of the harvest. This call came to him sooner than he had anticipated, and with a sanction that he could not withstand.

The sad news of the fate of Mr. Bliss reached Mr. McGranahan when returning from a musical Convention at Delaware, Ohio; and he at once proceeded to the scene of the disaster at Ashtabula. On the same sorrowful errand came Major Whittle, who had been evangelising with Mr. Bliss; and there the two friends of the deceased became personally acquainted for the first time.

It was when still engaged in arranging Mr. Bliss's manuscripts, some months after his lamented death, that Mr. McGranahan finally resolved to relinquish a purely musical career, and take up the serious business of singing the Gospel. While he continued to halt between two opinions, Major Whittle suggested one day that they should, together, pray to God for definite guidance about the matter. He readily agreed. Both prayed; and when they rose from their knees, to Mr. McGranahan's surprise, the burden of doubt that had been pressing upon him was gone. A

James McGranahan, Gospel Singer.

chain of events in connection with his former occupation came as an equal surprise, and confirmed him in the decision to step out on the new path. One by one, letters arrived from various points where musical engagements had been made, asking, for some reason or another, that these should be deferred; until every such engagement had been indefinitely postponed. All the seeming hindrances were removed; and the hand of God clearly pointed out the way. Attendance at some meetings then going on in Chicago brought to the mind, both of himself and his wife, a more vivid realization of the truths of the Gospel. Thus equipped and manifestly called, they entered into a happy partnership of Christian service with Major Whittle for many years.

Messrs. Whittle and McGranahan first visited Great Britain in the summer of 1880. They held meetings in different parts of London, and afterwards spent some time in Perth, Glasgow, Edinburgh, Aberdeen, Dundee, Belfast, etc. In all the places where they laboured God gave them much favour with the people, and many were the seals gained to their earnest ministry, whether by speech or by song. Their second visit to Ireland and England was in 1883-4. The best proof that their labours were acceptable is to be found in the fact that wherever they had been their presence was again earnestly longed for. They received pressing invitations to return to Great Britain, and specially to Ireland.

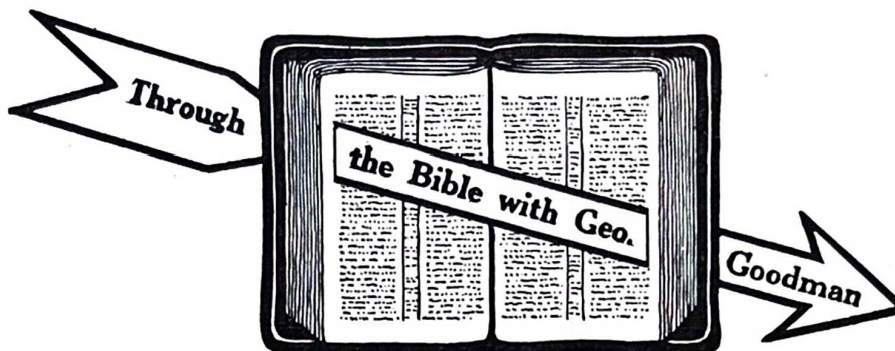
As a singer, Mr. McGranahan was distinguished by an earnest, winning simplicity, coupled with artistic accuracy; though the deeper element of pathos was by no means wanting. His forte, as we have said, was strong vigorous composition. His book, *Songs of the Gospel*, published during his first visit to England, contained fully as many gems of sacred song as any collection of similar size. There is a rhythmic swing about many of the melodies that makes them specially suited for popular audiences. Such songs as "My Redeemer," "I shall be Satisfied," "The Crowning Day is Coming," "Behold, what manner of Love," and others equally good, have undoubtedly taken a permanent place in the evangelistic hymnology of the churches.

It is an open secret that the words of many of the best-known songs in the book, above mentioned, were written by Major Whittle, under the *nom de plume* of "El Nathan."

Among Mr. McGranahan's more elaborate pieces it would be difficult to surpass, for grandeur of treatment and cumulative effect, the anthem, "I am the Resurrection and the Life." Latterly he had given much attention to the composition of pieces in which the unadorned words of Scripture are wedded to striking airs.

It was while holding a series of meetings in conjunction with Major Whittle in the Mechanic's Hall, Worcester, Massachusetts, that the "Gospel Male Choir" was called into existence. In fostering the growth of the "Male Choir," and furnishing many pieces arranged for their special use, Mr. McGranahan did splendid service to the cause of the Gospel. Perhaps no one song was more sung in Mr. Moody's meetings, when a male choir took part, than that which proclaims to the anxious soul, "By Grace are ye saved, through Faith;" it contains the Gospel message in a nutshell.

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 October** 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.

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Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

2nd October, 1938.

The Waters of Marah.

B EGINNING OF B ITTER W ATERS MADE W ONDERFUL	W ANDERINGS W ATERS S WEET S UFFICIENCY
--	--

9th October, 1938.

The Manna.

G RUMBLING G RACIOUS G ATHERED	P EOPLE P ROVISION P ORTION
---	--

16th October, 1938.

The Smitten Rock.

T ESTING T HIRST T HIRST QUENCHED T YPE OF CHRIST
--

23rd October, 1938.

**Sinai and the
Commandments.**

W ORK W RITING W ORD	} OF	G OD
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30th October, 1938.

Christ Crucified.

C RUEL STRIPES C ROWN OF THORNS C ARRIED ACROSS C URSE	A. M. M.
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THE WATERS OF MARAH.

70 Familiar
Page 63

READ Exod. 15. 22-27. MEMORY TEXT: John 4. 14. HINTS: Anxiety, Matt. 6. 30, 31; Promise, Psa. 50. 15; The Tree, Gal. 3. 13.

I. MAIN LESSON.

In distress, we should not murmur, but call on the Name of the Lord. The relief He gave them by the tree cast into the waters making them sweet, was a type or figure of how Christ sweetens every earthly trial.

II. THE STORY TOLD.

Exod. 15. 22. *The first wilderness journey.* "So Moses brought Israel from the Red Sea and they went out into the wilderness of Shur."

v. 22. *They go three days without water.* "And they went three days in the wilderness and found no water."

v. 23. *Coming to Marah, they find the water bitter.* "And when they came to Marah they could not drink of the waters of Marah for they were bitter."

v. 23. *They call the place Marah* (bitter, the same meaning as Miriam and Mary) (see Ruth 1. 20). "Therefore the name of it was called Marah."

v. 24. *The people murmured.* "And the people murmured against Moses, saying, What shall we drink?"

v. 25. *Moses calls on God and is shown a tree.* "And he cried unto the Lord, and the Lord showed him a tree."

v. 25. *Cast into the waters the tree sweetens them.* "Which when he had cast into the waters, the waters were made sweet."

v. 25. *There a statute was made.* "There He made a statute and an ordinance, and there He proved them."

v. 26. *The Promise.* "If thou wilt diligently hearken to the voice of the Lord thy God . . . I will put none of these diseases upon thee. I am the Lord that healeth thee."

v. 27. *They find wells and palms of Elim.* "They came to Elim where were twelve wells of waters and three score and ten palm trees, and they encamped by the waters."

III. FURTHER LESSONS FROM THE STORY.

1. The Enthusiasm and Joy of the Red Sea Triumph soon Passed Away.

Feelings, however, exalted, are no resting place for faith. Unless the faith has really found rest in Christ, *firmly established upon His Word* (which never changes), it will prove unabiding and unavailing in the day of trial. Hence the reaction after many an exciting mission or holiness convention

2. Ups and Downs in Wilderness Life.

God has never promised us an easy life. Sometimes Marah, and at others Elim. Thirst or wells and palms—all are sent to prove us.

3. He Proved Them.

All faith or profession of it is sooner or later put to the test. Trials are sent not to distress us, but to test us, our sincerity and our reality. They show what is in our hearts. The real man is what he is under trial.

4. Murmuring.

It will be found in the history of Israel that God bore very patiently with the murmurings of His people. Three days before

The Waters of Marah.

they were shouting in triumph, now they are abusing Moses and saying in unbelief: "What shall we drink?" There is no rebuke from God, but later when they used insulting language: "Wherefore is it that thou hast brought us out of Egypt to kill us and our children with thirst?" (17. 3), they are rebuked; and later, when they spoke against God, chastisement fell on them and many died (Num. 21. 5-6).

5. What Shall we Drink?

This reminds of the gracious teaching of Christ in Matthew 6. 31, "Take no thought say: What shall we eat? or what shall we drink? . . . for your heavenly Father knoweth that ye have need of all these things."

6. Grace Sweetens Every Trial.

This is the true lesson of the story, the secret of peace and Christian content. The Father knows. His grace is sufficient. He will not fail thee. So faith rejoices in grace. We have not only peace, but even joy in trial. *We glory in tribulations*, since we know that they are sent not only to prove, but to bless. "The love of God is thereby shed abroad in our hearts." We learn the love and know the sufficiency of Christ in every trial (Rom. 5. 35).

7. The Tree Cast into the Water.

Without straining for typical meaning, we should remember that Christ is often likened to a tree or branch (Jer. 23. 5; Isa. 4. 2; Zech. 3. 8; 6. 12). He was cut off and cast into the bitter waters of death for us. Surely, then, we may think of Him as the tree that sweetens every bitter lot.

"O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy I sought so long,
The bliss till now unknown."

Or some love to think of the Cross as the tree. For we have peace through the Blood of the Cross and rest through His death.

8. The Bitter made Sweet.

Reminds us of the first miracle of our Lord, when the water was made wine. The great truth runs through Scripture that God's salvation is the turning for us of our sorrow into gladness, our darkness into light.

9. A Uniform Faith.

Let the story teach us, then, to have a more uniform and firm faith in God and in His Word. So that, come storm or calm, bitter or sweet, we shall not be troubled, for our faith rests not on our feelings or experiences, but on His faithfulness and His unchanging Word.

IV. APPLICATION.

1. Has Christ so come into our lives that the bitter has been made sweet?
2. Let us not grieve the Spirit by unbelief and murmuring.

V. OUTLINE.

Miracles in Water.

Red Sea divided—Jordan divided—Marah healed—Elisha heals waters (2 Kings 2. 21). Valley filled (2 Kings 3. 20). Water from the Smitten Rock—Water turned to wine (see p. 169).

THE MANNA.

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READ EXOD. 16. 1-22. MEMORY TEXT: JOHN 6. 51. HINTS: Life Obtained, JOHN 6. 54; Life Maintained, JOHN 6. 58.

I. PRINCIPAL LESSON.

The miraculous provision for Israel's need is a type of the supply of all our spiritual need in Christ. The Manna is a type of Christ, the Bread of Life.

II. THE STORY TOLD. Note the following facts:

vv. 1-3. *Shortly Recount the Circumstances.* Israel in the desert, hungry and murmuring. "Ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

vv. 4-8. *God's Promise and Rebuke to Them.* "Behold, I will rain bread from Heaven for you . . . Ye shall see the glory of the Lord; for that He heareth your murmurings against the Lord."

vv. 9, 10. *The First Mention in Scripture of the Appearance of the glory of the Lord.* "They looked towards the wilderness, and behold, the Glory of the Lord appeared in the cloud."

vv. 11-15. *Notice Well the Ninefold Description of the Manna.*

v. 14. (1) Small; (2) round.

v. 31. (3) Like Coriander seed, white.

v. 31. (4) Like wafers made with honey.

Numbers 11. 4-9. (5) Colour of bdellium.

(6) As the taste of fresh oil.

(7) When the dew fell the manna fell upon it.

Exodus 16. 21. (8) When the sun waxed hot it melted.

Exodus 16. 20. (9) If kept it bred worms and stank.

vv. 16-21. *Observe the Instructions as to Gathering.*

v. 18. All had enough.

vv. 19, 20. Must not be kept.

v. 22. A double portion on the sixth day for the Sabbath.

III. NEW TESTAMENT REFERENCES.

In the 6th chapter of John, Christ explains this type as follows:
v. 33. "The Bread of God is He which cometh down from Heaven, and giveth life unto the world."

v. 35. "I am the Bread of Life."

v. 51. "I am the Living Bread which came down from Heaven: if any man eat of this bread, he shall live for ever."

In explaining this, remember that until Christ had died He could not be the Bread (John 12. 24), and that eating is faith coming and believing (see vv. 29 and 35) on Christ as the One who died, receiving Him spiritually as one receives food naturally in eating.

IV. FURTHER LESSONS.

1. **The Nine Points about the Manna** may be taken as teaching each a truth about Christ—the Heavenly Manna.

(a) **SMALL**—Christ in His humiliation the One who "came down."

(b) **ROUND**—His eternal being.

(c) **WHITE**—His sinless life.

(d) **HONEY**—His preciousness to the heart.

(e) **COLOUR OF BDELLIUM**—transparent and semi-pelucid—His inward holiness.

(f) **FRESH OIL**—born and anointed of the Spirit.

(g) **FELL ON THE DEW**—Christ can only be known where the Spirit has prepared the heart.

The Manna.

(h) MELTED—opportunity must be taken. Seek ye the Lord “while He may be found.”

(i) BRED WORMS—a knowledge of Christ in the head only leads to pride that God hates. JOHN NEWTON’S words are:

“The Bread by which our souls are fed
Is each day sought afresh,
For notions resting in the head
Will only feed the flesh.”

2. **Two Eatings of the Manna** are referred to in John 6.

(a) The first to obtain eternal life (v. 54).

(b) The other (constant) to maintain that life (v. 58).

We need to receive Christ by faith to get eternal life. We need daily to feed on Him to be kept in healthy spiritual life.

3. **The Manna Never Failed**, so Christ will never fail His people. “Lo, I am with you always.”

V. APPLICATION.

Has Christ become the Heavenly Manna of our souls, or are we without Christ, and therefore without eternal life?

VI. OUTLINES:

1. Christ the Bread of Life.

BRUISED (as is bread corn).

RISEN (and life giver).

EATEN (by faith).

ABUNDANT (in supply).

DAILY GATHERED AFRESH.

2. Christ the Heavenly Manna.

MADE FLESH (John 1. 14).

ATONING FOR SIN (John 6. 33).

NOURISHING LIFE (John 6. 50)

NEVER FAILING (Exodus).

ALPHA AND OMEGA (Rev. 22. 13).

3. Eating is an Illustration of Faith.

(1) Receives the Word.

(2) Masticates it (meditates therein), Psalm 1. 2.

(3) Swallows it (appropriates it) see Jeremiah 15. 16.

(4) It Ministers Christ to Faith.

For further illustrations of eating God’s Word see Ezekiel 3. 2, Revelation 10. 9, and Matthew 4. 4.

4. Manna—the Gift of God.

(1) Place and Time of the Gift. In wilderness (1); while they murmured (2). See Rom. 5. 8.

(2) Nature of the Gift. What is It? (15); Mystery. See 1 Tim. 3. 16.

(3) The Bestower of the Gift. The Lord (15). See John 3. 16

(4) The Purpose of the Gift. Filled and Shall Know (12); To Save and to Satisfy. (See 1 Cor. 10. 3).

(5) The Continuing of the Gift. Every day (4). See Matt. 6. 11.

(6) The Revealing of the Gift. Came with dew (14); Type of the Spirit. See John 16. 15.

(7) The Memorial of the Gift. Lay it up before the Lord (33) See 1 Cor. 2. 23, etc.

THE SMITTEN ROCK.

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READ Exod. 17. 1-7. MEMORY TEXT: 1. Cor. 10. 4. HINTS: Free, John 4. 10; Abundant, Rom. 5. 20; Near, Rom. 10. 8; Taken, Isa. 55. 1.

I. PRINCIPAL LESSON.

In every story the aim should be to discover the purpose of God in recording it. Sometimes, as in this case, the Holy Spirit Himself gives us the clue by a reference to and explanation in the New Testament.

This then is a typical representation of Christ smitten under the curse of the Law, and as the result the Holy Spirit being shed forth, who comes as fountains of living waters, into which all believers have been made to drink.

II. THE STORY TOLD.

Points to be specially dwelt on:

v. 1. *No Water for the People to Drink*—the thirst of the people “There was no water for the people to drink.”

vv. 2, 3. *The People's Chiding*—revealing their evil heart of unbelief. “Wherefore is this that thou hast brought us up . . . to kill us and our cattle with thirst.”

v. 4. *Moses' Resource is in God*. “What shall I do?”

vv. 5, 6. *The Lord Appoints the Remedy*—another illustration of the great truths, “Salvation is of the Lord,” and “By Grace ye are Saved.” “The Lord said, Go on before the people . . . take thy rod . . . Behold, I will stand before thee upon the Rock in Horeb.”

v. 6. *The Rock Must be Smitten*. “Thou shalt smite the rock.”

v. 6. *Water Promised from the smitten Rock*. “There shall come water out of it that the people may drink.”

v. 7. *The Name Massah and Meribah*. “He called the name of the place Massah, and Meribah.”

Note.—Distinguish this occasion from that recorded in Numbers 20. 7-13. The same name was given, but there Moses sinned in smiting instead of speaking to the Rock. The first took place at Horeb, the second at Kadesh.

III. THE NEW TESTAMENT REFERENCES.

1 Corinthians 10. 4. “That Rock was Christ.”

Galatians 3. 13. “Christ hath redeemed us from the curse of the law, being made a curse for us.”

John 7. 37. “Jesus cried, If any man thirst, let him come unto Me, and drink. He that believeth on Me . . . out of his belly shall flow rivers of living water. (But this spake He of the Spirit . . . for the Holy Ghost was not yet given; because that Jesus was not yet glorified).”

1 Corinthians 12. 13. “We have been all made to drink into one Spirit.”

These Scriptures Explain that the Rock was Christ; that Moses smiting it signified the Law's curse falling on Him; that the result of Christ's death was the giving of the Spirit, who would be like a living spring of water in the believer, and that drinking was believing.

Thus Jesus gives the Living Water of Life, the Holy Spirit, to all who believe.

IV. OTHER LESSONS.

1. **Christ as the Rock.** This figure is used very often of Christ.

The Smitten Rock.

Not only as the One smitten, but as *our Rest*, the Shadow of a Great Rock in a weary land; as *our Refuge*, "I flee unto Thee to hide me"; "Thou are my Rock and Fortress"; "Lead me to the Rock that is higher than I." As *our Foundation*, "Other foundation can no man lay"; "On Him we build as on the Rock."

2. **The Holiness of God's Law** that could only be vindicated by the death of the Sinless Substitute should be taught. "We did esteem Him stricken, smitten of God"; "But He was wounded for our transgressions." The Rock had to be smitten, even so must the Son of Man be lifted up" (John 3. 14).

3. **The Spirit as Living Water** can be traced all through Scripture—in Ezekiel; in the talk with the Woman of Samaria; and until the last chapter of Revelation. The "River of Water of Life clear as crystal proceeding out of the throne of God and of the Lamb."

Dwell on the wonders of grace wrought by the Spirit since the Cross of Calvary.

4. **Drinking is a Picture of Faith** that receives the Spirit, so that He becomes an indwelling Presence, the Comforter.

5. **The Satisfying of Thirst** is the Spirit's work as He witnesses to the heart of the all-sufficiency of Jesus.

6. **The Shame of Murmuring**, discontent and unbelief, should be shown from verses 2 and 3. Attributing thoughtless cruelty to God in bringing two millions into the desert to die of thirst.

Unbelief is always unreasonable.

V. APPLICATION.

This is very simple and direct. Have we yet stooped down to drink and live?

VI. OUTLINES:

1. Christ the Rock of Ages.

FROM THIS ROCK THERE COMES:

LIVING WATER (Deut. 8. 15).

STRENGTH AND SALVATION (Psa. 62. 2-7).

REFUGE AND HIDING PLACE (Psa. 32. 7; 94. 22)

(A NEST, Num. 24. 21).

HONEY (Deut. 32. 13).

OIL (Deut. 32. 13).

SHADOW AND REST (Isa. 32. 2).

FIRE (in judgment), (Judges 6. 21).

FOUNDATION FOR FAITH (Matt. 16. 16).

2. HE Only is my Rock (Psalm 62. 2-6).

REDEEMER, REST, REFUGE.

OMNIPOTENT OVERCOMER.

COUNSELLOR, CAPTAIN.

KING, KEEPER.

3. The Smitten Rock—Christ Died.

"for us" (the Objects of His Death).

"for our sins" (the Penal Aspect).

"the Just for the unjust" (Substitution).

"to bring us to God" (the Purpose).

"making peace" (the Blessing).

SINAI AND THE COMMANDMENTS. 70 Best Page 65

READ Exod. 19. 16-20. 17. MEMORY TEXT: John 1. 17. HINTS: Knowledge of Sin, Rom. 3. 20; Consequence, Rom. 3. 19; Cure, Gal. 3. 13.

I. THE OUTSTANDING LESSONS.

1. The Commandments are HOLY, JUST, AND GOOD, and all show God's love to man and His desire for his happiness.

2. Because man's heart is sinful, they CAN NEVER MAKE HIM PERFECT, for they cannot change the heart.

3. They can therefore NEVER BE A WAY OF SALVATION.

4. They serve to show us what we should be, and what we are not, and so REVEAL TO US THE NEED OF A SAVIOUR. So it is said: "The law was our schoolmaster to bring us to Christ."

II. THE STORY TOLD.

v. 16. *Describe the August and Awful Scene.* "Thunders and lightnings . . . a thick cloud upon the mount . . . the voice of the trumpet exceeding loud . . . the people trembled."

v. 18. "Sinai was altogether on a smoke . . . the Lord descended upon it in fire . . . the smoke ascended like a furnace, and the whole mount quaked greatly."

v. 19. *It was a Meeting Place Between God and Moses* as Mediator for the people. "Moses spake, and God answered him by a voice."

v. 20. "The Lord called Moses up to the top of the mount . . . and Moses went up."

vv. 21-25. *God Warns Against Irreverence and Curiosity.* "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish."

Chap. 20. 1-17. *Let the Ten Commandments be Carefully Read,* or said all together. "God spake all these words . . ."

III. OTHER LESSONS.

There is so much teaching in Scripture upon the subject that it is proposed only to take one simple line—*The Real Use of the Commandments.*

1. **They are Full of Kindness and Good Counsel** and show that God is concerned for the happiness and health of men.

The Commandments are Revelations both of God's goodness and what is for man's good. "For thy good alway."

If men would keep them the world would be a safe and happy place.

(a) God would be honoured (1, 2, and 3).

(b) Man would be rested (4).

(c) The home would be happy (5).

(d) No police would be needed, life would be safe (6).

(e) The married life would be holy (7).

(f) No locks or bolts would be needed, property would be safe (8).

(g) The tongue would speak truth (9).

(h) Contentment would reign (10).

What a happy world this would be!

2. "The Law of God was Originally Written on the Heart of Man," but sin came and ruined all. Now man's heart cannot be brought to obedience so long as he remains away from God in unbelief (Rom. 8. 7).

Sinai and the Commandments.

3. The Commandment.

(a) *Gives the Knowledge of Sin* (Rom. 3. 20). Just as a looking glass shows when the face is dirty.

(b) *Stirs Up Sin*. Prohibition provokes (Rom. 7. 8); 5. 20). When good laws are put to a bad heart it rebels and shows itself to be wicked.

(c) *Condemns Us* (Rom. 7. 9-11) by showing us what we ought to be, and that we are not what God requires.

(d) *Slays Us* (Rom. 7. 11), takes all hope away in ourselves.

(e) *Directs Us to Christ* and shows us our need of Him (Gal. 3. 24).

4. **I Must Flee to Christ for Salvation** since I can never save myself by law-keeping, for the carnal mind is not subject to the law of God, neither indeed can be.

5. **Christ Died under the Curse of the Law** for us that we might be redeemed from it (Gal. 3. 13).

6. The Believer's Relation to the Commandment.

(a) He is REDEEMED from the curse it pronounces on the breaker of the law.

(b) By UNION WITH CHRIST he died to the law, so that it cannot reach him to condemn him.

(c) The SPIRIT WRITES God's will on his heart, and he, thereby, comes to delight in God's law.

(d) So while it can never be his Saviour, or a ground of relation to God (as a covenant of works it has been done away), yet in so far as he sees in it THE MIND OF GOD he delights in it, and seeks to walk so as not to grieve the Spirit that dwells in him by any breach of God's moral order.

(e) He recognises that the LAW IS GOOD if he uses it lawfully, and as "under law to Christ" he seeks to do so.

IV. APPLICATION.

Are we still at Sinai, or have we been to Calvary?

Read Hebrews 12. 18-29, and ask to which Mount have we each come—Sinai or Zion?

V. OUTLINES:

The Three Mountains.

SINAI—The Mount of Condemnation.

CALVARY—The Mount of Salvation.

OLIVET—The Mount of Triumph.

(in Ascension and Coming Again).

Law.

CONVICTS.

CONDEMNS.

CURSES.

Grace.

REDEEMS (Rom. 3. 24).

RESCUES (Rom. 6. 15).

REIGNS IN LIFE (Rom. 5. 21).

The Order of the Giving.

- (1) THE SOLEMN PROMISE (19. 8).
- (2) THE DIVINE PURPOSE (19. 9 and 20. 20).
- (3) THE NEEDFUL PREPARATION (19. 11, 12).
- (4) THE AWFUL PRESENCE (19. 16-20).
- (5) THE EFFECT PRODUCED (20. 18; 20, 19).
- (6) THE NEW WAY (20. 24).

CHRIST CRUCIFIED.

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READ John 19. 16-30. MEMORY TEXT: 1 Cor. 15. 3. HINTS: Promise, Gen. 3. 15; Type, Gen. 22. 8; Prophecy, Psalm 22.

I. **THE OUTSTANDING TRUTH** of the Great Event. It is the historical account of how once in the end of the age the Son of God put away sin by the sacrifice of Himself.

It is the crux and key stone of the Christian Revelation. God was manifest in flesh and by Himself made purification for sins, on the ground of which remission of sins is proclaimed to all nations.

II. **THE STORY CONSIDERED.** No "Great Stories of Scripture" would be complete without the Greatest and Holiest of all of them, the Death of Jesus for our sins. The accounts are long and detailed, and bear so large a proportion to and part in the Gospel narratives, that we see that special emphasis is put upon the event. Indeed, the death of Christ is given greater prominence than either His life or His teaching, precious as they are.

HE CAME TO DIE. It was the chief aim of His life.

PSALM 22 gives an account of the dreadful scene from the lips of the Sufferer Himself. We are permitted to read His thought as He hung there.

III. **SOME DETAILS FROM THE STORY.**

1. **Principal Incidents** (put into sequence).

Gall and vinegar given before Crucifixion refused (Matt. 27. 34) *Crucified between two thieves.*

The First Word: "Father, forgive them," etc.

The garments parted and lots cast for the coat. *The Superscription.* *The Jews ask Pilate to alter it.* He refuses. *The bystanders deride Him.* *The soldiers mock Him,* offering vinegar. *Passers by rail on Him.* *Chief Priests and Scribes mock Him.* *One of the thieves crucified with Him joins in:* "Save Thyself and us." *The other rebukes him and appeals to Christ.*

The Second Word. "To-day shalt thou be with Me," etc.

The two Marys stand by the Cross.

The Third Word. "Woman, behold thy Son," etc.

The sixth hour darkness and long silence.

The ninth hour, **fourth word.** "Eli, Eli," etc. *They think He calls for Elijah.*

Fifth Word. "I thirst." *Vinegar given Him to drink.*

Sixth Word. "It is finished."

The loud cry, **Seventh Word.** "Father, into Thy hands," etc. *He gives up the ghost.* *The veil of the Temple rent.* *The centurion says:* "Certainly this was a righteous man." *The Earth quakes* and rocks rent. *The graves opened.*

The Centurion says: "Truly this was the Son of God." *The people smite on their breasts* and return. *The legs of the thieves are broken,* but not His. *The side pierced.* Blood and water issue.

2. **The Scriptures Quoted in the Gospel Narratives** confirming the text: "Christ died for our sins *according to the Scripture.*" Psalm 69. 21; Isa. 53. 12; Psa. 22. 18; Psa. 22. 8; Psa. 22; Psa. 69. 21; Psa. 31. 5; Exodus 22. 46; Zech. 12. 10.

3. **The Seven Words on the Cross.** Luke 23. 34; Luke 23. 43; John 19. 26, 27; Matt. 27. 46 and Mark 15. 34; John 19. 28; John 19. 30; Luke 23. 46.

Christ Crucified.

4. **The Reproaches and Comments of Onlookers** suggesting the question: "What is the language of our hearts as we behold Him there?" Mark 15. 31; 15. 29; Matt. 27. 40; 27. 42, 43; Luke 23, 39; Matt. 27. 47; 27, 49; Luke 23. 47; Matt. 27. 54.

IV. OTHER LESSONS FROM THIS GREAT SCENE.

1. **The Climax of Man's Sin.** Man's heart has ever been at enmity. Now this total rejection of God, His love, His authority, His Word is manifested in the murder of the Son of God. Calvary is the Consummation of Man's Sin. All sin, even the least, is of the same character. It is the rejection of God's will for our own. It crucifies Christ afresh to ourselves (Heb. 6. 6).

2. **The Manifestation of God's Holiness.** On the Cross, as recorded in Psalm 22. 3, Christ confesses this: "Thou art Holy, O Thou that inhabitest the praises of Israel."

It was because a Holy God could not excuse sin, because the Judge of all the earth must do right, that Christ, our Sin-bearer and Substitute, died for us.

3. **The Revelation of God's Love.** "God commends His own love to us in that while we were yet sinners Christ died for us," and, "hereby we perceive the Love in that He laid down His life for us."

"Did e'er such love and sorrow meet?"

4. **The Opening of the Flood Gates of Mercy.** Justice had withstood mercy, but now that Justice has been satisfied Mercy can flow unhindered. For God delighteth in mercy, and it was He that devised means whereby His banished ones be not expelled from Him.

5. **The Ransom that Brought Remission.** Christ Himself described His death as a *Voluntary Act* (John 10. 18); and as a *Ransom* (Matt. 20. 28), in order that Repentance and Remission might be preached to all (Luke 24. 47).

6. **The Blood that Made Peace and Cleanses from All Sin.** Having made peace through the Blood of His Cross, He came and preached peace, and on the ground of the Finished Work all Guilt is purged away when man believes.

7. **It is a Finished Work.** Let this be clearly understood. "He died unto sin *once for all*" (Rom. 6. 10). *Once for all* He offered up Himself (Heb. 7. 27). We are sanctified by the offering of the body of Jesus Christ *once for all* (Heb. 10. 10). "There is no more offering for sin" (Heb. 10. 18). "By one offering He hath *perfected for ever* them that are sanctified (Heb. 10. 14).

There is no place therefore for a sacrificing priest, since He who made the offering has sat down, His work being completed.

8. **It is an Example for Us.** "Christ also suffered for us, leaving us an example that we should follow His steps" (1 Peter 2. 21). We, too, "should lay down our lives for the brethren" (1 John 3. 16).

V. APPLICATION.

The Cross of Christ divides the world.

To the Christ Receiver it is Life.

To the Christ Rejector it is Death and Eternal Judgment, for he will be counted guilty of that murder.

ACTS AND FACTS.

Sir Christopher Wren, the great architect, wrought at more than fifty churches in the City of London, and also his supreme masterpiece, St. Paul's, during one of the great crises of English history, the revolution and deposition of James II. In his old age he said—for he was a man of true and simple faith—"If I glory, it is in the singular mercy of God, who has enabled me to begin and finish my great work, so conformable to the ancient model." He must have had before his mind the pattern and words of another "Master Builder" (1 Cor. 3. 10).

D. L. Moody. Mr. Kimball, who was the means of his conversion when seventeen years old, states it thus: "I found Moody in the back part of the building, wrapping up shoes. I went up to him at once, and, putting my hand on his shoulder I made what I afterwards felt was a very weak plea for Christ. I simply told him of Christ's love for him, and the love Christ wanted in return. It seemed that the young man was just ready for the light that then broke upon him, and there, in the back of that store, he gave himself and his life to Christ." What an encouragement to soulwinners to "do likewise" (Luke 10. 37).

Andrew Carnegie. Mr. James Logan, executive head of the United States Envelope Company, told me recently that he was in Mr. Carnegie's house the day the great iron master made his gift of ten thousand dollars to the cause of peace. "It is a great thing to do, Mr. Carnegie," said Mr. Logan. "Your heart must be thrilled this day. What a wonderful thing it is to have both the desire to give and the money to gratify that generous desire!" And then Mr. Carnegie confessed that there was no thrill in the giving. "I sign my name to this piece of paper," he said, handing Mr. Logan the paper containing the official statement of his gift. "It is taken from this desk, handed to a man who removes certain securities I have never seen from a vault I have never visited to some other vault. I shall never know that I have given anything. There will be no change in my living. I shall have to go without nothing as a result of what you are pleased to call my generosity. In giving I go through a ceremony that does not stir the heart." *True Giving*, "As every man purposeth in his heart so let him give" (2 Cor. 9. 7).

TALES WORTH TELLING.

Time to Think.—A busy merchant was offered a tract. He replied, "I have no time to think of such things." "Then God will give you eternity in which to think about them," was the crushing reply. We can either "think on these things" (Phil. 4. 8) now or "remember" (Luke 16. 25) in eternity.

The Heart Book.—A simple unlettered Chinaman, mistaking the Chinese word for "sacred" in the title of the New Testament, spoke of it as the "Heart Book!" The Psalmist must have felt like this when he said: "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart" (Psalm 119. 111).

The Latch on our Side.—A man once stopped a preacher in a street of London, and said, "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate Him. It was a new thought to me that Christ was waiting for me to open to Him." If the Heavenly Christ is not within, the fault is ours, "Ye will not come to Me that ye might have life" (John 5. 40).

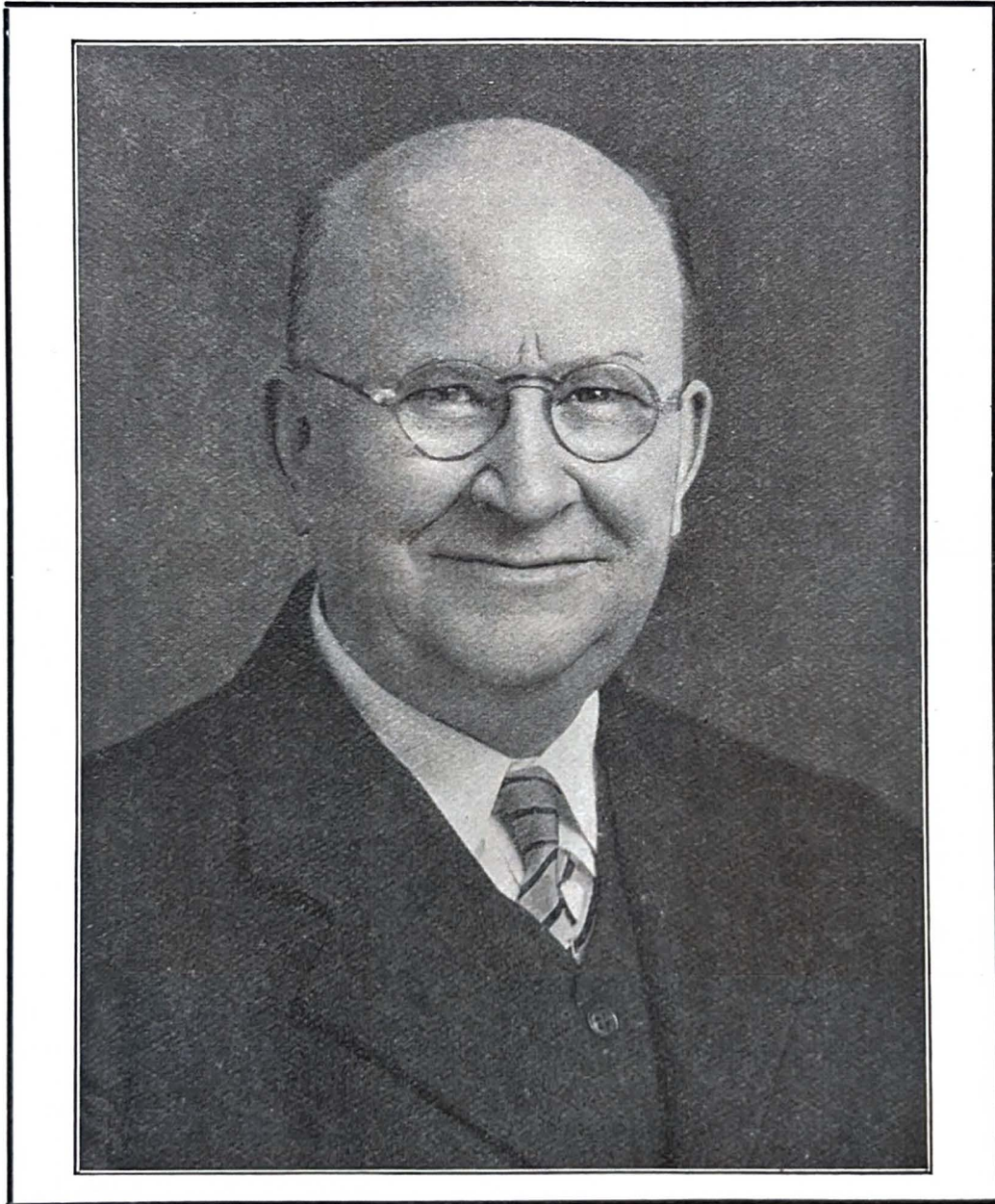
Praying to Chance.—A lady who had forsaken the God and the Bible of her youth for the gloom and darkness of infidelity was crossing the Atlantic, and asked a sailor one morning how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will!" said the lady; "what a senseless expression! Don't you know that all comes by chance?" In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror. "What do you think," she said to the same sailor, "will the storm soon be over?" "It seems likely to last some time, madam." "Oh!" she cried, "pray that we may not be lost." His reply was: "Madam, shall I pray to chance?" How different the Christian who says, "All things work together for good to them that love God" (Rom. 8. 28).

The Solitary Dignity of the Blood.—An aged woman who was rapidly approaching eternity was asked by a visitor on what she was resting for her soul's salvation. Her calm reply was: "On the solitary dignity of the blood of Christ." What a foundation for faith! (Exodus 12. 13; Joshua 2. 19; Romans 3. 23; Revelation 7. 14)

A TRUE WITNESS.

GOD calls us to be witnesses. What does it require for you to be a witness? First you must know something, and then tell it. Is there any one who cannot do that? Have Jesus Christ in your soul and a tongue to tell it. Belief in the heart and confession with the mouth—that makes a witness.

ARTHUR J. PIERSON.



H. A. IRONSIDE, Chicago.

H. A. IRONSIDE, CHICAGO.

HARRY A. IRONSIDE, Chicago, who is on a visit to this country, is probably one of the best known teachers in the United States of America. For some years he has been the Pastor of the Moody Church, Chicago, seating 4040 persons (see picture in *Christian Graphic*, October, 1938), and in that centre of Gospel activity, sacred to the memory of D. L. Moody, and sanctified by the prayers of some of the greatest soul winners of the last generation, he possesses unique opportunities of witnessing to the Lord Jesus Christ. Before settling in Chicago, Dr. Ironside travelled from East to West, and North to South in the States, carrying with him the Good News of salvation through the Lord Jesus Christ. Over the radio his voice has reached thousands of people who have never seen his face nor read his numerous books.

It is, therefore, of interest to read what he says concerning his own spiritual experience and his conversion to God.

"My parents were Christians who were very young folks when I made my appearance on the scene. My father was a Scottish lad who had come to Canada from Aberdeen. He was a mere boy when he emigrated, but he knew the Lord Jesus Christ as his Saviour. Shortly after coming to Canada he met my mother, a Methodist girl. He was a clerk in a bank, but his heart was always yearning over the lost, and he gave himself up to Gospel preaching every Sunday, and almost every night in the week. They called him the eternity man, for he was constantly putting to people the question: 'Where will you spend eternity?' He died at 26 years of age, but there were scores of people converted to God through him.

"My mother was one of the most earnest personal workers I have ever known. From the time I was able to understand, I can remember her talking to people about their souls. She had a very hard time after my father died. Mother had to support the family, and I can recall many a lesson of trust and confidence in God. She took everything to God in prayer. She supported us by her needle. I can remember going to bed when she was sitting at the sewing machine. I would awaken at midnight and she was still sewing, and at six in the morning she would be at it again. She used to pray for me when I was about nine or ten years old, and put her hand on my head, and say: 'Save my boy early; make him a street preacher like his father was; make him willing to suffer shame for Jesus' sake.' I would think: 'My word, you are certainly putting it on,' but God answered her prayer.

"When we lived in Canada there were a couple of Scots preachers who used to come to see us. One was a tall man, with a long, brown beard, and the other, a short man, with a long, black beard. His eyebrows were so thick I used to see him clipping them. They called him 'Hellfire Jack.' They would come and stay at our house, and every morning they would come downstairs and one or the other would say: 'Harry, lad, are you born again?' I would say: 'Well, I give out tracts.' 'O, laddie,' he would say, 'you may give out tracts and be in Hell for all eternity, for "Ye must be born again"' (John 3. 3, 7).

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"When mother took us to California, the one thing that came to me was: 'Well, they will never get at me again.' But one day, coming home from school, when fourteen years old, my mother met me and said: 'Harry, who do you suppose is here?' She was so happy about it, and I said: 'It must be Uncle Henry.' 'No,' she said, 'guess again.' Who on earth could it be to make her so happy? She said: 'It is Mr. So-and-So. Come on in; he is waiting for you.'

"I knew I was in for it, so I went in, and as soon as I got in, he said: 'Well, well, Harry, lad, how you have grown, and are you born again yet?' I hung my head and got red, and didn't know what to say. An uncle of mine was in the room, and said: 'Oh, Harry preaches himself now—' you see, I not only had a Sunday School at this time, but the older folk used to come to services too. I didn't know whether my uncle was trying to help him or me, for the old preacher said: 'You are preaching, and yet do not know that you are born again? Go and get a Bible.'

"I was glad to go for anything so as to get out of the room, and I stayed away as long as I decently could. When I brought the Bible in, he said: 'Now, Harry, will you turn to Romans 3, and look at verse 19.' I turned to it, and he said: 'Read it out aloud, please.' The moment I started to read it I knew why he had asked for that particular passage. 'Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.'

"He said: 'Harry, lad, have you ever been there?' 'What do you mean?' I asked. 'I understand,' he said, 'that you have got your mouth pretty wide open trying to preach to other people; but when God makes a preacher, He stops his mouth first, and then when He sees his lost condition, He leads him to trust the Lord Jesus, and when he trusts, he is *born of God*, and his soul is saved, and then God opens his mouth. You have been putting the cart before the horse, haven't you?' 'Maybe I have,' I said, and I didn't say anything more, but I never got that out of my heart.

"One night I went to a party. I would preach, you know, on Sundays, and then go to anything else during the week! In the one room they were playing; in the next room they had refreshments, and I went to get a glass of lemonade. Suddenly the Spirit of God spoke through some words I had learned to recite in a Sunday School class (Prov. 1. 23-28); 'Turn you at My reproof; behold I will pour out my Spirit unto you, I will make known My words unto you . . . when distress and anguish cometh upon you, then shall they seek Me early, but they shall not find Me.'

"I stood there, and those words just wrung my soul. 'I don't want them to be true of me; I do want to be saved, and I want to know that I am saved.' I said, and went back into the parlour and tried to mix with the rest of them. All the time I thought, 'If I should drop dead, I would be *lost for ever*.' When it was all over, I got home a little after midnight, and took my shoes off so I wouldn't make any noise, but mother heard me. I said:

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'I'm sorry I am so late, but we didn't get through until just now; good night.'

"I thought to myself: 'I want to get saved, and get saved now. I had better pray.' And I got down on my knees and prayed: 'Lord, save me.' The thought came, 'What are you praying for? Praying to God to save you? Is He *unwilling* to save? He isn't willing that any should perish. Well, then, you are praying that God will do something that He has been wanting to do for years if you would only let Him.'

"My mother used to say: 'The place to begin with God is Romans 3 and John 3.' I thought: 'All right, I will get my Bible,' and there on my knees I turned to Romans 3. I could understand most of it, but propitiation and other long words troubled me, so I said: 'I will take John 3.' I knew that by heart, and it had never made any special impression upon me, but I read it again, I knew the story of the fiery serpents, but when I came to that verse about Moses lifting up the serpent in the wilderness—it seemed to come so clear—just as these people had to look at that uplifted brazen serpent, so I had to look to Jesus, God's Son; and then of course, there was John 3. 16, '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.' 'Well,' I said, 'I do believe in Thy Name, and he that believeth on Thee is not condemned, but then I ought to feel different, but I don't. But Lord, I believe it, and it says: "He that believeth on Him is not condemned, but he that believeth is not condemned already, because he hath not believed in the Name of the only begotten Son of God." I will take Thee at Thy word, I believe that Thou dost save my soul because I trust the Lord Jesus Christ.

"I supposed surely I would have some great emotion come over me, but because it didn't come, I concluded I hadn't got it yet, so I thought I would start all over again, and I read: 'He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.' I said: 'I am not in the last class, He that believeth *not*—that is not me.' 'He that believeth on Him is not condemned'—that is what God says. *Lord, I thank Thee for that; I can rest on it.*"

Dr. Ironside has been in many parts since then, doing what his mother prayed for, "make him a preacher like his father." The Church in Chicago has an auditorium seating 4040, and it is usually filled twice on Sunday, so he is no mean preacher. Long may he be spared to make known the "new birth," and the Saviour's love.

A father's example, a mother's prayers, an evangelist's faithfulness and God's grace—how wonderful!

Worship is the very highest exercise of the human spirit, but it is that of which we know the least, and to which most of us give the least attention. Some of us, I fear, imagine that when we have stood valiantly for the Truth and ministered to the needs of all, that is about all God is looking for. He said, "The Father seeketh such to WORSHIP Him."

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A SLAVE STORY.

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READ Exod. 21. 1-6. MEMORY TEXT: Matt. 11. 29, 30. HINTS: Prophecy of Christ, Psal. 40. 6-9; Devotion, 2 Cor. 5. 14, 15.

I. MAIN LESSON. God taught us to be merciful. The slave who loved his master and did not desire freedom, was not to be compelled to go. The escaped slave was not to be given up to his master.

There are here two lessons of Christ to be learned.

(a) His servants do not want to go free.

(b) He never gives up one who flees to Him.

II. THE STORY TOLD

v. 2. *The Hebrew Servant was to be allowed to go free in the seventh year.*

v. 4. *Where the wife and children were the master's property he must go alone.*

vv. 5, 6. *If he will not go because of his love for his master, wife, and children, then he must go before the judges.*

v. 6. *His ear is to be bored through to the door, as evidence of his decision and choice.*

III. THE BIBLE AND SLAVERY. Sometimes surprise is expressed that the Bible should countenance slavery. But this surprise will be removed when the whole teaching on the subject is considered. It will be seen that the Law regulated most mercifully what the nation at that time was not sufficiently prepared to abolish. They did not keep the merciful regulations and would certainly have rebelled against abolition. God did not therefore put this upon them, because of their hardness of heart. When the Gospel came it wrought by grace what the law had not enforced and slavery was voluntarily abandoned. Grace works by love and not by constraint.

Note, then, the following points:

1. Slavery among the Hebrews themselves was expressly forbidden (Lev. 25. 39-43).

2. Except for debt or theft (Exod. 22. 3).

3. Then it was for six years only. In the seventh year the slave went free (Exod. 21. 2).

4. Foreign slaves from among the condemned nations might be held, but must be mercifully treated (Lev. 25. 46).

5. They might at any time be redeemed (Lev. 25. 48).

6. If not redeemed, they went out free at the jubilee (Lev. 25. 54-55).

7. An escaped slave was not to be given up to his master (Deut. 23. 15).

8. When the Gospel came, slaves who were converted were received as "brethren beloved" (Philemon 16) into the churches.

9. The love of Christ led men at first to esteem it a good work to free their slaves.

10. Ultimately the nations learned the wisdom and justice of this, and paid large sums to redeem all their slaves and abolished the system.

IV. MORE LESSONS FROM THE STORY.

1. **Christ a Good Master.** While the service of Christ is perfect freedom, and the believer is called unto liberty, the child of God delights to call Jesus His Master, and himself the slave of

A Slave Story.

Jesus Christ, as Paul so often does in his epistles.

We remember the story of the man who, out of compassion, bought a slave and gave him his liberty. The slave at once, falling at his feet and begging to be allowed to serve for love, the one who had redeemed him.

2. **His Servants love their Master and will not go out Free.** The Lord's service is all voluntary love service. There is no law to bind them, they are free to go, but love constrains them to live unto Him (2 Cor. 5. 14. 15).

3. **The Bored Ear** is a beautiful figure of "full surrender," and of the acceptance of God and the sealing of the Holy Spirit whereby I become Christ's for ever and ever.

The expression, "My ear hast thou opened," is used of Christ as denoting His perfect submission and obedience to the Father, that obedience unto death, even the death of the Cross that drew forth His Father's love (John 10. 17).

It is found in Isaiah 50. 5: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." And again in Psalm 40. 6: "Mine ear hast Thou opened (*margin*, "digged").

There is perhaps here an allusion to the "bored" ear of Exodus 21. 6.

4. **The Joy of Love Service.** His servants sing for joy of heart. They reckon it their highest privilege to serve the Lord Jesus, their joy in it is unbounded, and their hope is to be among those of whom it is said: "His servants shall serve Him."

5. **The Lord Jesus a Refuge.** The runaway slave must not be delivered up to his master. The master, by being so unmerciful as to drive him to flight, has forfeited all claim upon him.

The Lord's commands are all messages from His own heart. He asks us to be what He is Himself—full of compassion and very merciful. Those who flee to Him are never given up. Here is good matter for preaching the Gospel of grace.

6. **Received Among Them.** "He shall dwell with thee." So the sinner fleeing to Christ is accepted in Christ, and is added to the company of His saints. They are to receive Him as Christ received them when they fled for refuge to Him. So Paul bade Philemon receive the runaway slave Onesimus "as a brother beloved."

7. **Where it Liketh Him Best.** The accepted sinner is made happy and contented. There must be no discontented saints. In Christ there is for the regenerate soul all that "liketh him best."

8. **He must not Oppress.** Such is the law of the house of God. Where love reigns it will be so. "That no man go beyond and defraud his brother in any matter: because the Lord is the avenger of all such as we also have forewarned you" (1 Thess. 4. 6).

V. APPLICATION.

1. Is our love to Christ such that we will not go out free? Do we desire the "bored ear."

2. Let the oppressed sinner flee to Christ from his cruel taskmaster. He will not give him up.

3. Let us be merciful and receive one another.

THE GOLDEN CALF.

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READ Exod. 32. 1-18. MEMORY TEXT: 1 Cor. 10. 7. HINTS: Nature of Idolatry, Rom. 1. 23; Warning against Idolatry, 1 John 5. 21.

I. MAIN LESSON. The extraordinary enormity of this sin is a lesson on the weakness and wickedness of the natural heart, even after the most solemn dealings with God. The nature of idolatry is shown. It will ever bring down the judgment of God. "Little children, keep yourselves from idols."

II. THE SETTING OF THE STORY.

The people of Israel were encamped round Sinai. They had received the Ten Commandments (chap. 20), and had entered into a most solemn covenant by blood to observe them (chap. 24). Moses had gone up to the Mount to meet God and had been absent 40 days.

III. THE STORY TOLD.

Chap. 32. 1. *The people, not knowing what had become of Moses, call on Aaron to make them gods to go before them.*

v. 2, 4. *Aaron asks for their golden earrings and from them fashioned a golden calf (such as the Egyptians worshipped).*

v. 4. *They blasphemously ascribe the Exodus to it.*

v. 5. *Aaron ordains regular worship to it.*

v. 6. *They observe the feast in an idolatrous way.*

vv. 7-10. *God tells Moses of it, and threatens to destroy the people and make Moses a great nation.*

vv. 11-14. *Moses pleads for the people and they are spared.*

vv. 15-18. *Moses and Joshua discuss the scene as they come down.*

v. 19. *Moses breaks the Tables of the Law.*

v. 20. *He ground the golden calf to powder, strawed it on the water, and made the people drink it.*

v. 21-24. *Aaron makes a feeble apology.*

v. 25-29. *Moses calls for volunteers and tells them to slay the idolaters. The sons of Levi respond and 3000 perish.*

IV. OTHER SOLEMN LESSONS.

1. **Goodness as the Early Dew.** The quick way in which these people turned from the Living God to idols teaches us the weakness of man's heart by nature. Well might Hosea (6. 4) complain. "Your goodness is as a morning cloud and as the early dew it goeth away." Let us remember our childhood's history, and remember how this is so. Only grace can change the heart.

2. **The Enormity of the Offence.** Well might Moses say: "Oh this people have sinned a great sin." It was more deeply guilty because:

(a) *Of their wonderful deliverance from Egypt.*

(b) *The Law given so recently from Sinai expressly forbade the worship of other gods and the making of graven images.*

(c) *They had entered into a solemn covenant ratified by blood to keep the laws they had received (see 24. 3 and 8; Heb. 9. 19-21).*

(d) *They had blasphemously ascribed their deliverance from Egypt to the idol.*

(e) *The wicked indulgence and ungodly behaviour that accompanied it. The people sat down to eat and drink, and rose up to play.*

3. The Nature of Idolatry.

(a) **IT INSULTS GOD, BY MISREPRESENTING HIM.** This is the most frequent indictment of it. Rom. 1. 23; Isaiah 40. 18.

The Golden Calf.

Images or pictures of God, of Christ, and of so-called saints invariably drag down the idea of God, His Son, and His saints to something weak or sentimental or grotesque. It is an awful thing to misrepresent the Holy God either to ourselves or to others.

(b) THESE CONCEPTIONS OF GOD ARE MADE USE OF BY DEMONS TO CORRUPT AND DESTROY THE SOULS OF MEN (1 Cor. 10. 19, 20, R.V.).

(c) IDOLATRY IS NEARLY ALWAYS ACCOMPANIED BY LICENTIOUSNESS. Their priests are generally sensual and depraved, indulging every passion under the guise of religion (v. 25).

(d) IDOLATRY IS THE TURNING OF THE HEART FROM GOD TO SOME OTHER OBJECT. It is therefore called "covetousness" (Col. 3. 5). It is the desire, the affections, and the energy withdrawn from God and given to other objects.

The worldlings' life history may well be summed up in the words: "They sat down to eat and drink, and rose up to play" (or dance—"when he saw the dancing," v. 19). Such a one is a pure idolater. The golden idol of pleasure has robbed God of all His glory in that life.

4. **Moses' Holy Indignation.** The drastic way in which Moses dealt with the sin of the people is instructive. He had pleaded for the people and obtained mercy for them, but he made some a solemn example of wrath.

(a) HE BRAKE THE TABLES OF THE COVENANT. We are not told why, but surely as a token that they had already been flagrantly broken by the idolaters. What a testimony against them were those broken stones at the foot of Mount Sinai.

(b) HE MADE THEM SWALLOW THEIR IDOL, after he had burnt and ground it to powder. Thus he showed them his contempt for their "gods"—their utter stupidity and inability to help either themselves or them.

(c) HE CALLED FOR SWIFT JUDGMENT UPON THE MOST LICENTIOUS ONES, who, naked and drunken, sought to continue their orgy before his eyes. May we learn "the exceeding sinfulness of sin," and never spare it, but make a full end of it. No other repentance avails. Sin must not be spared.

5. **Aaron, "the Saint of the Lord."** The feeble acquiescence of Aaron, the anointed High Priest of Jehovah, in this awful blasphemy is a reminder that none, not even the most exalted, is out of danger. Only as we are kept by the power of God through faith are we secure from the grossest evil. "Let him not return unto folly," is a word for every child of God.

6. **Grieving the Spirit.** We must not forget in all this that God loved this people, that He had brought them out of bondage, fed them with manna, and given the water from the rock, and guided them by the pillar of fire and cloud. Do we wonder, then, that it is written: "Forty years long was I grieved with this generation and I said, it is a people that do err in their heart for they have not known My ways." Let us not grieve the Holy Spirit.

V. APPLICATION.

Beware of idolatry.

Keep heart-whole with Christ.

IN THE CLEFT OF THE ROCK. ⁷⁰ *Less Known* *Story 11*

READ Exod. 33. 12-23. MEMORY TEXT: Psa. 91. 1, 2. HINTS: Safety, Psa. 40. 2; Shelter, Psa. 61. 2, 3; Salvation, Psa. 89. 26.

I. **MAIN LESSON.** God's Glory is His goodness. All that His Name stands for.

II. **THE STORY TOLD.** After the sad failure of Israel in making the Golden Calf, God said: "I will not go up with you for thou art a stiff-necked people, lest I consume thee on the way" (3). Moses intercedes with God who promises: "My presence shall go with thee and I will give thee rest" (14). Moses appeals to God.

v. 18. *I beseech Thee show me Thy glory.*

v. 19. *God promises to make His goodness pass before Moses and to proclaim the Name of Jehovah.*

v. 20. *But tells Moses he cannot see His face and live.*

v. 21. *The Lord puts Moses in a cleft of the rock and covers him with His hand.*

Chap. 34. 5. *The Lord stands with Moses and proclaims His Name.*

v. 6. *The Lord's Great and Wonderful Name.*

v. 7. *God's ways with men proclaimed.*

v. 8. *Moses bows his head and worships.*

v. 14. *God reveals another aspect of His Name.*

III. **WHAT IS ANTHROPOMORPHOLOGY?**

This long word means that God speaks in the language of a man and his actions are described as if He were a man.

"*God is a Spirit*" (John 4. 24), and not to be thought of as a man ("God is not a man," 1 Sam. 15. 29), He has no human form and therefore when we read of His eyes, hands, feet, heart, we must think of such terms as *figurative* only. God condescends to use man's language and imagery so that He may enable us to understand better what He means, for example, in our story when God says "My face" (20), He means the manifested glory of His presence. Such glory that no man could bear. When God speaks of covering with His hand and taking away His hand (22. 23), He intends that He lets Moses see or not at His will, just as man might do with a child when he hides the little one's eyes with his hand for a moment or two. So when the Lord is said "to stand," He means that His presence remains consciously with Moses for that space. We often find the most striking language used of God in this way. As for example Isa. 52. 10; Dan. 10. 6; Ezek. 38. 18. We must remember as we read it to think of God as the **E**ternal Unchangeable and Holy God above all passion or emotional feeling, working all things after the counsel of His own will and only using man's language to help him to understand.

IV. **WHAT IS GLORY?**

Glory has been well described as "*Manifested Character.*" God is wonderful and beautiful in Himself (Zech. 9. 17), and when He displays or makes known His goodness, wisdom, beauty, or power, it is called "His glory." Just as the glory of the sun in the sunshine. It is the "effulgence" (Heb. 1. 3, R.V.), brightness or shining forth of the sun.

It is the opposite of shame. When a vile person reveals his character in a word or action it is spoken of as "foaming out their own shame" (Jude 13).

1. **In Nature.** How beautiful, wonderful, varied, multiple

In the Cleft of the Rock.

and lavish is Nature. What delight to think of each thing made as a thought of our wonderful Creator put into being.

2. **In the Gospel.** That watchful plan for man's redemption. Being free to save man the guilty and lost in such manner as He was pleased, since He works all after the counsel of His own will. He did it by the gift of His only begotten Son, by the Cross of Calvary, by the glorious Resurrection, by the free gift of Righteousness to "every one that believeth." Those who meditate on the Gospel will see in it the exceeding riches of His grace, the glory of His grace (Eph. 2. 7 and 1. 6).

3. **In the Word of God.** The Sacred Oracles, the Scriptures of the Prophets. Those who know their Bible best know the excellence and delight revealed in it.

4. **In Christ Jesus**, who is Himself the express image of God (Heb. 1. 3). The Effulgence of His glory. Christ, the power of God, the wisdom of God. In Him we beheld the glory as of the Only Begotten of the Father, full of grace and truth (John 1. 14). If you would see the glory of God in its perfect manifestation, consider Him. So have you Moses' desire: "I beseech Thee show me Thy glory," You know where to look.

V. OTHER LESSONS FROM THE STORY.

1. **God's Goodness is His Glory.** He is Love. He is the God of all grace. He delights in mercy. He is slow to anger and of great goodness. He is long suffering and abundant in goodness and truth. Psa. 103. 10; Matt. 5. 45; John 3. 16.

2. **God's Glory is in His Name.** That is all that Name stands for. A name manifests the character of a person, and so as we saw above God's glory is His revealed nature and this is seen in His Name. So when God "*proclaimed His Name*" (33. 19; 34. 5), He answered Moses' request to be shown His glory. The Name of Jesus is the name above every name because in Him is seen the Glory of God in perfection.

3. **God's Glory is shown in Forgiveness.** He forgives iniquity (that is guilt) and transgression (that is breaches of His law) and sin (that is lawlessness and unrighteousness; 1 John 3. 4, R.V.; 5. 17). The stain, the actions and the evil principle, all are mercifully remitted of Our Gracious God for Christ's sake.

4. **God is Sovereign.** He has mercy on whom He will (Rom. 9. 18), for mercy is a sovereign act, it cannot be forced or claimed.

5. **Seeing God.** This expression must always be taken as limited to some manifestation of God. For God is *invisible* (Col. 1. 15 and 1 Tim. 1. 17), "dwelling in the light which no man can approach unto" (1 Tim. 6. 6). So that when we read that Moses talked with God "face to face" (33. 11) and that the 70 elders "saw the God of Israel" (Exod. 24. 10-11), we must remember what is said about Anthropomorphism. We, too, are said to "see Jesus" (John 6. 40; Heb. 2. 9), but it is not literally but by that faith that seeth Him who is invisible (Heb. 11. 27).

6. **"A Jealous God."** Again we must recall what is said above of Anthropomorphism. God is not subject to moods, tempers or passion, but in love He is "jealous" lest we should give our affections elsewhere. He desires us to love Him with all our hearts.

THE RISEN SAVIOUR.

70 Best
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READ Luke 24. 13-36. MEMORY TEXT: Acts 2. 36. HINTS: Alive for Evermore, Rev. 1. 18; Reign for Ever, Heb. 1. 8; Over All, 1 Cor. 15. 25.

I. MAIN LESSON OF THE INCIDENT.

Christ is no longer known "after the flesh," but is revealed to faith in the Scriptures. He still walks with us in the way unseen, and expounds to us in all the Scriptures the things concerning Himself.

II. THE STORY RELATED.

vv. 13-15. *On the Third Day after His Death Jesus Joins Two Disciples in their Walk to Emmaus.* "Two of them went to Emmaus, which was from Jerusalem about three-score furlongs. Jesus Himself drew near, and went with them."

v. 16. *Their Eyes are Holden from Knowing Him.* "Their eyes were holden that they should not know Him."

v. 17. *He Inquires as to their Conversation.* "What manner of communications are these that ye have one to another as ye walk, and are sad?"

v. 18-24. *Cleopas Explains.* "Concerning Jesus of Nazareth . . . a prophet mighty in deed and word before God . . . The Chief Priests and rulers delivered Him, and have crucified Him . . . We trusted He should have redeemed Israel . . . Certain woman made us astonished which were early at the sepulchre . . . They had seen a vision of angels which said He was alive."

v. 25. *Jesus Reproaches Them for their Unbelief of the Prophets.* "O fools and slow of heart to believe all that the prophets have spoken."

vv. 26, 27. *He Shows that Christ Suffered in Accordance with Scripture.* "Ought not Christ to have suffered, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

vv. 28, 29. *They Ask Him to Stay with Them.* "He made as though He would have gone farther, but they constrained Him, saying, Abide with us . . . He went in to tarry with them."

v. 30. *They Recognise Him as He Broke the Bread.* "He took bread, and blessed it, and brake, and gave to them, and their eyes were opened, and they knew Him."

v. 31. *He Vanishes.* "And He vanished out of their sight."

v. 32. *They Confess to Burning Hearts.* "Did not our heart burn within us . . . while He opened to us the Scriptures?"

vv. 33-35. *They return to Jerusalem to tell the other disciples.* "They returned to Jerusalem, and found the eleven gathered together, and them that were with them . . . and they told what things were done in the way, and how He was made known of them in breaking of bread."

v. 36. *The Lord appears to them again.* "And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you."

III. FURTHER LESSONS.

1. The Scripture Confirmed.

The Lord set His seal to the Old Testament Scriptures after His resurrection. Notice the strong emphasis placed upon them in this chapter.

The Risen Saviour.

v. 25: "O fools and slow of heart to believe all that the prophets have spoken."

v. 27: "Beginning at Moses and all the prophets."

v. 27: "He expounded in all the Scriptures."

v. 32: "He opened to us the Scriptures."

v. 44. "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

v. 45. "He opened their understanding that they might understand the Scriptures."

Who need question the inspiration of the Scriptures after this?

2. The Relation of Christ to the Scriptures.

Jesus said they testified of Him, and it is in them we see Him, and through them alone we come to the knowledge of Him. He is not seen in dreams, nor visions, but in the Scriptures of the Prophets. We may have "another Jesus," a creature of the imagination, but if we desire to know the True Christ of God we can only do so through the Scriptures of Truth.

3. Why Their Eyes were Holden.

It was that they might be placed in the same position as we are in, and thus be an example for us. We know Christ no longer after the flesh (2 Cor. 5. 16), but only as revealed to faith in the Bible, so they were put in the same case. Their hearts burned within them without any sight, but as ours may, by faith.

4. Ought Not Christ to Have Suffered.

The Divine "must" is very wonderful. "The Son of Man must be lifted up." "Except a grain of wheat fall into the ground and die, it abideth alone." Only by the Cross came our Salvation.

5. Three Opened Things.

(a) "*Their Eyes were Opened*" (v. 31). Only the Spirit can open our eyes to see Christ.

(b) "HE OPENED THE SCRIPTURES" (v. 32). The natural man receiveth not the things of God. They are spiritually discerned. Pray, "Open Thou mine eyes that I may behold wondrous things out of Thy law."

(c) "HE OPENED THEIR UNDERSTANDING" (v. 45). For the Scriptures need Divine Light upon them.

6. Walking with Christ in the Way.

The noblest privilege of the child of God. He still draws near. Let us seek to cultivate this walk by meditation on the Scriptures and heart prayer in the daily round and common task. So that our fellowship may be with the Father and with His Son Jesus Christ (1 John 1. 3).

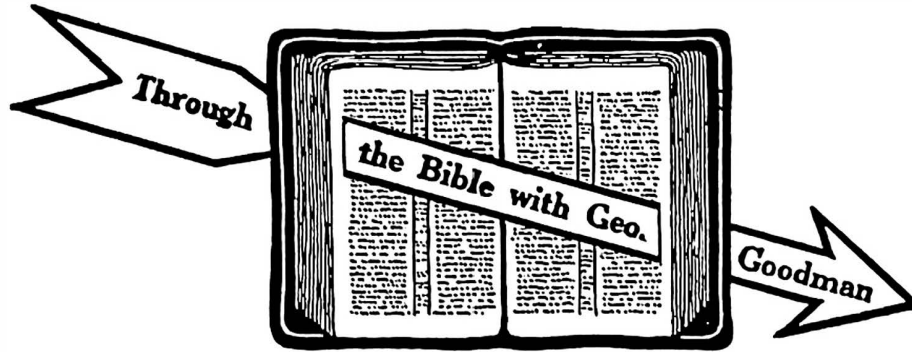
7. Known in the Breaking of Bread.

Many like to read into this sentence a promise that as we gather around the Lord's Table He will specially draw near, and that we shall know Him in a deeper joy and communion in the memorial feast. May it be so.

IV. APPLICATION.

Let the Scriptures be our daily delight. Let them minister Christ to us as we seek for the opened eyes of faith to see Him, the opened Scriptures to reveal Him, and the opened understanding and heart to appreciate and love Him.

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 for November are given in this No., a month ahead, for the benefit of teachers in distant lands and lonely parts.

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Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

6th November, 1938

A Slave Story.

LOVING
LOYAL
LASTING **SERVICE**

20th November, 1938.

In the Cleft of the Rock.

PETITION
PROMISE
PRESENCE
PRIVILEGE

FROM "GOSPEL SCHEME" SUBJECTS.

13th November, 1938.

The Golden Calf.

IMPATIENCE
INFATUATION
INDUCEMENT
IDOLATRY

27th November, 1938

The Risen Saviour.

DEVIL
DEATH
DOUBTING
DOUBTS
DEFEATED
DETHRONED
DISCIPLINES
DISPELLED 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 thumping 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 boss 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.

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.

TALES WORTH TELLING.

“What is Repentance?” asked a teacher of a class of boys. “Being sorry enough about your sin to quit it,” was the clever answer. Acts 26. 20; Matt. 21. 29.

The True Missionary Spirit.—“Why do you wish to return?” said Dr. Jowett to a missionary who had been invalidated home. “Because I can’t sleep for thinking of them!” “Look on the fields” (John 4. 35).

“**Less Than the Least.**”—I do not quarrel with Paul’s language,” said the old Puritan, “but I do dispute his right to push me out of my place. ‘Less than the least’ is my place” (1 Cor. 15. 9).

Troubled for 30 Years.—A few years ago the head master of the Bristol Grammar School told the story at the prize distribution of a boy thirty years earlier who had won the prize for French, but had won it by cheating. His conscience pricked him, and for thirty years he had no peace, and at last his remorse was so great that he returned the ill-gotten book, with the request that it should be placed in the school library. “God shall judge the secrets of men” (Rom. 2. 16).

Saved on the Footplate.—Anxious about his soul, the fireman pulled a leaflet from his pocket. After quoting Isaiah 53. 6, “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all,” the question was asked, “If you have believed on Christ *your sins cannot be on Him and on you at the same time.*” The fireman saw that his sins—past, present, and future—were all laid on the Lord Jesus when He suffered on the Cross. He believed on Him, and that moment peace and joy filled his soul.

The Publican’s Portrait.—A publican who had made considerable wealth got his portrait painted by an artist of fame. His many friends admired the picture, and declared that it was perfection. One day the wife of a too good customer was called in by way of a favour to see the painting. She said it was “vera guid,” but considered that it lacked one thing to make it perfect. “If his han’,” she said, “had been painted as if in oor John’s pocket, instead o’ in his ain, it wad hae been much truer to life.” “Woe unto him that giveth his neighbour drink” (Hab. 2. 15; Prov. 9. 20; 23. 30). HYP.

ACTS AND FACTS.

William Shakespeare, the poet of all lands and ages, wrote in his will: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Saviour, to be made partaker of life everlasting" (Luke 18. 30).

John Bacon, R. A., the eminent English sculptor, left the following inscription, written by himself, for his monumental tablet: "What I was as an artist seems to me of some importance while I lived; but what I really was as a believer in Christ Jesus is the only thing of importance to me now" (John 17. 3; Jude 21).

Earl Cairns. "I am indeed a happy man, but I do not think my furniture and food have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me. God has pardoned all my sins for Christ's sake, and I look forward to the future with no dread" (Jer. 34. 5; 2 Peter 3. 14).

Dean Hook. In his life it is recorded that he used to make scarcely audible comments on passages read in Church. On hearing, "My brethren, count it all joy when ye fall into divers temptations," he observed, "A very hard thing to do." On this portion being read, "Be ye doers of the Word and not hearers only," he remarked, "That is just as difficult" (Jas. 1. 22).

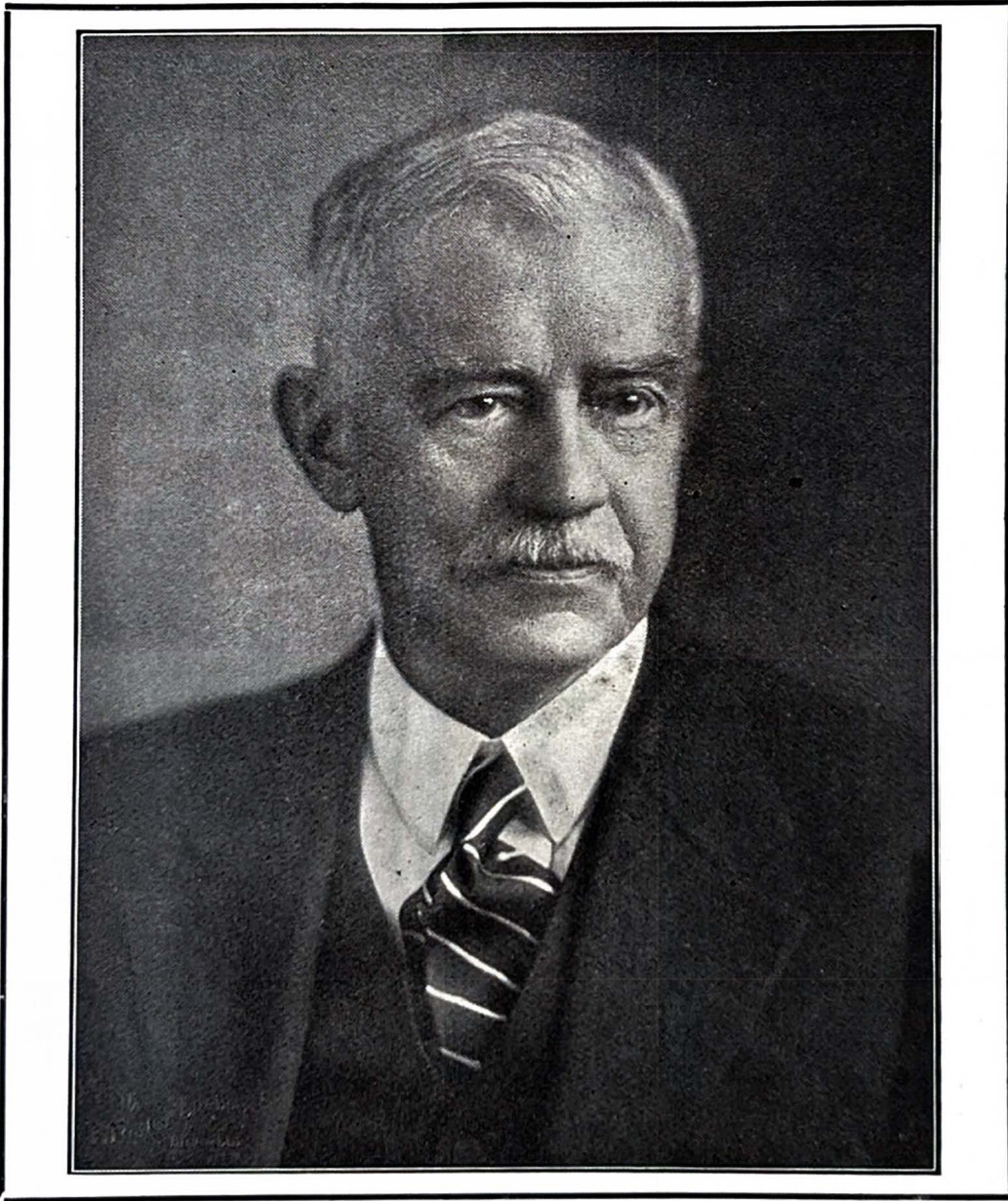
Napoleon the Great. In the "Anthology of Jesus," by Sir James Marchant, K.B.E., LL.D., these are given as the correct words of Napoleon: "Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the creation of our genius? Upon force. . . Jesus Christ alone founded His empire upon love; and, at this hour, millions of men would die for Him." "In all things...pre-eminence" (Col. 1. 18).

Dr. James Denney, the great preacher and theologian, author of a standard work on "The Death of Christ," said to a man whom God had conspicuously used in winning young men and women to Christ, "What is the secret of your success?" "The Gospel, sir," replied my friend. "And nothing else?" queried the distinguished principal. "Nothing else, sir." The principal agreed, saying, "You need nothing else." "Neither is there Salvation in any other" (Acts 4. 12).

LIVE RIGHTEOUSLY.

THERE are many who desire to die the death of the righteous, but do not endeavour to live the life of the righteous; gladly would they have their end like theirs, but not their way. They would be saints in Heaven, but not saints on earth.

HENRY.



Dr. HOWARD M. KELLY, U.S.A.

A MEDICAL MAN REVEALS A GREAT SECRET.

By DR. HOWARD M. KELLY, Professor, John Hopkins University,
Baltimore, U.S.A.

IT is now twenty-seven years since I began my college life, a life which stretched out through eight years of good, hard work, four at the classics and four at medicine. During the college period and after it, and again, especially in these latter years as a teacher, I have always been most profoundly interested, as a student of human nature, and of medicine, in trying to find out what ailed the world about me. Why is it, as I have grown older, that I have come to find out that there is so much misery and unhappiness in the world? Why is it that each successive generation of young men begin to run the life-race that is set before them, full of vigour, of fine enthusiasm, and with a determination to accomplish great things, and then one by one, drop back into the same indifference, and the same routine as was done by those who preceded them, the fire and all the enthusiasm gone, content in the end to make a good living and to take good care of themselves?

I well recall my own class, as fine a lot of fellows as you could wish to see, shouting, "'77 for ever" daily in the assembly room until we were hoarse, and each one certain beyond a peradventure that with our advent into the affairs of the world, the golden era was about to dawn. We each knew individually that we ourselves were destined to do some great deed, and we each looked, too, with secret admiration upon his fellows, picturing in our minds the great future which lay before each one.

A quarter of a century has elapsed and what is the outcome? Untimely death has claimed not a few of the dear boys (boys ever in spite of the added years), and those of us who survive have entered upon life's duties, just as our fathers did before us; good, faithful work has been done, but we have failed to bring about those startling changes which we had fondly hoped would make "'77" renowned for ever, and a sad little stone in the old college wall, commemorative of ivy day, and a blighted ivy plant below it seem emblematic of our shattered hopes. What is the reason of the failure? Or was it a failure after all? Was it, then, impossible to realise those great aspirations which thrilled us as we entered life's arena? These are the questions to which I will now briefly address myself.

I would say of my own life that I have both lost something and I have found something. I have lost that which I at first esteemed great, for I discovered, as I went on, that it was, after all, but a bubble, a glittering semblance of a jewel, evanescent and temporal (2 Cor, 4. 18). But wondrous to relate, I have found in its place something infinitely more precious and eternal, a possession which increases in value day by day, lending a reality and a value to life in all its relations far beyond all possible anticipation of all my early years.

Let me look at my life a little more closely; what have I actually lost? I think the loss can be pretty well covered by one word which used to figure largely in our college debates and chapel speeches, a word which covered the one great qualification in a man, which marked him out for success, and that word is "ambition."

A Medical Man Reveals a Great Secret.

I remember well setting success in life before me as the one great desideratum, and anxiously analysing its essential elements, which seemed to resolve themselves into ability, ambition, opportunity, health, and adding various adjuvant qualities, such as judgment, memory, tact, etc.

I found by God's grace, as I went on, that this, after all, was but a selfish scheme of living, which even if I might attain my end, was possible only for a fortunate few; I saw, too, some who were just about to take their fill of the cup of ambition suddenly snatched away by an untimely death, while others with all the other qualifications, were restrained from grasping the prize by the hand of disease; others again (worst mockery of all), who gained all the world could offer in the way of fame or of wealth, remained, after all, most miserable and dissatisfied with life.

My first aim was, therefore, manifestly a false one. What was I then to do? conclude that life was naught but a mockery? I thank God that when I found the emptiness of the aims of the world, I also found that He was not so sparing of His best gifts as I had begun to imagine. When I discovered that life and self were failures I then found in Him more than heart could desire. Having no longer any good thing of my own, and now content to be as one of the servants in His house, I found instead that He had a glorious robe of righteousness of His own providing, and He was willing to set the very beggars who trusted Him among the princes at the gate (1 Sam. 2. 8). The glorious grace of the Lord Jesus Christ, which God in His great mercy has offered, not to a forward intellectual few, but to all men everywhere, came as a blessed solace to one who found on all sides the vanity of setting the affections on the things of this world. I would like to dwell on this noble theme, for I would that young men everywhere could only see that there is just one thing in the world that is worth making the object of our ambition, and that is to know, to love, and to serve God, and to know Him in the only way we can know anything about Him, through His Son, Jesus Christ. Christ's service is not a theory of life, or a philosophy, but a life, a new birth (John 3. 3), a new creation. Behold, old things are passed away, and all things are made new (2 Cor. 5. 17). And this knowledge, which brings the peace the world knows nothing of, is shed abroad in our hearts by the Holy Spirit, who calls out and leads God's people in their earthly pilgrimage. The great effective instrument of the Holy Spirit by which these truths are authoritatively taught, is the inspired Word of God. Satan is gaining great victories in these days by holding men back from a loving, searching study of the Bible.

My own daily life is as full as that of any man I know, but I found long since that as I allowed the pressure of professional and other engagements to fill in every moment between rising and going to bed, the spirit would surely starve, so I made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on Sunday. I have found that faith in Jesus Christ is a wonderful foundation rock upon which

A Medical Man Reveals a Great Secret

stands a marvellous superstructure. I have found that the Holy Ghost is not an influence, but a real, living, active Person. I see wonderful truths relating to Christ in types and prophecies which I never dreamed of before, and "the blessed hope" has a new meaning. The message of the Epistles I once thought full of hyperbole, now glow with meaning. And so I might go on, and so doubtless God in His grace and goodness, will lead us all on through ages of eternity, beholding new glories and new graces in His Son. What more can I say to arrest the attention of young men? Once my interest was in things which will pass away, now I am an actual "partaker of the Divine nature" of Him who made all these things. What are they compared to Him?

T. -CG.

BOOKS—AN OBJECT LESSON



A WORLD without books! Wouldn't it be strange! Every year finds thousands of new books of all kinds, size and price. We'll just select a few and have a talk on them.

1. **THE HISTORY BOOK.** Do you like history? Most children love to hear of the great happenings of nations and individual heroes. All the details are stored up, so, as we read them, we can live these days over again. God has His history book, too, for He has a faithful record of all the nations—and how black it must be. Then He has the individual histories all down in black and white. He has *your* history, everything you have done. If I were to procure that book now, and suppose I met you and began to read it to you I think you would either run for your life or try to get it destroyed. That history book will be opened and read if you should refuse the Saviour (Rev. 20. 12), but if you receive Him, your entire history will be changed.

2. **THE AUTOGRAPH BOOK.** Do you ever hunt for autographs? It is rather interesting to have a collection of famous people's signatures. Possibly you have heard of those who can read one's character (not your fortune!) from a signature. They might tell you of some certain good traits of character which your writing suggests. Did you ever know that your name reveals your true character? Your name is **Adam-son**, isn't it?—yes, though we don't like to mention it, we have come from a bad stock. We have lots of other names besides the surname. Such as "Grace-less," "Guilty," "Lost," "Sinners," and they are all in the autograph book!

Books—An Object Lesson.

3. **THE BIRTHDAY BOOK.** What a handy thing to have so that you can remember your friends' birthdays throughout the year! Next to Christmas it is about the happiest day of the year! But you should have *two* birthdays every twelve months, or have you only one yet? Before you can have a second birthday, you must have a second birth, you must be born again (John 3. 3); or, in other words, you must have a new life, eternal life which God gives you immediately you believe on His Son as your Saviour (John 1. 12). It is one of His greatest gifts, bestowed the moment you trust Christ as your very own. He is the life-giver; and if you have Him, you have life eternal; and the day you trust Him is your second birthday. And once you do that, your new birthday will be the happiest day of all.

4. **THE SONG BOOK.** Are you fond of music? Then read and study this book. David said, after he had been brought up out of a horrible pit: "He hath put a new song in my mouth, even praise unto our God." He started to sing for very joy because he could not help himself. It must have been a constant, joyous song, for he says later: "Many shall see it and trust in the Lord." If we confess our sins and come like the prodigal, there will be sounds of music from our lives that will make others wonder.

5. **THE PRIZE BOOK.** Perhaps you have a few of these and you just love to look at them with a sense of admiration. You remember how you had to work ever so hard to win them. You stayed indoors and studied hard. You kept at it day and night for weeks and months, and you gained the coveted prize. God wants us to put the same ambition into our lives, if we belong to Him. There is a great day of rewards coming for all His servants; but we must study His Word diligently to know His will, and seek to obey in loving service. I hope God will say to you at that day, "He shall receive a reward" (1 Cor. 3. 14).

6. **THE BANK BOOK.** Some children never save a penny, simply because they are never taught the value of saving. Perhaps you are looking forward to holidays or having a bicycle or some other thing you fondly wish for. The natural thing is to start a little savings account, and you look forward to the day when you'll be able to enjoy what you have saved; while your chums look on and wish they had done the same. Our whole lives are like that. We can spend our time and money on ourselves and never save at all, or we may invest our lives in the Master's service as if we were banking for the future. 2 Cor. 5. 15 says that we should live *NOT* unto ourselves but unto Him who died for us. Pile up your treasure on high and you'll be rich.

7. **THE BEST BOOK.** The Bible. This is the only book which has God as its Author, the only Book which is alive, the only Book which has been burned, banished, and buried, and yet refuses to die.

B it is the *best* Book.

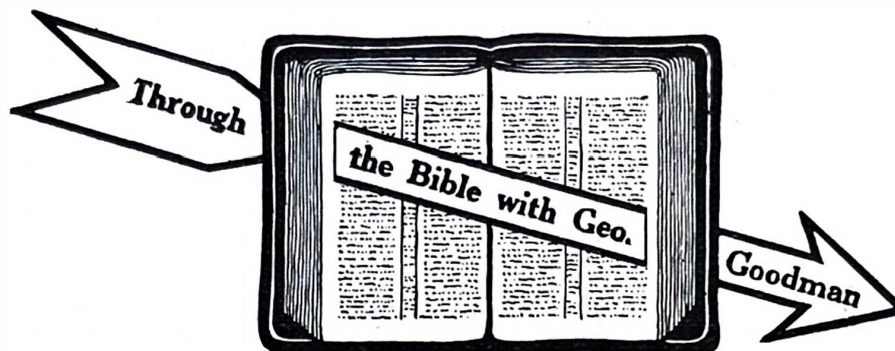
I the *indispensable* Book.

B the *blessings* Book.

L the *Living* Book, and

E the *Eternal* Book. Read it, believe it, love it, and live it.

IMPORTANT NOTES TO ALL BIBLE LOVERS.



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Simple Blackboard Lessons

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

4th December, 1938.

11th December, 1938.

Moses Veils His Shining Face.

The Scapegoat.

SINAI
TATUTES
HINING FACE
HADED FACE

SINS C ONFESSED
ARRIED
AST AWAY

18th December, 1938

25th December, 1938.

The Year of Jubilee.

The Ascended Lord.

REST
LEASE
ESTORATION
EDEMPTION
EJOICING

THE **M**ANNER
ESSENGERS
OTIVE
AJESTY

A M M

MOSES VEILS HIS SHINING FACE. ^{70 Familiar} _{Page 76}

READ Exod. 34. 29-35. MEMORY TEXT: 2 Cor. 3. 18. HINTS: Stephen, Acts 6. 15; Secret, Psa. 34. 5; 2 Cor. 4. 6; Example, Rev. 1. 16.

I. **MAIN LESSON.** Contact with the Living God causes the face to shine. But the glory under the law was only temporary and passed away. So Moses put on a veil, so that the people should not detect that the glory was fading. In Christ is greater glory, and permanent.

II. THE STORY TOLD.

Exod. 34. 29. *Moses, coming down from Mount Sinai with the Law, did not know that his face shone.*

v. 30. *Aaron and the people are afraid to draw near.*

v. 31. *Moses calls them and talks with them.*

v. 32. *He gives them all the commandment of the Lord.*

v. 33. *And when (not "till," R.V.) he had done speaking with them he veiled his face.*

v. 34. *He took off the veil when he went in to God, and when he spoke with the people.*

v. 35. *They see the shining of his face*

III. THE NEW TESTAMENT EXPLANATION

(2 Cor. 3. 12-18).

FROM THIS WE LEARN:

1. **That the Law was Temporary**, and never intended to be the permanent ground of our relationship to God. Its glory was great, but **FADING**, and destined to pass away.

Note.—Distinguish between the Law as a ground of covenant relationship (this it could never be) and as instruction in righteousness which it remains to the Christian.

2. **That the Glory of Moses' Face Illustrated this.** It faded away.

3. **That the Israelites did not Discern this**, but thought the Law was permanent, and all God intended. They were too foolish and blinded by unbelief to see that "grace," and not "Law," was what they needed.

4. **Because of this, Moses Veiled His Face so that they Should not See the Fading of the Glory.** He allowed them to think the Law was their hope, so that it might do its full work in their hearts (that is, to show them their sinful state and the exceeding sinfulness of sin).

5. **The Jew Still Hopes in the Law.** The veil is still on his unbelieving heart.

6. **It can only be Removed by His Turning to Christ.** Then he will learn that the Law could not save; was only temporary, and as a "hope" was passing away.

7. **We, as Ministers of the Gospel of Grace, do not Veil the Truth** but use great plainness of speech, and as the Spirit reveals to our unveiled faces the glory of Christ we are changed into the same image.

IV. OTHER LESSONS FROM THE STORY.

1. **The Glory of the Law.** Because the commandments can never be our Saviour, we must not despise it. It is the reflection of God's character (love and truth), and His moral requirement from men. It is the way of material contentment and happiness on earth. If men kept the commandments there would be no

Moses Veils his Shining Face.

stealing, no adultery, no disobedience to parents, no army, no police, no prisons would be needed. Think of it!

2. **The Law Described.** It is called by three names:

(a) **THE LETTER** (2 Cor. 3. 6) **THAT KILLS.** For the more I try with my sinful fallen heart to keep the Commandment as it should be kept from the heart, the more I see my hopelessly sinful and lost estate, and my hopes die and perish.

(b) **THE MINISTRATION OF DEATH** (2 Cor. 3, 7). As one great preacher said: "I preached morality till there was not a moral man left in the place." Prohibition provokes. Sin is "revived" and "abounds" by being forbidden (see Rom. 7. 5-13).

(c) **THE MINISTRATION OF CONDEMNATION** (2 Cor. 3. 9). For every law condemns the breach of it, and those whose hope is in their law-keeping are hopelessly condemned.

3. **The "Glory that Excelleth"** (2 Cor. 3. 10). The glory of Grace is seen in the finished work of Christ, in the free gift of salvation, in the glorious gift of the Holy Spirit, and in His gracious ministry of Christ to the soul. How exceeding in glory! How excellent in majesty!

4. **The People Fear the Shining Face.** Unsaved men are always afraid of holiness. When Stephen's face shone they could not bear it, but stoned him to death.

The enmity of the world is on this ground. They hated Christ because He told them the truth. Only the broken and contrite heart welcomes the searching light of His face.

5. **The Unveiled Heart and Face.** When the sinner turns to Christ (Jew or Gentile) the veil of unbelief and natural darkness (blindness and hardness) disappear, and he can see the glory of Christ and His all-sufficiency as Saviour, Guide, Keeper, and Friend.

6. **The Glory of Christ is Seen in the Mirror.** That is the Gospel (as contrasted with the law), or in the Word of God which brings the knowledge of the Gospel to us.

How many have found Christ by listening to the Gospel, by reading the Word of God. As they heard, they lived, they received the Holy Ghost (Gal. 3. 2), and were born from above.

7. **The Ministry of Christ by the Spirit brings Two Blessings:**

(a) **LIBERTY.** Where the Spirit of the Lord is there is liberty.

(b) **TRANSFIGURATION.** We, beholding are changed into the same image. (Changed, same word as "transfigured" and "transformed," Matt. 17. 2; Rom. 12. 2).

8. **"Great Plainness of Speech."** The Gospel preacher speaks out. He warns the legalist that he cannot rest on or be saved by the Law. He bids him turn to Christ that the veil may be removed.

V. APPLICATION.

1. **TO THE SINNER.** The Law can kill and condemn; it can never save or give hope. Therefore flee to Christ.

2. **To the Saint.** Look much in the mirror, that you may see the glory of Christ and be changed.

3. **To the Servant.** Use great plainness of speech.

THE SCAPEGOAT.

70 Familiar
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READ Lev. 16. 1-34. MEMORY TEXT: Isa. 53. 4. HINTS: Antitype, John 1. 29; Into the Holiest, Heb. 9. 12; One for All, Heb. 9. 28.

I. **MAIN LESSON.** The sinner's guilt is, after identification with Christ, removed from him and remembered no more. The scapegoat is God's chosen type of how sin, having been atoned for, is removed from the sinner, so that he may enjoy all that for which Christ died. A lesson in imputation (Isa. 53. 5, 6).

II. **THE STORY TOLD.** As it is long, let us divide the chapter into paragraphs and thus learn the story.

Lev. 16. 29. *The Great Day of Atonement was to be kept once a year, on the tenth day of the seventh month.*

vv. 1-4. *Aaron was never to go within the veil, except on this occasion. Dressed in white, and having washed, he was to bring a bullock and a ram.*

vv. 5, 6. *Of the congregation he was to take two kids and one ram. The bullock he offered for himself.*

vv. 7-10. *Lots were cast on the two goats. One for the Lord, the other for the scapegoat. The first was offered as a sin-offering. The second presented alive.*

vv. 11-14. *Aaron entered the Holy of Holies with the blood of the bullock (for himself) and with incense, and sprinkled the blood on and seven times before the mercy seat.*

vv. 15-19. *He then took in the blood of the goat (for the congregation) and sprinkled it in the same way. Then he sprinkled the holy place and the altar.*

vv. 20-22. *Aaron laid his hands on the head of the live goat, and confessed the people's sins, putting them on the head of the goat.*

The goat was sent into the wilderness, and bore upon him all their iniquities into a land not inhabited.

v. 34. *It was an everlasting statute to make atonement for Israel for all their sins once a year.*

III. OTHER LESSONS FROM THE STORY.

1. **The Holiness of God.** The veil that hung before the Holy of Holies in which was the Ark of the Covenant and the Mercy Seat, and shut out every one from the Divine Presence, teaches us that God is so holy that no sinner in his sins can approach Him or stand in His presence.

When Aaron's own two sons, Nadab and Abihu, attempted (probably under the influence of drink, 10. 9) to do so, fire came out from the Lord and devoured them. The way into the Holiest was not yet open (Heb. 9. 8).

2. **The Annual Celebration.** Every year this national public convocation was held, and, as we are told in Hebrews 10. 3:

(a) **THERE WAS REMEMBRANCE MADE OF SINS.** They must never forget their sinfulness and their need of mercy.

(b) **A YEARLY ILLUSTRATION OF SIN PUT AWAY.** In Hebrews 9. 7 we read that the High Priest went into the Holiest alone, not without blood, which he "presents" for the sins of the people, and then the scapegoat bore the sins away.

3. **The Repetition Every Year** of the same thing was necessary because it was only a type: "For the blood of bulls and of goats can never take away sins" (Heb. 10. 4). Solomon offered 22,000 oxen and 120,000 sheep at the dedication of the temple, but they

The Scapegoat.

did not really put away one sin. They were but figures of the true.

4. **The One Sacrifice of Christ**, offered "once for all," and never to be repeated, did three things:

(a) It "JUSTIFIED" from all things (Rom. 5. 9).

(b) It "SANCTIFIED" all who believe (Heb. 10. 10).

(c) It "PERFECTED FOR EVER" them that are sanctified (Heb. 10. 14).

5. **The Blood Sprinkled on the Mercy Seat** was the evidence of a finished sacrifice which had been made at the Brazen Altar, taken into God's presence. It typifies Christ, who, having offered His one great sacrifice at Calvary, entered "by virtue of His blood" (Heb. 9. 12), once for all into the Holiest, and is now our Propitiation there (1 John 2. 2).

Be careful not to quote Hebrews 9. 12 wrongly. Jesus did not enter *with* His own Blood, but by virtue of ("by") it into Heaven. When He went to Heaven He had no blood to carry in His hands, but they were outstretched in blessing. He has certainly not shed any there since. No, His atoning work was finished on earth.

6. **The Sprinkled Blood** turned the Throne of God from a Throne of Judgment into a Throne of Grace, or "Mercy Seat."

Since Jesus died, God has proclaimed a day of grace. Sinners are now invited to come to the Throne of Grace to find mercy (Heb. 4. 16).

7. **Two Aspects of the Work of Christ.** The two goats on the Day of Atonement represent One Christ.

The first showed *how God was satisfied*. The blood sprinkled on the mercy seat evidenced to Him the finished sacrifice. The other (the scapegoat) shows *how the sinner is satisfied*, for he sees that God has put all his sins on Christ, the Sin-bearer.

It is a graphic and grand picture of imputation. Aaron confessing over and laying the sins upon the goat's head reminds us that the guilt of our sins was imputed or laid to the charge of Christ, who, by His atoning death, bore them all away.

8. **Identification.** The type may be viewed in another way. Again the two goats are One Christ, the one Christ in death, the other Christ in resurrection. The goat that died is Christ, in His death obtaining mercy for us by His Blood. The scapegoat is Christ in His resurrection, and we who learn what He has done in death come to Him, the Living, Risen One, and becoming identified by faith with Him, see all our guilt carried away, and find our conscience relieved.

A very solemn lesson is: We may know that Christ has died, that He has returned to the Father, but may refuse to

". . . lay our hand

On that dear head of Thine,"

in identification with Him as our Substitute and Sin-Bearer, and so may remain yet in our sins.

There is no substitution until there is identification.

IV. APPLICATION.

1. **To the Sinner:** Make haste to Christ, and lay your hands in faith on Him.

2. **To the Saint:** Rejoice to see the guilt removed.

THE YEAR OF JUBILEE.

70 Best
Page 68

READ Lev. 25. 8-17. MEMORY TEXT: Psa. 89. 15. HINTS: Prophecy, Isa. 61, 1, 2; Fulfilment, Eph. 2. 17; Illustration, Luke 7. 42.

I. PRINCIPAL LESSON.

It is a beautiful national picture of the proclamation of Liberty to the Captives, and is thus a Type of the Gospel.

II. THE FACTS TO BE TOLD.

v. 8. *The Sacred Year was to Occur every Fifty Years.* "Thou shalt number seven Sabbaths of years unto you . . . forty and nine years."

v. 9. *It commenced on the Day of Atonement.* "In the day of atonement shall ye make the trumpet sound." That was the 10th day of the 7th month.

v. 9. *It was Ushered in by the Blowing of the Trumpet.* "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month."

v. 10. *It was to be Hallowed.* "Ye shall hallow the fiftieth year."

v. 10. *Liberty was to be Proclaimed to All.* "Ye shall . . . proclaim liberty throughout all the land unto all the inhabitants thereof."

v. 10. *Property Pledged or Sold Returned to Its Owner.* "Ye shall return every man unto his possessions."

v. 10. *Slaves were Released.* "Ye shall return every man unto his family."

v. 11. *The Land was to Rest.* "Ye shall not sow neither reap that which groweth of itself."

vv. 13-15. *All Oppression was to Cease.* "Ye shall not oppress one another."

III. THE JUBILEE IS A TYPE in a double sense.

1. In the Individual.

The blowing of the Jubilee Trumpet is a type of the preaching of the Gospel. Christ was the first to sound it (Heb. 2. 3; Eph. 2. 17). He came to proclaim liberty to the captives, and the opening of prison to them that are bound (Isa. 61. 1; Luke 4. 17).

Every sinner who believes the good news "Leaps to lose his chains" of sin.

2. In the Restitution of All Things.

One day this creation is going to be delivered from the bondage of corruption, the vanity to which it has been subjected, and return again to its undefiled beauty, and the Lord will return to His inheritance who is heir of all things. Then earth shall keep its jubilee "in the restoring of all that which in the course of time was perverted by man's sin, in the removing of all slavery of sin, in the establishing of the true liberty of the children of God, and in the delivering of the creation from the bondage of corruption to which it was subjected on account of man's depravity" (*Internl. St. B. Enc.*).

IV. OTHER LESSONS.

1. Three Blessings were Enjoyed in the Jubilee.

(a) PERSONAL LIBERTY—all slaves being released.

(b) THE RETURN OF ALL PROPERTY—each man receiving back his forfeited inheritance.

The Year of Jubilee.

(c) THE LAND RESTED. These may easily be spiritualised.

The Gospel sets the prisoner free from the load of guilt and the chains of evil habit; it brings back all he had forfeited by sin far more in newness of life, in restoration of the soul, in holiness, in the likeness of Christ, the lost image of God, and he enters into peace, the rest that remains to the people of God. Rest from his own works and from legal bondage.

2. It Commenced on the Great Day of Atonement.

Our liberty is through the atoning work of Christ. He bought our freedom with His own Blood. Any claim that sin and death had upon us was met by the Cross, and on the ground of that finished work the Proclamation of the Gospel is made to all—open the prison, let the prisoner go forth.

3. The Release Evidently Included the Discharge of All Debts (Deut. 15. 1).

A picture of the Grace of the Gospel. "When they had nothing to pay, he frankly forgave them both." This forgiving time must have taught the Israelites mercy and tenderness of heart.

4. Notice the Word ALL.

"Through all the land, to all the inhabitants." So is the Gospel preached to all.

V. APPLICATION.

1. **To the Unsaved.** Hear the Gospel Trumpet. The Word of God's Salvation. Be among those who know the Joyful Sound.

2. **To the Saint.** Rejoice in this, that the day of our final release draws near—the restitution of all things—when Christ shall come unto His own, and we shall reign with Him in the New Heaven and the New Earth.

3. **To the Servant of God.** Learn to blow the Gospel Trumpet. Let it give no uncertain sound.

It is not easy to blow a long silver trumpet without keys, nor is it easy to preach the Gospel. It must be with the Holy Ghost sent down from Heaven. Only the Spirit can breathe through the trumpet the clear note of Jubilee.

VI. OUTLINES.

The Joyful Sound.

"Blessed is the People that know the Joyful Sound" (Psa. 89. 15).

THE PROCLAMATION OF

FINISHED ATONEMENT (see II. 2).

FREEDOM FROM SLAVERY (IV. 3).

FULNESS OF BLESSING (III. 2).

The Trumpets Sounded.

(Numbers 10).

1. For calling a General Assembly and Journeying (v. 3).
2. For Calling the Princes (v. 4).
3. The Alarm (v. 6).
4. The Call to War (v. 9).
5. In the Day of Gladness (v. 10), (and Jubilee).
6. In the beginning of Months (v. 10).
7. Over the Offerings (v. 10).

THE ASCENDED LORD.

READ Luke 24. 50-53; Acts 1. 1-11. MEMORY TEXT: Heb. 9. 24. HINTS: His Place, Heb. 1. 3; His Power, Matt. 28. 18; His Provision, Heb. 7. 25, 26.

I. MAIN LESSON.

The historical fact is that Jesus of Nazareth, who was crucified and died, has risen from the dead, has ascended into Heaven, and taken His seat at the right hand of the Majesty on High.

II. THE STORY TOLD.

There are three accounts of the Ascension, as follows:

Mark 16. 19, 20. "So then, after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God."

Luke 24. 50, 51. "He led them out as far as Bethany, and He lifted up His hands and blessed them.

"And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven."

Acts 1. 9-11. "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

"And while they looked stedfastly toward Heaven as He went up, behold, two men stood by them in white apparel.

"Which also said: Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you unto Heaven, shall so come in like manner as ye have seen Him go into Heaven."

III. OTHER LESSONS FROM THE STORY.

1. The Man in Heaven.

The fact that One who is Man is in Heaven is a reason for great and holy joy.

Man, intended by God for great honour, has fallen by sin; but though we do not see him over all the works of God's hand as God purposed, yet "*we see Jesus crowned with glory and honour*" (see Heb. 2. 6-11).

A Man—the representative Man—the "Second Man" and "Last Adam" (1 Cor. 15. 45-47), the "Lord from Heaven" become Man, is in Heaven.

It means we shall be there, too, of a certainty, for "both He that sanctifieth and they that are sanctified are all of one."

2. Where He Sits.

This is variously described as, "On the right hand of the Majesty on High" (Heb. 1. 3).

"Sit Thou on My right hand" (Heb. 1. 13).

"On the right hand of the throne of the Majesty in the Heavens" (Heb. 8. 1).

"On the right hand of God" (Heb. 10. 12).

The right hand being a figurative description of all authority and power, as the Lord Himself said: "All power (authority) is given unto Me in Heaven and in earth" (Matt. 28. 18).

3. Why He is There—as Lord.

He has been appointed "Lord and Christ" (Acts 2. 36), "Prince and Saviour" (Acts 5. 31), as foretold in Psalm 2. 6. "Yet have I set My King upon My Holy Hill of Zion."

All nations are bidden to bow to Him as such. "Serve the Lord

The Ascended Lord.

with fear. Kiss the Son lest He be angry and ye perish from the way" (Psa. 2. 11, 12).

A Christian is one who receives and confesses Christ as Lord (Rom. 10. 9).

4. Why He is There—as High Priest.

He hath an unchangeable priesthood.

He ever liveth to make intercession for us.

He represents His people there as Advocate Intercessor, and Saviour.

Because He ever lives He is able to save to the uttermost those that come unto God by Him.

5. Why He is There—as Heir of All Things.

He awaits the time when His enemies will be made the footstool of His feet. "Sit on My right hand until I make Thine enemies thy footstool" (Heb. 1. 13).

God has appointed Him "Heir of all things."

He will possess all His inheritance and reign as King of kings and Lord of lords for ever and ever.

6. Until He Comes Again.

One day the Master of the House will rise up and shut the door of mercy (the day of grace), and come to gather together His own to Himself, for "Yet a little while, and He that shall come will come, and will not tarry."

"Even so, Come, Lord Jesus."

IV. APPLICATION.

Let us avail ourselves of all the resources of our glorified Lord.

V. OUTLINES.

THE ASCENDED LORD (Acts 1. 4-11).

Associated with the Ascension are some "things which accompany Salvation" (Heb. 6. 9).

1. The Baptism of the Holy Spirit (vv. 5-8).

Christ *died* for our sins.

Christ *rose again* for our justification.

Christ *ascended* for our enduement with the power of the Holy Spirit.

2. Witnessing for Christ (v. 8).

Faithful witness for the "filled Jerusalem with the doctrine" (Acts 5. 28).

Powerful witness (Acts 5. 28).

3. The Hope of His Coming (v. 11).

The Lord Himself (1 Thess. 4. 11).

Received to Himself (John 14. 1-3).

Cheering and Purifying (1 John 3. 3).

POWER FOR SERVICE.

(Acts 1. 8; John 15. 26, 27).

1. Needed (Luke 24. 49).

2. Provided (Acts 1. 8, R. V.; 2. 16; 10. 45).

3. Nature—Spiritual. Not money nor intellect.

4. Available (Acts 1. 8; Luke 11. 13; John 4. 10).

5. Used. "Occupy till I come."

ACTS AND FACTS.

Archbishop Cranmer. It was wont to be said of Cranmer: If you would be sure to have Cranmer do you a good turn, you must do him some ill one; for, though he loved to do good to all, yet especially he would watch for opportunity to do good to such as had wronged him "Do good to them that hate you" (Matt. 5. 44).

Colonel Charteris, of infidel fame, on his death-bed cried out: "I would gladly give thirty thousand pounds to have it proved to my satisfaction that there is no such place as Hell!" Where were the scoffers and infidels then? "The wicked shall be turned into Hell" (Psa. 9. 17).

Francois Coillard, the African missionary and explorer, writes in his diary, that in contrast to the grass huts of the natives, his house seemed so strong, that the natives remarked: "The white man built as if he were never going to die." "Pilgrims and strangers on the earth" (Heb. 11. 13):

Captain Hedley Vicars, the hero of the Crimea, was waiting the arrival of a brother officer in his room, in Nov., 1881, 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." That was the great turning-point. "Old things then passed away: All things became new" (2 Cor. 5. 17).

Lord Macaulay. In Trevelyan's "Life of Macaulay," he states that in 1814, when a boy of 14, he wrote thus to his mother concerning the defeat and imprisonment of Napoleon on lonely St. Helena: "I cannot conceive a greater punishment to Bonaparte than that which the Allies have inflicted on him. How can his ambitious mind support it? All his great projects and schemes which once made every throne in Europe tremble are buried in the solitude of an Italian isle. How miraculously everything has been conducted! We almost seem to hear the Almighty saying to the fallen tyrant, 'For this cause have I raised thee up, that *I might show in thee My power.*'" (Exod. 9. 16).

TALES WORTH TELLING.

Let Heaven Go.—Martin Luther tells of a nobleman who made a great supper, and in the midst of his mirth exclaimed, "If God will leave me this world to live and enjoy my pleasure therein for a thousand years, then let Him take His heaven to Himself." This man spoke what most men think. How different the choice of Moses (Heb. 11. 25).

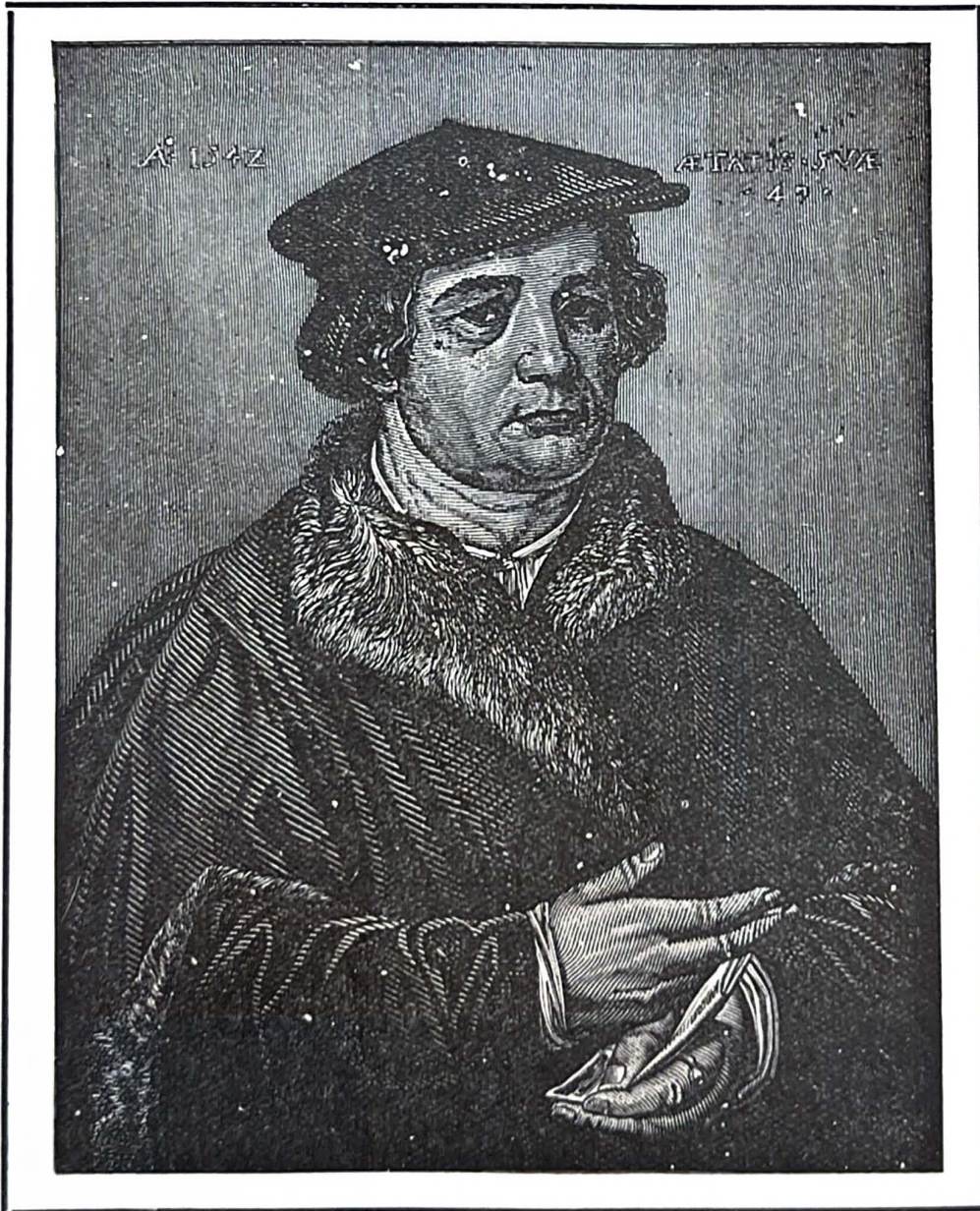
A Dummy Christian.—At a meeting in the city of Nankin a Chinaman rose and began to cry for mercy with groans and tears. When at length he found utterance he prayed, "O God, forgive me; I have been a dummy Christian. When I was converted the devil came to me, and said, 'There are preachers to do the preaching; you need not bother about it.' I listened to the devil's lie, and all these years have been a dummy Christian, living in ease while souls have been lost." How different to Ephesians 4. 16. How many dummies are there to-day!

Don't Anybody Stop Us.—A little girl had learned the verse, "Suffer the little children to come unto Me," to repeat at a meeting. She stood on the platform and began, "Suffer"—it was her first attempt at speaking in public. She was frightened, and stopped for a moment, then began again, "Suffer little"—again her fear overcame her, but being a determined little one, she made a third attempt, and said, "Suffer little children." Then she looked afraid at the many faces, and stopped. With a last grand effort she said, not exactly the verse, but these words, "Jesus wants us all to come to Him; and don't anybody try to stop us." A new and true version of Matthew 19. 14.

Praise God for Cotton.—Many years ago, when the great civil war was raging in America between the Northern and Southern States, no cotton came to supply the Lancashire mills, and hundreds of thousands of workers and their dependents were reduced to great poverty and suffering for want of food and clothing. At last the war closed, and the sea was again white with the sails of ships bringing cotton, and soon a railway train laden with the precious material arrived at Preston, in Lancashire. The town was filled with joy, and when the first load of cotton was brought through the streets on a dray the people went out by hundreds to welcome it. They marched on either side of it; many of them kissed the bales of cotton as they moved along and sang, "Praise God from whom all blessings flow." "Let the people praise Thee, O God; let all the people praise Thee" (Psa. 67. 5). НУР.

SPIRITUAL BOUNTY.

THERE was a great wealth of Christian experience in the homely vernacular of Uncle Johnson, the veteran negro, when he said to his pastor: "I'se thinking dat if de crumbs of joy dat fall from de Massa's table in dis world am so good, what will de great loaf in glory be? I wants to get hold ob de full dish. Oh, massa, ef you gets home afore I do, tell 'em to keep de table standin', for old Johnson is on his way, and is bound to be dere." T.L.C.



MARTIN LUTHER, THE REFORMER.

MARTIN LUTHER, THE REFORMER.

AND HOW HE WAS TRANSFORMED.

A MAN was once climbing, upon his knees, a stone staircase of many steps, which was said to have been carried through the air from its former to its present place. What a crowd runs together to see a foot race, a prize walk, but this man going up the staircase on his knees did not draw many people to see him.

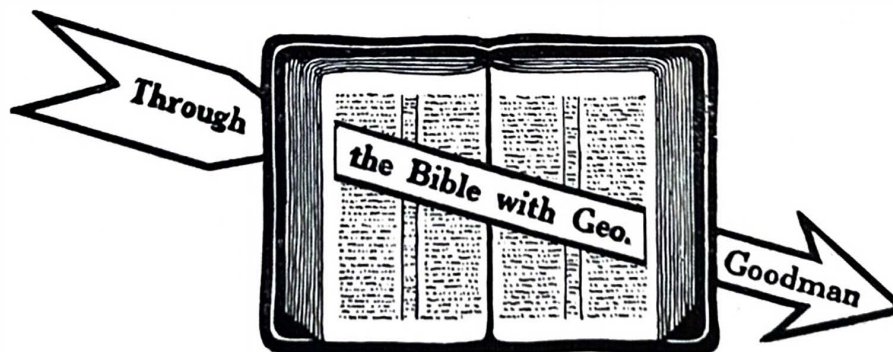
Was he doing it for money, for a wager, for a prize, or for a joke? Let us go near and look closely at him. He wears a monk's frock and girdle; his face, though youthful, is overcast by sorrow and anxiety; he is thoroughly in earnest; it is no joke with him.

Then perhaps he is not quite sane. Yes, so far as human nature born of Adam can be so, he is sane; but he is conscious of a deep-seated, ruinous disease, which is consuming him; he is sin-sick, and is trying to help God to save his soul and purify his heart.

He has said prayers by hundreds, day and night; he has nearly starved himself to death, but sin would not be starved out! and after having done all he could to reach the seat of the disease, he still feels as loathsome as Naaman, as possessed as Mary Magdalene. There was just this penance left to try. The Pope had decreed an indulgence to any who would climb to the top of Pilate's staircase at Rome on their knees, and the poor monk, as a last effort of despair, would not omit this degrading act, which, he hoped, would obtain for him the forgiveness and holiness he sought.

Suddenly he starts and pauses in his mean labour. A voice seems to sound through him: "The just shall live by faith." It shakes his soul, chasing before it the dark thoughts of superstition and falsehood. With a blush of shame he sprang to his feet, conscious of a mighty change of principle wrought in him, that cast him once and for ever on the finished work of Christ. G. A. N.

IMPORTANT NOTES TO ALL BIBLE LOVERS.

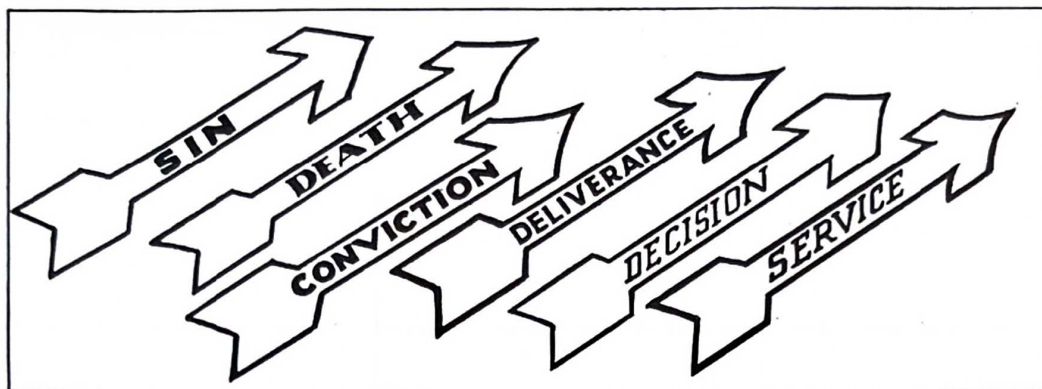


is the title of the **Lessons for 1939**, picking out the most interesting Stories of the whole Bible, and going through systematically thus avoiding careless and haphazard reading and teaching. And what better guide could we get than Mr. GEORGE GOODMAN, who for years has written the *Daily Notes* for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

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A LESSON ON ARROWS.



ALMOST every boy and girl has played with bows and arrows, or fired darts at a target. The Bible says a great deal about arrows of varied kinds which should interest us all.

1. **THE ARROW OF SIN** (*Black*). Jeremiah 9. 3 and 8 speaks of those who use their tongues as an archer would bend his bow, only in this case, it is used for mischief and deceit. Think of some of the sins given here. *Ignorance*—"they know not Me, saith the Lord." Further we get *slander, lies, hypocrisy, and rebellion*. Prov. 25. 18 says: "A man that beareth false witness . . . is a sharp arrow." Just as an arrow is used to injure and to kill; so, every time we sin, injury is the result, both to ourselves and others. Let us break this arrow to pieces!

2. **THE ARROW OF DEATH** (*Black*). In 2 Kings 9. 24 we get an account of how Jehu drew his bow with all his strength and killed wicked King Jehoram. Have you ever watched the flight of the arrow? How speedily it travels, carrying death with it. And, because we have sinned, we *must* die, and must all meet God. How necessary to know the Saviour in early life; then we won't have any fears.

3. **THE ARROW OF CONVICTION** (*Gold*). This is not like the poisoned arrows of men. It is the arrows of God, these precious verses from His Word carried home to our consciences and hearts. How they pain and annoy at first, but they bring eternal blessings too. Job said: "The arrows of the Almighty are within me"; while David speaks of "Thine arrows are sharp in the heart of the king's enemies" (Psa. 45. 5). We are all enemies by wicked works, and we need to be reconciled; so he shows us our lost condition that we might seek His salvation.

4. **THE ARROW OF DELIVERANCE** (*Red*). When Elisha the prophet lay dying, Joash, the King of Israel, visited him and wept over him. At that time the people of Israel were in terrible fear from invasion from the Syrians, so God gave a message of hope and salvation. Elisha told the king to get his bow and arrows, and the dying prophet placed his hands over those of Joash's hands by the open window towards the east. Then he gave command to shoot, and with it came this word: "Thou shalt smite the Syrians" (2 Kings 13. 17). Victory spelt salvation for Israel, not because of their strength, but by the power of God intervening. You and I are in a similar position, beset by the mightiest enemy

Arrows.

and in ourselves helpless. Look to the Cross, and see how God has intervened and brought salvation through the death and resurrection of His Son.

5. **THE ARROW OF DECISION** (*Blue*). How beautiful the story of David and Jonathan! Read it in 1 Sam. 20. Jonathan's desire was that his father, King Saul might acknowledge and love David as he did. Specially when David had delivered the nation through his victory over Goliath. So we find him making an agreement by which David was to know whether he was accepted or rejected. If the arrow falls on the near side, all was well; but if on the further side, all was lost. Little did Saul know that he was making such a momentous decision, and, because he rejected David, *his whole life was ruined*.

Boys and girls, the arrow of decision will be shot, and you must face the same issue. Are you to accept and crown the Saviour, as your Lord and King, or are you to do what Saul did to David, and reap the awful consequences?

6. **THE ARROW OF SERVICE** (*Green*). Arrows can be most useful, and *so can you* if you are on the Lord's side. Isa. 49. 2 says: "He hath made me a polished shaft, in His quiver hath He hid me and said, Thou art My servant . . . in whom I will be glorified." Are not these wonderful words? And yet in some measure they can be true of you, too. We are not only saved for Heaven, but for a present purpose too, namely, to do something for the Lord Jesus. He wants to prepare your heart and mind, fill you with His love and His good word, that He can send you forth on royal service.

G. A. NEILSON.

Simple Blackboard Lessons.

FOR YOUTHFUL READERS.

FROM "GOSPEL SCHEME" SUBJECTS.

1st January, 1939.

8th January, 1939.

The Pillar of Fire and Cloud.

Miriam's Leprosy.

G
ATHERED
UIDED
UARDED

PEOPLE

15th January, 1939.

Rebellion of Korah.

V
ARIANCE
ISITATION
INDICATION
IVICATION

22nd January, 1939.

The Rock Smitten.

S
INFUL
PIRIT OF
EPARATION
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D
EMONSTRATION
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ESTRUCTION

29th January, 1939.

The Leper Cleansed.

F
OLLY
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P
ROSTRATION
ETITION
RECISION
URIFICATION

A. M. M.

THE PILLAR OF FIRE AND CLOUD.

70 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. OUTLINES.

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
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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 leproused 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
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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 this 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."

ACTS AND FACTS.

Lord Kelvin, the famous Scottish scientist and inventor, said: "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).

Henry Carr, of CARR & Co., biscuit manufacturers, Carlisle, for more than thirty years an earnest Gospel preacher, wrote home from the shores of Galilee: "Never before have I so vividly realised the presence of Him whose footsteps have for ever made this shore holy ground" (John 4. 3; 7. 9).

Dr. R. W. Dale, the famous preacher, of Manchester, was asked by a Roman Catholic priest when he meant to cease from so much preaching and public work and look after *preparing* his soul for the future." The Doctor replied, "I have given my soul to Christ to look after, He can do it much better than I can." "I have committed...to Him" (2 Tim. 1. 12).

President Roosevelt, U.S.A., inspecting Ellis Island, came across an old German woman. They tried to explain that he was President. Kaiser, Chief, and other words were used before she understood. Grasping the idea, she produced a dollar note, looked at the Indian in full war paint thereon (at that time), then exclaimed, "No, no, you can't fool me." "Judge not according to appearance" (John 7. 24).

Professor Stuart Blackie, of the University of Edinburgh, was hearing a class in which one man rose with his book in the wrong hand. He began an explanation, and the professor thundered, "Take your book in your right hand and be seated." The student held up his right arm, and it was off at the wrist. The great man hesitated a moment, then he went to the student and put his arm around him, and with tears streaming from his eyes, said, "I never knew about it. You will forgive me?" It ended in the conversion of that young man. The story was told afterwards at a Bible Conference, and after the meeting a man came forward, and raised up his right arm: it ended at the wrist. He said: "I am the man. Professor Blackie led me to Christ, but he never would have done it if he had not put his arm around me and made the wrong right." "Love...is kind" (1 Cor. 13. 4).

TALES WORTH TELLING.

Bribing Death.—J. Henry, a wealthy ironmonger, was run down by a train near Pittsburg Station, Pa. Lying wounded and bleeding on the platform he cried, "I will give \$100,000 (or £20,000) to anyone who will save my life." Yet in a few minutes he died. "All that a man hath will he give for his life" (Job 2. 4), but death cannot be bribed.

A Physician's Testimony.—Sir Andrew Clark, the famous English physician, writing in 1890 of the spiritual disease, said: "There is one remedy for all this spiritual disease, and that remedy is to be found in the Person and work of Jesus Christ." The great physician knew the Great Physician who alone can heal, and bless, and cure all diseases (Luke 4. 40).

Master Minds and the Gospel.—The Right Honourable W. E. GLADSTONE, one of the most renowned of English statesmen, once said to Henry Ward Beecher: "Forty years and over have I spent in the service of my country, and during that time I have come in contact with sixty of the master-minds of the world, and all of them were Christians but seven." Adapted to the cultured (Prov. 3. 35) or the common (Jude 3), the Gospel elevates all (Rom. 1. 16).

Blind Eyes Opened.—A little girl was born blind. Her father, the captain of a vessel, loved her dearly. As he left for a voyage she said, "You will come back to your little blind Nellie, won't you, papa?" But in a few weeks she fell ill, and as she lay in her mother's arms, just as she was dying, her little eyes opened to the light of heaven, and she whispered, "Mamma, I see! I see!" Her eyes beheld a fairer sight, even "the King in His beauty" (Isa. 33. 17).

The Startled Sleeper.—A North American Indian had his house on the banks of the river St. Lawrence. He had been fishing since early morning, and now it was far on in the afternoon. Growing drowsy, he dropped his oars, and soon was fast asleep. Niagara was many a mile away, and when he fell asleep nothing was less in his thoughts than the possibility of danger. By-and-by, however, the gentle motion of his boat began to quicken. He was already within the grasp of the rapids. Faster and faster the motion became. The people from the shore shouted, and made every effort to waken him. But all in vain. He awakened only to find destruction certain. A few moments more and he was over the brink into the yawning abyss. Picture of many sleeping in their sins on the broad way to destruction. "Awake, thou that sleepest" (Eph. 5. 14). "Awake! Awake!" (Isa. 52. 1). HYP.