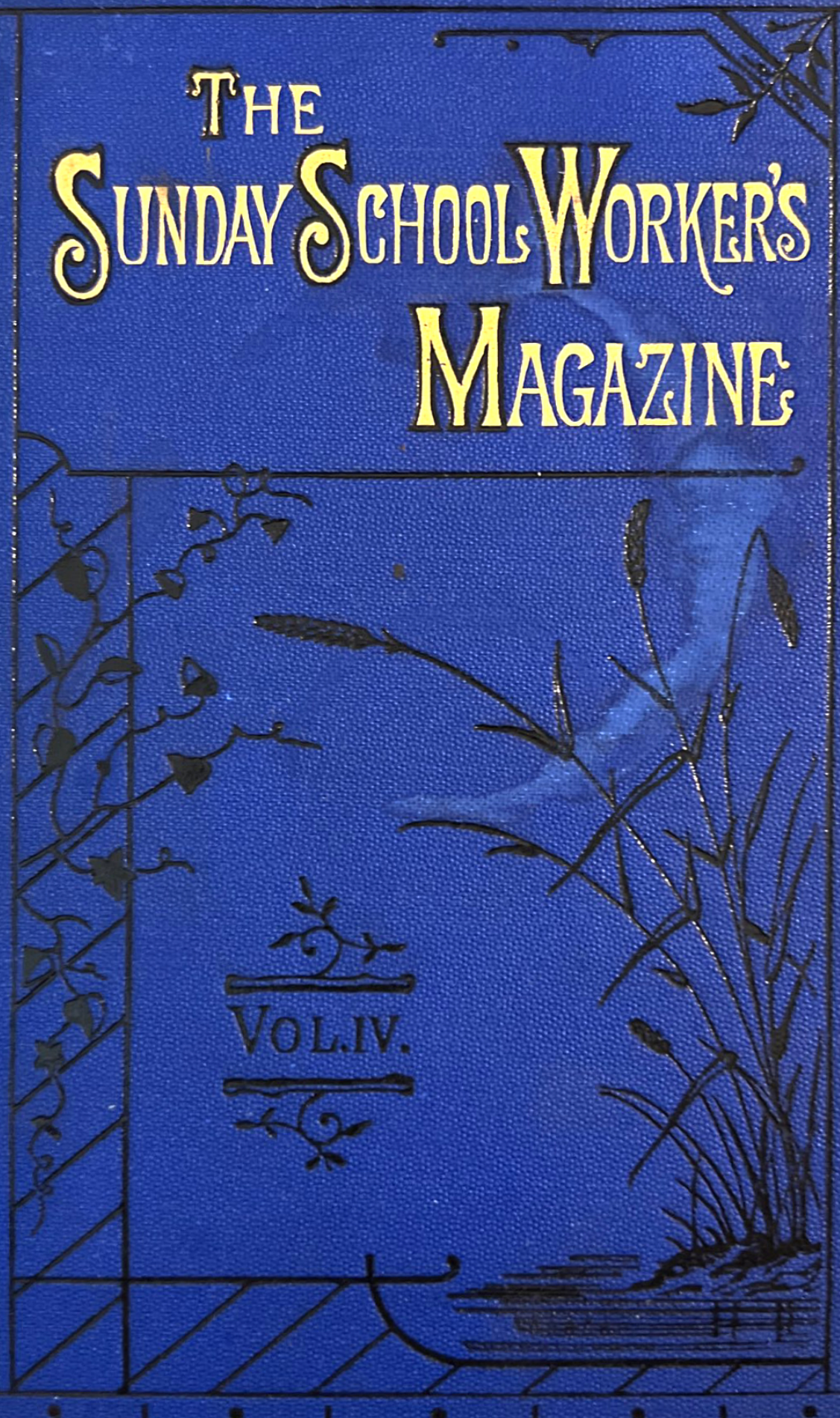


THE  
SUNDAY SCHOOL WORKER'S  
MAGAZINE

VOL. IV.



THE  
Sunday School Worker's Magazine

AND

BIBLE STUDENT'S HELPER.

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"The men did tne *work* faithfully."—2 Chron. xxxiv. 12.

"Holding fast the faithful *Word*."—Titus i. 9.

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VOL. IV.

KILMARNOCK :

JOHN RITCHIE, "THE YOUNG WATCHMAN" OFFICE.

4 King, 7 Gensing Road,  
Leonards-on-Sea, England  
Evangelical Books  
New & S/hand.

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## A Worker's New-Year Greeting.

“The Lord recompense thy work, and a *full reward* be given thee.” Ruth ii. 12.

“Look to yourselves, that ye *lose not* the things which ye have wrought, but that ye receive a *full reward*.” 2 John, 8—R. V., margin.

**T**HE sands of another year of service have run out: its days and months of toil are past. Another period of our stewardship is completed; its record closed and sealed, until that hour when the Lord of all the harvest shall call His servants together before His face, to give an account of their stewardship. Solemn, yet blessed are the prospects of that coming hour. Weary toilers in the far-off corners of the field, who seldom see a fellow-labourer's face, or hear a word of cheer, will then meet with the unnumbered host of the servants of their Lord, and learn the “needs be” of their isolation in the desert place. Downcast labourers now sighing and crying for the salvation of the lost, will read the answers to their midnight wrestlings, in faces that appear amid that glorified throng. Faithful servants of the Lord who stood in hidden places of the field quietly holding fast their posts beneath His eye, unknown, unnamed, uncommended by men, will hear the promised “well done” from their Master's lips, and from His hand receive their crown; while many who have been praised and flattered for their apparent success, by fellow-men on earth, may miss the honours of the faithful, on that coming day. Solemn and searching are the voices that greet us as the servants of the Lord, at the threshold of another year. We live in strange and testing times—times that surely whisper that

the end is near. The shades of night are falling all around us on the world; dark delusions from the destroyer multiply on every side, making old and young less accessible to the Gospel's message, less careful to hear the truth of God. Once-active labourers, discouraged at their little success, and alarmed by the opposition of the world, have in many cases succumbed before the enemy, and fled from their posts, while others have been lured like Demas by the siren seductions of the world. Thank God it is not so with all: it need not be so with any. The grace of the God whose Name we bear, is rich and free, enough for every exigency; superabundant for every need. He hath not sent us into His service at our own charges, to trade upon our own resources. The "exceeding riches of His grace," the "exceeding greatness of His power," are at our disposal. The love of His heart and the strength of His arm are ours. We need not falter, we ought not to fail. There is enough at least within our reach to keep us right, and to enable us to go on patiently, faithfully, and joyously serving, until our little day has run its course. With girded loins and burning hearts let us then hold on our course, beloved fellow-toilers in the Lord, throughout the opening year. To some it will assuredly be the last; it may be so to all, for the "shout" of the Master's voice may any day greet us in the midst of our toil, and waft us from the fields of service here, to the rest and joy of His and our home.

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### **A Year of Blessing.**

**G**OD is working mightily in many cases among the young. Boys and girls of tender years, and young men and maidens are passing into the kingdom. But the Lord is able and willing also to do greater things. Let us lay hold on Him by faith, in united prayer, that the opening year may be a year of blessing.

## My First Convert.

A WORD OF CHEER TO FELLOW-TOILERS.

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I HAD prayed for over a year for the conversion of a class of seven girls among whom I had laboured, putting the Gospel as simply and plainly before them as I could, with apparently no result. Others around me had seen their children saved, but mine remained as careless as before. I had often searched my heart and ways before the Lord, to try and find if there was anything in me that hindered the blessing, and as often confessed my failures to my God, beseeching Him to save my girls in spite of my unfaithfulness to Him. I was just about giving over my class to another in something like despair, when one of my girls—the most *unlikely* of the seven as I had thought—came up to me one evening at the close of the class, and said, “You will be glad to know Mr. — that I am now the Lord’s.” I looked at her a minute in dumb amazement, unable to say a word, my unbelieving heart raising all sorts of questions as to whether she was in earnest or only joking. Evidently surprised by my mute astonishment at what she naturally supposed I must have been expecting, she went on to say, “It was while you were speaking to us last week in the class, that I saw the way of salvation and accepted Christ, but I had been anxious for a long time before that, only I tried hard to hide it.” There was such a ring of honesty in the girl’s simple testimony that all my fears were now completely dispelled, indeed I felt ashamed that I should have ever entertained them, and tears of true gratitude and praise flowed freely from my eyes. There my scholar stood before me, converted to God, her heart bounding with the joy of first love to Christ, and with spiritual affection for me, who had been the unworthy channel through whom

the Lord had caused the stream of life to flow. I cannot express my sense of delight and joy, as I looked on that happy face, and saw the answer to my prayers, and the fruit of my labour for the Lord's Name. The days of weary toil seemed forgotten in the joy of that moment. It was altogether a new experience to me, akin to that of the young mother as she clasps her first-born to her bosom, a joy peculiar to itself, and which those who have known it will never forget. O the joy of leading a sinner to the Christ of God, of bringing one weary sinner to His feet: of seeing the fruit of the Gospel, and the work of the Spirit of God! That first convert, that gleaned handful let fall on purpose by the Great Reaper to cheer me on, has never been forgotten, and the remembrance of the faithfulness of the Lord in the conversion of that soul often encourages me in times of faith's trial in the day of small things still.

Beloved fellow-workers, let not your hearts fail, but labour on, trusting in the Lord. At some unlikely moment you will see the fruit of the Gospel of God, and the reward of your patient faithful toil, in the begotten children which your God hath given you.

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### The Teachers' Basket.

**S**ILENCE.—Whoever opens the school by giving out a hymn or by prayer should see that perfect silence is secured *before* he begins. It is very irreverent to hear the prattle of many voices while the teacher is reading the words of the hymn, or speaking to God in prayer.

**DIFFICULTIES.**—Give an opportunity for your scholars to ask a question, or to inquire concerning any matter about which they may be in doubt. It will often give an opportunity for you to find out their spiritual condition, and let you know in what measure they have understood your teaching.

## The Bible Students' Class.

Subject.—HOLINESS: What is it? and *How* it is attained.

“**H**OLINESS” and Sanctification” are the English renderings of one Greek word in the Revised Version uniformly translated “holiness.” It means “to separate”—“to set apart” to God for some special purpose. The word “sanctify” is so used in the following Old Testament Scriptures (Gen. ii. 3; Exod. xiii. 1; xxix. 44, etc., and is connected with the Sabbath, the first-born, and the tabernacle indiscriminately). It does not mean that the essential quality of either had been changed, but they had been set apart to God—hence holy or sanctified. In the New Testament the word is translated “holiness” (Rom. vi. 19-22; Heb. xii. 14); “sanctification” (1 Cor. i. 30; 1 Thess. iv. 4; 1 Pet. i. 2).

Sanctification is two-fold. First—that which is absolute and complete, done once for all and not to be repeated; the work of God the Father (Jude 1), the Son (Heb. ii. 11), and the Spirit (1 Pet. i. 2).

The following Scriptures speak of this aspect of holiness (Acts xx. 32; xxvi. 18; 1 Cor. i. 2; vi. 11; Heb. xiii. 12). Those so set apart are “called saints” or “holy ones,” that is, holy ones by calling—not by attainment (see 1 Cor. i. 2; Eph. i. 11; Col. i. 1; Heb. iii. 1).

Second—that which is continuous and progressive, said to be effected by the Word (John xvii. 17) and the Spirit of God (2 Thess. ii. 13). The following Scriptures treat of this aspect of Holiness (Heb. x. 14, R.V.; Heb. xii. 5-16; 1 Thess. iii. 12, 13; v. 23).

Holy by calling, we are exhorted to “be (or become) holy in all manner of behaviour” (1 Pet. i. 15), and to be “perfecting holiness in the fear of God” (2 Cor. vii. 1). Saints already by calling, we are to be saints in behaviour,



walking "worthy of the vocation wherewith we are called."

There is a spurious holiness abroad said to be attained by "an act of faith"—or by "simply trusting," described as an experience of "perfect love"—"purity of heart," called by some "the higher life"—by others—"the life of faith," all of which conditions may be lost, in some views hopelessly. All this being outside the Scripture, and opposed to its teaching, must be regarded as sentiment and deception, although doubtless many who are its victims are better than their doctrine. "Nevertheless, what saith the Scriptures?" "If any man *think* himself to be a prophet, or spiritual, let him *acknowledge* that the things that I write are the *commandments* of the Lord" (1 Cor. xiv. 37).

*Notes, Jottings, and Questions next month.*

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### **The Tract Distributing Band.**

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CHESHIRE VILLAGES.—During the summer and autumn a band of young men from Liverpool, Birkenhead, and Rockferry, visited the villages of Cheshire, distributing Gospel Books and Leaflets, and preaching the Gospel as they had opportunity. By this means many thousands heard and read the way of life. During the winter, kitchen meetings are being held in such of the villages as there was found a spirit of hearing among the people, and the distribution of tracts is continued in connection by the workers.

DUMFRIES, SCOTLAND.—A young brother here has begun single-handed to distribute, and asks for fellowship in prayer.

BESSBROOK, IRELAND.—One writes, "Another young Christian and myself find it good for our souls to go out on Lord's-days distributing, better far than idling our time."

TOTTERDOWN, BRISTOL.—The Sunday School workers here, give the first Lord's-day afternoon of each month to

house-to-house visitation, and by this means distribute a thousand "Gospel Messengers" monthly.

ROCKFERRY, CHESHIRE.—"We give 500 'Glad Tidings' with our meetings advertised on them every month, taking a different section of 500 houses each month in order."

CAMBUSLANG, SCOTLAND.—House-to-house visitation and distribution goes on actively here.

HAMILTON, CANADA.—Here there is a monthly visitation of many of the houses, distributing Gospel Magazines and speaking to the people of Christ.

AYRSHIRE VILLAGES.—A band of workers from Kilmarnock have been visiting the villages of Symington, Dundonald, and Crosshouse, distributing Gospel Tracts, preaching the Gospel, and selling Gospel Literature from the "Pioneer Bible Carriage" during the past three months.

JOTTINGS.—"I took out five hundred tracts the first Lord's-day and found them all gone in less than two hours. I stood at a corner where thousands pass to walk in the park."

"My district happened some time ago to be a country one, where there were few houses, and where the people seldom saw a tract. I was a little disconsolate at the long distance I had to walk and the few houses there were to visit, but the Lord cheered me by the following interesting case, which may encourage others:—In one of the houses I found a mother with her six children. She never "got out" to hear any kind of preaching, and neither minister nor missionary had visited her for many years. She was anxious about her salvation, had been so for months, but knew not how to find the way. It was a great joy to me to sit down by the fireside and speak to her while the children prattled around her knee. She clearly grasped the truth, wept and rejoiced, and, after I left, I could see her standing in the cottage door, with her infant in her arms, telling the neighbours of her new-found joy."

**Notes on Bible Lessons for Sunday Schools.**

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book, and in "The Scheme of Lessons for Sunday Schools" for 1889.

JAN. 6th.—**The Birth of Jesus.**—Matthew i. 18; ii. 4.

*The Royal Line—The Precious Name—The Birthplace.*

THE Gospel by Matthew presents the Lord Jesus as *King*; Mark as *Servant*; Luke as *Man*; John as *Son*; a fourfold view of the one Person. Matthew opening his Gospel by tracing His genealogy back to David and Abraham. "Son of David" heir to the *Throne* (see Luke i. 29); "Son of Abraham" heir of the promise (see Gal. iii. 16.) The names of four women of low degree (see verses 2-5-6) are here introduced into the royal line, so unlike man's way of tracing his progenitors. Grace shines in this: He borrowed nothing from earth either at His birth or in His death.

"JESUS" — "Saviour": "EMMANUEL" — "God with us." What He is to every one that trusts Him now—first He saves (Acts xvi. 31; Rom. x. 9), then He abides with His saved ones all their days (Matt. xxviii. 20; Heb. xiii. 5). "*From* their sins" —not *in* them, see also (Titus ii. 14; Rev. 5); He saves from sin's curse by His death (Gal. iii. 13), from sin's power by His life (Rom. v. 9), and will save from sin's presence at His coming again (Heb. x. 28 with Phil. iii. 20, 21).

BETHLEHEM.—"The House of Bread"—a town about six miles from Jerusalem, foretold by the prophet as His birthplace (Micah v. 2), and mentioned often in the Old Testament. Here Ruth gleaned in the fields of Boaz: David spent his early days, and kept his father's flock; David's Son and Lord was born in "David's city," although we never afterwards read of Him visiting it in after years.

OUTLINE LESSON FOR INFANT CLASSES.

|            |          |          |
|------------|----------|----------|
| JESUS      |          |          |
| B          | S        | S        |
| ORN        | ON       | AVIOUR   |
| IN         | OF       | OF       |
| BETHLEHEM. | DAVID.   | SINNERS. |
|            | ABRAHAM. |          |
|            | GOD.     |          |

JAN. 13th.—**Herod and the Wise Men.**—Matt. i. 12.

*The Magi—The Scribes—The Jealous King.*

LUKE tells of the angel's message to the shepherds of Bethlehem, and of their visit to the infant Saviour, but here in Matthew we

learn of a visit made to the infant King, by wise men, from the far east. This was as the first fruits of the ingathering of the Gentiles to Christ, now through the preaching of the Gospel of His *Grace* (Eph. ii. 12-17 : Gal. iii. 15,16) ; and by-and-by when His *Glory* appears (Isa. ix. 3). The wise men, or "magi" were princes in the courts of the Oriental kings (see Daniel ii. 14), esteemed for their wisdom. How sweet it is to see them leave their homes and take the long journey, guided by a star (see Numb. xxiv. 17), to do homage to the new-born King, whom having found, they own and worship. How all this puts to shame the heartless Scribes, who knew all about His coming, yet had not so much heart as to walk out to Bethlehem and see Him. Picture of many, old and young, who know much *about* Jesus, yet have no heart for Him—Christ-rejectors.

HEROD the king—called Herod the Great—the last who reigned over all Palestine (see Gen. xlix. 10), represents a still deeper stage of the sinner's course. He was "troubled," at the news of Emmanuel's birth—like the sinner who fears his day is short when he hears the Lord will come again. In the Magi, the Scribes, and Herod, we have three classes represented—viz., those who hear of Jesus, go to Him, believe on Him, and worship Him—the saved : next those who know all about Him but have Him not—the religious : third the coward Christ-rejector.

OUTLINE LESSON FOR INFANT CLASSES.

HEROD HEARS OF JESUS. SCRIBES WISE MEN  
HATES HIM. END OTHERS TO HIM. WELCOME HIM.  
STAY AWAY THEMSELVES. WORSHIP HIM.

JAN. 20th.—The Infants Slain.—Matt. ii. 13-23.

*Satan's Enmity—God's Care—Hell's Foretaste.*

THE massacre of the Bethlehem infants by Herod, marks the outburst of the enmity of the human heart towards God. The infant Saviour was the Son of God ; and man, urged on by Satan, wanted to get rid of Him. Satan here appears in Herod, later personally in the wilderness (Matt. iv. 1) and again in a disciple (Matt. xvi. 23), in each case seeking to overthrow the work of redemption. Herod like Satan acts the part of a "liar," (verse 8) and a "murderer," (verse 16 : see John viii. 44) : jealous of the rival King, angry that the Magi should give their gifts and homage to another, and afraid of his insecure and guilty crown, he plots the murder of all the babes in Bethlehem and its "borders," (see Rev. Version) or surrounding hamlets. What a night to mothers of Bethlehem that

must have been, rude soldiers snatching their infant sons from their arms to murder them before their eyes. But from all this the infant King was hid in Jehovah's pavilion (Psa. xci. 1) until the cruel king who sought His life had died, as is said, an awful death of a burning thirst, surely a foretaste of the pains of hell for him, and all who reject the God-sent Saviour.

OUTLINE LESSON FOR INFANT CLASSES.

BOYS OF BETHLEHEM SLAIN BY SOLDIERS. | HEROD'S DEATH and DOOM.

JAN. 27th.—The Preaching of John.—Matt. iii. 1,2.

*John's Preaching—The Subject—The Results.*

AN interval of thirty years has elapsed since the birth of Jesus in Bethlehem, John the son of Zacharias and Elizabeth (Luke i. 13), the promised forerunner of Christ, now appears in the valley of Jordan, preaching and baptizing. Forth from the "deserts" (Luke i. 8) where he had been taught of God, John comes forth Elijah-like, and boldly declares his message to soldiers, publicans, Pharisees, and all others (Luke iii. 8-12), calling them to repentance. Those who obeyed the call, confessed their sins, and were baptized by John in Jordan. Bold as a lion he spoke of coming wrath, and the axe laid to the root of the tree—just the kind of preaching needed to awaken the sleepy formal sinner, to probe their consciences and to prepare them to receive their coming King.

Sinner's, old or young, need the truth that tells their state (Rom. iii. 1-10) it goes before the Gospel (Rom. iii. 20-23), Repentance toward God," as well as "faith toward our Lord Jesus Christ," (Acts xx. 21) must be testified: "pulling down" and "rooting up" as well as to "build and to plant," (see Jer. i. 10). Such a ministry is much needed, especially among those who know the letter of the truth, but have never been searched by its edge in their consciences; who have not been ploughed up and broken down by its power. In (verse v. 11) "wheat"—believers: "chaff"—hypocrites: "the Holy Spirit"—all believers (see I Cor. xii. 13) "fire"—Divine judgment upon all the unsaved. For the order of John's preaching (see Acts. xix. 4: contrast Mark xvi. 16).

OUTLINE LESSON FOR INFANT CLASSES.

SINNERS NEED TO BE  
CONVICTED OF SIN. BELIEVING GOD'S TRUTH CONVICTS.  
CONVERTED TO GOD. RECEIVING GRACE CONVERT

## Correspondence.

HOW TO CONDUCT A BIBLE CLASS.—An esteemed correspondent asks: “Do you think there would be anything objectionable in having simple rules for the proper regulation of a Class for Bible Study? We meet for one hour, once a week, and we do not always get through with one subject, owing to some taking too long time, and thereby hindering others from taking part, and we find that our class has been dull and disinteresting of late in consequence of this. Would it not be well to have some such regulation as, that the brother who opens the subject have a set time, and also others following?”

[We know of several classes conducted exactly on the lines mentioned by our brother, and they work well. Some object to arrangement of any kind, and at any time, owing to certain ideas that they have adopted as to the Spirit's leading. We have never been able exactly to understand what these are, but we have frequently noticed that all who press them are given to “much speaking” themselves. Laying these two things together, we cannot help thinking that the weight of the objection consists in the fear that their *own* liberty, rather than the Spirit's, might be curtailed. There need be no hard and fast lines laid down, but it would be well that, in all such classes, the time should be occupied so as to give an opportunity for the brother who has only “five words” to speak them, that all may be edified.] Ed.

PRAYER.—A correspondent writes: “We always remember your little “Magazine” in prayer at our Teachers' Meetings, and seek from God wisdom to be given you to edit it for Him and eternity.

[We are thankful to hear of this. Brethren and sisters, go and do likewise.] Ed.

USING THE BIBLE.—A Superintendent writes, “Teachers should always make it a rule before they commence to read the lesson, to see that their scholars have the Scriptures properly found out, and to keep them opened during the lesson, so that they may be enabled to read any passage which may be required to refer to, otherwise there may be confusion in the class in waiting so long until it is found. I have, when giving an address to the school, asked the children to keep their Bibles opened as I very likely should want them to find out some texts bearing on the subject. I get them to stand up and read out the references and find it is a very profitable plan.”

## Questions and Answers.

Q. Do you think it wise to give over the lessons every *first* Sunday of the month, and have addresses on various subjects instead?

A. Some do. Personally, we have always thought it a better plan to give the address or addresses on the subject for the day, allowing the children to repeat their Memory Lessons as at other times. By this means you preserve the thread of the subject unbroken, while you have the variety of addresses instead of class teaching. Others have a short address *every* Sunday for ten minutes at the close, and this seems to work well.

## Work and Workers amongst the Young.

A BIBLE CLASS for young believers has been begun at Minerva House, Walthamstow.

A New Sunday School has been opened at Sandhead, near Stranraer. Prayer is earnestly asked for its work and workers.

INVERNESS.—Over 40 children.—On Lord's-days at 2-45; and once a month on a week evening to learn the New Hymns in "The Sunday School Hymn Book." Our correspondent adds: "We like the Hymns in the Sunday School Hymn Book very well;" the saints take an active interest in the work. Brethren on the other side of the Grampains are slow to come over and help us, but our hope is in God.—We have much to praise Him for.

TIVERTON, DEVON.—The Lord is still blessing in the School here. A weekly prayer meeting for Sunday School Work has been begun here.

CARDIFF.—In Adamsdown Hall Sunday School, several of the elder boys have lately been converted and have come brightly out for the Lord.

KILWINNING.—Encouragement and blessing still given in the School here.

PHILADELPHIA, PA.—The little School lately formed here goes on with encouragement; two of the elder girls were recently converted.

CARLISLE.—Large increase of children and interest in the School lately formed in City Hall; one poor little girl said on a recent Lord's-day, she wished "it was twice a week."

CHRISTMAS AND NEW-YEAR MEETINGS for the Young in many places.—Specially remember them in prayer.

## United Prayer.

**W**HEREVER the blessing of the Lord has been given in rich effusion, it has always been connected with the united prayers of the people of the Lord; and it may be observed with equal truth, that where prayerlessness prevails, there is barrenness and drought. The logic of this is not very difficult to understand; there is no mystery at all about the matter. The solution is simply this, that when God's people are in downright earnest about sinners being saved, when there are sighing and crying for a real revival among the saved, and a spiritual resurrection among the unsaved, they are driven to God, the living God, for both. They know full well that "vain is the help of man," in bringing this about. God alone can raise the dead; God alone can revive the souls of the living. Therefore, to Him they go; on Him alone they call; to His Almighty hand they look. Prayer is made unceasingly to Him—importunate, believing prayer. Not the dreary round of words and phrases that one gets weary listening to, in seasons of death, when it seems difficult to fill up the "hour of prayer." No, not these; but the outpouring of burdened, longing hearts that, with inexpressible desire, are seeking unto the Lord in their conscious need. God has never failed to answer such prayers: He never will. Explain it away, or cavil at it as men may, the fact remains, with abundant proofs in the experience of those who have known it, that when in united prayer the saints draw near to God, He opens His hand wide in grace and blessing. There the stream of life will flow; there the dew of heaven will fall. It may seem good to God to test His people's faith, and to keep them waiting and watching, as Elijah did on Carmel's height of old. But the "little cloud" will at last appear, and presently "there



will be showers of blessing." May the Lord stir up His saints to "give themselves" to prayer, to seek the Lord unitedly as one man.

### Memorizing the Scriptures.

**A**BOVE every other form of instruction and every method of teaching, stands as it seems to us, the memorizing of the Word of God. Not merely short or manipulated texts such as our little ones may learn, but the foundation truths of the Scriptures, as contained in the words of inspiration themselves. We think it is quite in keeping with the character of the Sunday School, that the elder children should receive a larger portion of the Word to commit to memory than a mere text of half-a-dozen words. There is a tendency in our day to give up the old-fashioned style of memorizing the Scriptures in our Sunday Schools, which we deeply deplore, and we would fain plead for its restoration to that place which its importance seems to demand. What can possibly be of so great importance as to have the young mind stored with the inspired words of God? Not merely certain explanations of these words, or even general knowledge of the foundation truths of the Bible, but these in the very words of Holy Inspiration as breathed from God and recorded in the Holy Book. These words will remain after all our words have been forgotten. They will live after all else has perished. They will revive after they have been apparently buried for long years, and speak to the conscience and the heart, at times and in ways unknown to all but God, whose Words they are, and Who watches over them. Let us then encourage our young folks to memorize the Word, not indeed as a *task*, but given to them in such a form and in such measure, with such encouragement, as they will find it not a *task* but a *pleasure*.

**The Teacher and His Register.**

**S**EATED to-night by the warm fireside  
With my "Register" on my knee,  
I scan the names of the little band  
That my Lord has given to me.  
To point the way to the blood-stained Cross,  
And to guide by a tender hand,  
In the way that leads to the golden gate,  
And the joys of the heavenly land.  
It seems but a very humble trust,  
And a work of low degree,  
But it may be all that the Lord sees fit  
To commit or intrust to me.  
He must know that my strength is very small,  
And appoint the burden so,  
He may see that my pride of heart is so great,  
That I need to be kept low.  
And yet, what a joy it would be to see  
The names I have here to-night,  
In the "Book of life" all shining fair,  
In letters of heavenly light.  
And to hear them answer, "Present" all,  
When the Register's called above,  
None "absent" there, in that throng so fair,  
In the Father's home of love.  
O God, before Thy throne I kneel,  
And I do most humbly pray,  
As I spread these names before Thy face,  
That in Thine own time and way.  
Thou will cause Thy Gospel's quickening power  
To reach their every heart—  
That saved and sealed, they may live with Thee,  
For ever where Thou art.

## The Bible Students' Class.

Subject.—HOLINESS: *What it is, and How it is attained.*  
*Notes and Jottings.*

THE true image and pattern of holiness is seen in the Person of the Lord Jesus as He is revealed to us in the Word of God. Looking upon Him with unveiled face we are being changed into the same image. The Spirit works this in us, as we look off unto Jesus. Thus the progress of a saint in practical holiness is determined by the measure of his acquaintance with Christ, and of his obedience to the written Word of God. Every other standard must be false; all other kinds of holiness are an imposition.

No. 13 writes:—"No one can be holy by nature. There must first be a new birth by the Spirit (John iii. 5), and the Word (1 Pet. i. 23) and the indwelling of the Holy Spirit (1 Cor. vi. 19), then we are exhorted to BECOME holy in all manner of life (1 Peter i. 15)." No. 35—"We are holy by virtue of our union with the Lord Jesus, as it is written—'As He is, so are we in this world' (1 John iv. 17)." No. 5—"God is the source of holiness: He is holy in His nature; 'holy and reverend is His Name' (Psalm ci. 9). 'He is holy in all His works' (Psalm cxlv. 17); 'for *we* are His workmanship, created in Christ Jesus' (Eph. ii. 10). To 'put on' (Col. iii. 12), is to show forth practically what God has wrought *in* us." No. 42—"If the root be holy, so are the branches' (Rom. xi. 16): as Christ is holy, so are those who are *in* Him in the sight of God: 'clean every whit' (John xiii. 10), 'called an holy nation' (1 Peter i. 6): 'an holy temple' (1 Cor. iii. 17): 'holy and beloved of God' (Col. iii. 12)." No. 22—"Holiness is not (as many now assert) freedom from sin. Judicially we are looked upon in Christ as holy: practically we become holy by being separate from evil,

by keeping ourselves in the love of God and walking in communion with Him."

### QUESTIONS AND ANSWERS.

*Q.* "Is it possible for a believer to attain to a state of perfect holiness on earth?"

*A.* If by the expression "perfect holiness," sinlessness is meant, then there is no such state possible while in the body. 1 John i. 8 is clear on this point.

*Q.* "How ought a man to be treated who maintains he has not sinned for several years?"

*A.* Try if possible to exercise his conscience (if he has one capable of being exercised) as to what sin is. Our experience of such persons has been, that while some may be deceived, most are deceivers—*i.e.* hypocrites—having neither Christ nor Christianity.

*Q.* "Does practical holiness include a believer's associations, ecclesiastical and social?"

*A.* Certainly (see 2 Cor. vii. 1; 2 Tim. ii. 21). There are certain who make holiness a leading article in their creed, and boast in their attainments therein, who yet remain *in* and give patronage and support *unto* associations and doctrines that are most effectually doing the devil's business on earth.

### The Teachers' Basket.

REVERENCE.—Unconverted children cannot pray to God themselves, but they ought to be taught reverence while their teachers or others are engaged in prayer. Nothing could be more unseemly than a class of children staring through the room, or nudging each other during prayer at the opening and closing of the school.

SINGING.—Get all the children to join in the singing of the hymns. To sing the words of the Gospel is quite as effective a way of instilling it into the young mind, as repeating it in texts or listening to it in the teaching. To secure this, all the boys and girls should have hymn-books for themselves—not two looking on one book.

## Tract Distributing Band.

Reports and records of blessing, hints and helps to Distributors, with practical suggestions, will be welcome at any time.

**H**ARRISBURG, PA., U.S.A.—“A brother here has it laid upon his heart to visit all the families in town to which access can be had. Pray for the Lord's blessing on this service.”

GLENBUCK, LANARKSHIRE.—“There are nineteen of us engaged in this work. We take up the village and surrounding farm-houses, and we try to have a personal talk with the people as we distribute. Sometimes we get an invitation to come again, in which case we take some one with us with more experience and better able to speak to them.”

CAMBUSLANG.—“There are ten of us engaged in distributing the “Gospel Messenger” every month. We generally go out two and two, each pair having their own district; and our experience is, that it is really a happy work.”

ABERDEEN.—“During the interval of the Conference Meetings here, a few of the Christians walked the streets, carrying a text-board and giving away tracts, among the crowds of pleasure-seekers. (A good hint for Conference goers.)”

PENICUIK, MIDLOTHIAN.—“Three of us have been going out to the country, leaving a tract in every house, and speaking a word for the Lord, as we have opportunity.”

JOTTINGS.—“One of our band, who visits among the farm-houses and peasants' cottages, while going on his rounds one day, called at a ploughman's house. He was invited by the ploughman's wife to “come in,” which gave him an opportunity of personally speaking to them both about Christ. He left them somewhat *touched*, and

kept praying that God would use the word spoken, and the message read, to their salvation. On the following Lord's Day Evening, to our great joy, the ploughman and his wife were at our Gospel Meeting—the first of its kind they had ever been at. The Word took a deeper hold of them; they remained to be spoken with, and we had the great joy of seeing them both leave happy in the Lord.”

[There seems to be a “reviving” of the good old habit of giving away tracts in Railway Trains, and by the way-side, at the present time. We notice, however, that this is mostly done by young converts and hidden ones of the Lord's host. There are very few of the more respectable of the saints exercise their gift in this line of service; fewer still of the “chief men.” Why not?]

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### Questions and Answers.

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Q. Do you think it wrong to use a lantern, say at a Children's Tea Meeting, showing “Views of Palestine” or some other Bible Subject, and at same time pressing home the *Gospel* lessons such views illustrate, to the minds of the children?

A. We think well of the lantern and have used it often, but of course it may be made a bad use of as most good things can be. A mere “exhibition” we would avoid, and everything bordering on fun and frivolity. Bible Scenes, as connected with Gospel Truths, are most helpful. We lately saw a set of “Photographs of Palestine”—good ones—shown to a lot of elder boys and girls, while the Gospel was pressed home solemnly from such sights as the “Ruins of Capernaum” and “Jacob's Well.” Care should be taken to secure *good* subjects and to make practical use of them.

Q. What do you consider best for lessons, in a class of *very* little children who are unable to read?

A. Give them *short* Gospel Texts to memorize at home, and to repeat together in the class. Simple Bible narratives, told in a way they may understand, such as Samuel, Timothy, David, and wherever the Gospel in illustration or type is taught. And what is most necessary, one to teach the class who has a heart and ability for it.

**Notes on Bible Lessons for Sunday Schools.**

FEB. 3rd.—Joshua's Charge.—Joshua i. 1-18.

*Moses—Joshua—Canaan—The Armed Host.*

THE Book of Joshua describes Israel possessing the land of promise: it shows in type the believer's *position* and *possessions*, the shadow of that which the Epistle to the Ephesians reveals in substance. Moses—the representative of *law* dies in the wilderness—the law could never lead to blessing (Rom. viii. 3; Gal. iii. 21). The exclusion of Moses for *one* breach of the law teaches, that by law no man can enter heaven, or gain salvation, *one* offence brings guilt and the curse (James ii. 10; Gal. iii. 13).

Joshua—which means, “Jehovah, the Saviour”—here a type of the Lord Jesus—leads the people into the land and puts them in possession of it. Canaan—a type of the present place of blessing into which every believer is brought in Christ (see Eph. i. 3), not of that into which we enter at death—there will be no fighting then—but of that in which we now are (Eph. ii. 6) and where our enemies would hinder us from enjoying the blessings of the place (Eph. vi. 11, 12). Hence the host of Israel were to enter the land “armed” (ver. 14); “prepared for war” (iv. 13); so should the believer be (Eph. vi. 13-17). We do not fight to be saved, but because we are.

OUTLINE LESSON FOR INFANT CLASSES.

MOSES LIKE LAW DISOBEDIENCE. JOSHUA LIKE JESUS LEADS INTO THE LAND

FEBRUARY 10th.—Rahab's Faith.—Joshua ii. 1-22; vi. 25.

*Jericho—Judgment—Mercy—Faith—Salvation.*

JERICHO, beautifully situated (2 Kings ii. 19) and strongly fortified (vi. 1), yet condemned by God (Deut. vii. 1, 2; xi. 23) and about to be destroyed—type of the world—condemned (John iii. 18) and awaiting judgment (2 Peter iii. 9), which will come upon it as a thief in the night (2 Peter iii. 7-10). The two spies sent to the doomed city on an errand of mercy on the eve of its destruction, illustration of the gospel now sent to the world. Rahab's “I know” (verse 9)—the sinner believing God's testimony about judgment to come, is made anxious to be saved; the people of Jericho “believed not” (Heb. xi. 31) and perished. “Give me a true token”—the question of an anxious sinner seeking deliverance outside self (the blood shall be to you for a token, Exod. xii. 13). “Our life for yours”—their pledge to Rahab, “Because I live, ye shall live also”

(John xiv. 19), Christ's pledge to us. The "scarlet thread" bound in the window, emblem of the blood of Christ, and proof of Rahab's faith. All inside that house were safe, all outside, destroyed. The walls fell down *flat*, all but one piece, that on which the house with the scarlet line stood, it was safe, all who entered by faith came out in life. All in Christ are safe from judgment, they *are* justified, they *will* be glorified: all out of Christ are now condemned and shall be destroyed (1 Thess. v. 2; 2 Thess. i. 10).

OUTLINE LESSON FOR INFANT CLASSES.

Walled city of Jericho. Scarlet thread Bound in the window.  
 World under Judgment. Sacrifice of Christ. Believing on Christ.

FEBRUARY 17th.—Passage of the Jordan.—Joshua iii. 1-17.

*Red Sea—Jordan—Priests and Ark—Passing Over.*

THE Red Sea is the type of Christ's death as that which brings us out of the world (Gal. i. 4; vi. 14); it rolled between Israel and Egypt, alike shutting them out from the slavery and associations of Egypt. The Jordan is the figure of Christ's death and resurrection, as that which brings the believer *into* heavenly places (Eph. i. 19, 20; ii. 5-7); the crossing of the Jordan by Israel dry-shod, type of the believer's death and resurrection with Christ (Gal. ii. 20: Rom. vi. 7-11). Jordan, which means, "River of Judgment," rolled as a barrier between Israel and Canaan; so the judgment of sin stands an impregnable barrier to God's grace reaching man. The ark borne by the priests into Jordan, at which its waters were cut off, tells of Jesus as sacrifice bearing the judgment of sin, and now as the living Priest of His people standing between them and judgment. The space, "two thousand cubits" between, shows how Christ was alone in the work of redemption; the people passing over "on dry ground," shows how the believer "cometh not into judgment, but is passed from death unto life" (John v. 24) in Christ. The removal of the priests feet with the ark from the bed of the river Jordan (iv. 18), and the return of its flood, may point to that time when Christ will cease to be the Mediator and become the Judge. When the reign of grace will be over, the way of life closed, and when the sinner must enter the swellings of Jordan (the judgment) and know their depths without Christ.

OUTLINE LESSON FOR INFANT CLASSES.

Jordan means Judgment. Priests bearing Ark. Type of Jesus our Judgment of Sacrifice and Priest  
 People passing over. Saints Past.



FEBRUARY 24th.—**The Twelve Stones.**—Joshua. iv. 1-24.

*Two Sets of Stones—Buried in Jordan—Raised in Canaan.*

By the command of Jehovah, two sets of twelve stones were taken from the bed of Jordan; from the place where the priests' feet stood. Joshua set up twelve stones in the midst of Jordan, and the returning waters overflowed and buried them out of sight. The twelve tribes of Israel, with all their provocation and wilderness sins were thus in symbol buried, and "forgotten" as "dead" and "out of mind" (Psa. xxvi. 12). So with the believer: he is "crucified" (Rom. vi. 5, 6), and "buried" in the Christ. Of this death and burial, baptism is the appointed expressive figure (see Rom. vi. 5, 6; Col. ii. 12). Twelve stones were carried up out of the bed of Jordan and set up in Gilgal (iv. 20), to be a "memorial" and a "sign" of what the Lord had wrought, to succeeding generations. They are typical of the believer raised and seated in Christ (Col. iii. 1); raised out of death and the place to judgment (Eph. ii. 1, 2; a new creation (2 Cor. v. 17) partaker of a heavenly calling (Heb. iii. 1), to be a "witness" unto Christ (Acts i. 8); an "epistle" of Christ (2 Cor. iii. 3), and to be a light-bearer to "the people of the earth" (see verse 17). Believers living in the power of death and resurrection in Christ, will incite inquiry, and arouse interest among "children" "and people of the earth" wherever they are found (see verse 21-24).

OUTLINE LESSON FOR INFANT CLASSES.

S<sup>tones</sup>     R<sup>aised</sup>     and     S<sup>et up</sup>     in     C<sup>anaan.</sup>  
 a<sup>ints</sup>     i<sup>sen</sup>         e<sup>ated</sup>         h<sup>rist.</sup>

**Correspondence.**

A WORKER writes:—"We have had a gracious work of God in our town, and many old and young have been saved. Those who were used in the work (Evangelists from distant parts) have gone and left the young converts to go where they like. We have opened a Bible-Class on week nights for any who care to come, and I am glad to say a number are coming and quite interested. We are at present dealing only with Gospel and Elementary Truths; but as they are able to hear them, we hope to go on teaching them 'all things whatsoever the Lord has commanded.' I may say the class is conducted by two brethren who are well able to do it, and they take due precaution that some zealous but—as I think—unwise brethren do not

have the opportunity of bringing in truths not in season, or which young ones at present are unable to understand.”

[We are truly thankful to hear of such a “following up” of the good work our brother writes of. Would to God the same were done in every place where God has been working among old and young. It may not be possible to go into the circle where such work has been carried on, owing to unscriptural practices and unwillingness to allow God’s truth to be fully and faithfully declared. But the plan mentioned as being adopted by our brethren is an excellent one, and quite as effectually meets the need. Hungry souls will come where there is corn in the crib, and in spite of opposition and prejudice, they will be led on in the ways of the Lord. Wise too is the arrangement to keep the reins of such a meeting in the hands of those able to guide it. Open meetings where all and sundry are at liberty to precipitate whatever they think fit, and argue out their knotty points, are neither according to Scripture nor are they for edification. May God bless all such efforts and multiply them an hundred-fold.] Ed.

BLACK-BOARD LESSONS.—“We are very glad indeed for the ‘Outline Lessons for Infant Classes’ given in the ‘Magazine,’ and also for the plain, pointed Gospel ‘Black-board Talks’ in ‘Our Little Ones’ Treasury.’ But is there not a danger of carrying this line of things too far, and of providing a kind of an entertainment for the children with little or no real instruction in it. The principle is good but it may easily be abused. I listened to what was called a ‘Black-board Address’ the other night, but I failed to see any real pointed Gospel in it. It was clever no doubt, and very interesting; lots of Acrostics and fanciful connections, but nothing to produce conviction of sin or lead to the Saviour. Surely this kind of thing is of little real value in winning souls to Christ.”

[Quite true. Wherever the “Black-board” is turned into a “Show,” and the speaker into a “Showman,” the day of its practical usefulness is past. Solid, clear, and pointed Gospel teaching, with or without a Black-board, is what we want in our Sunday Schools.] Ed.

A SUGGESTION.—There is often a scarcity of teachers in our Sunday Schools, and when they are asked for, there is great difficulty in finding them. From sheer need, unqualified ones are often drafted in. Would it not be a good plan for some well-taught Christian, to have a class of young believers, with the distinct object in view, that they should become teachers as they are required.

[This is done in many schools, and is found to be a great blessing.] Ed.

## Work and Workers amongst the Young.

MONTREAL, CANADA. —A Sunday School lately begun here has been increased and blessed. A correspondent writes :—“God has sent us several tokens of blessing in the conversion of the little ones. We desire the sympathy and prayers of God’s people in the work.”

DALMELLINGTON, AYRSHIRE.—Mr. Willington of Manchester had a series of children’s meetings here lately, to which large numbers came and listened attentively to the Word. The Sunday School has been by this means greatly increased. Prayer is asked that God may convert many of the children.

STROUD.—A good work goes on here among the children. 260 children in School, about one fourth of that number profess to be the Lord’s.

ADAMSDOWN, CARDIFF.—The Lord has manifested His power in the Sunday School here. Six lads lately converted have been baptized, and added to the fellowship of God’s people here.

PORTESSEE, BANFFSHIRE.—“The Lord has been blessing here. Two of our Sunday School girls have lately been converted.”

GOTHIC HALL, LONDON.—“One of our girls, only eleven years of age, openly confessed Christ the other evening.”

SANDHEAD, NEAR STRANRAER.—The School lately begun here increases in numbers and interest.

ILFRACOMBE.—“Many of the elder boys and girls in our School here have, during the past few weeks, trusted Jesus as their Saviour. Many of them children of believers, and servants in families of the Lord’s people gathered to His Name.”

GOSPEL HALL, PENRITH.—“After years of toil the Lord has cheered us here by some of our boys and girls professing conversion lately.”

FORRES.—God has been blessing here. Several clear cases of conversion among the young lately. They meet by themselves for prayer.

CHICAGO, ILL.—“Our Sunday School averages about 80, and the prejudice regarding us has broken down a good deal among parents in our neighbourhood, since it was begun.”

KILMARNOCK.—Prayer is asked for a Wednesday evening Class of working lads and girls, numbering about 60 to 80, that many may be awakened and converted to God.

Mr. Arnot’s New Book on Africa is now ready ; Cloth, 2/6, or Cloth Gilt, 3/6, post free, from “The Young Watchman Office,” Kilmarnock. The next paper on the “Boys and Girls of Africa,” by F. S. Arnot, will appear in “The Young Watchman” for March. Teachers should ask their classes to see it.

## How we began our Sunday School.

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HERE had been no effort made among the young, further than the ordinary preaching of the Gospel on Sunday evenings, and very few of the children came there. A few of us had been exercised in soul about the children of those in fellowship, many of whom were roving about on the Lord's-day hither and thither, some going to schools in connection with sects where the doctrines taught are subversive of the Gospel, and others roving in the fields. Then there were hundreds of children in the lanes and alleys surrounding our meeting room, for whose souls no man cared. We felt the Lord calling us to make an effort to reach them. The difficulty was, how to go to work, so as to give no offence, and secure if possible the fellowship of the saints. Three of us who were more especially interested, met for prayer, and to speak together over the matter one night. The following Lord's-day we made known to our fellow-believers what had been occupying our thoughts, and desired their fellowship in prayer, and if any had the desire to assist in gathering the children, or in teaching those who were gathered, we gave them a hearty welcome to meet with us on an evening during the week. Some half-a-dozen came, and we arranged to visit the district immediately around the meeting room during the following week, going forth two-and-two, calling on the parents, leaving a Gospel Paper in every house, and inviting them to send their children to our new Sunday School the following Lord's-day at five o'clock. With a very few exceptions we were heartily received, and most of the *mothers* especially, seemed delighted at the idea of any one being interested in the welfare of *their* children. The following Lord's-day a motley group awaited our arrival at the door, chiefly composed of the lower ranks in life, nevertheless loved by

God, and among those to whom the Gospel had been sent. We began our work in the Lord's Name, counting on His help, and we have not been disappointed. Not a few have been clearly, manifestly converted to God; others come regularly and listen attentively to the Word of life, and we look to God to bring them to Himself. Especially are we thankful for the blessing this work has been to the young saints, six of whom are teachers, and others helpers in the work. They were often hard to manage in times past, simply because they had *nothing to do*: now they have a post to fill for God, and it sends them to their knees and to their Bibles. We have much joy in the work, and the Christians to a man are in hearty fellowship with us in it, sharing the expense of providing things needful, such as Hymn Books, Magazines, Text Cards, and one and another often provide us with gifts and prizes besides. I could not have believed that such a blessing was in store for us, for which we give God the thanks.

In places where there is no Sunday School a similar effort would, if undertaken for God and in His way, bring like blessing with it.

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### A Faithful Wound.

“I DO not understand my class,” said a discouraged teacher to the one who takes the oversight of the school, “everybody's children seem to be getting saved except mine. I think my class must be gospel hardened.” Had she been a plodding, earnest soul, really sighing and crying for the salvation of her scholars, a word of cheer and not a wound, might have been in season. But she was one of the easy-going lot, who do not put themselves much about as to whether their children are converted or not in ordinary—nor indeed as to being present themselves. The remarks

that had just fallen from her lips were drawn forth by a note of thanksgiving having been raised to God for the conversion of children in the classes all around her, and it is to be feared they sprang more from jealousy and wounded pride, than from an intense desire to see her children saved. After a moment's silence, the superintendent quietly said, "Perhaps, Miss M——, if you made their conversion a subject of more frequent prayer, you would see them converted sooner." Little more was said, but these words went like a dagger to her heart. Their first effect was to so wound her pride and arouse her temper, that she decided to give up her class and go back no more. But the words were doubtless sent as a message from God through that brother's lips, and she could not shake them off. After a long struggle, she fell on her knees, confessed her heartlessness and lack of spirituality to God, and rose a restored and humbled soul. Next Lord's-day she thanked her fellow-labourer for his wholesome words, and in a very few weeks she had a mutual joy in mingling her thanksgiving with others, over her children saved and added to the Lord. How often we stand in need of such a word, and when in faithful love the Lord doth send it, how the enemy seeks to destroy its effect in our souls, by occupying us with the messenger instead of the message, and by this means, driving the backsliden heart still further from the living God.

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### Continuing in Prayer.

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"I WAS enabled to persevere in prayer, till I saw so much need of Divine help that I knew not how to leave off, and *had forgot that I needed food.*" Thus David Brainard wrote in his diary. Need we wonder that this man's service for his God was blessed to men? He must have been far above the most of Christians

in this day of ours, spite of all their boast of higher life and purer light. Who among us could honestly record such longings after God as these? There is no excitement, no effervescence here. All is calm, and still, and deep; real acquaintance and converse of soul with a living God. If those who preach to others came oftener from an atmosphere such as this, there would be no lack of power and blessing in their ministry. Even in the humble sphere of the Sunday School teacher the unction obtained by the laying hold of God would be felt. The savour of a "man of prayer" cannot be hid. O! for a few such workers in every Sunday School.

### Something in the Bowl.

**A**N Indian convert happened to be detained one Lord's-day where a white man was to preach. The preacher went through the regular routine of speaking and praying, while many of the people slept. At the close he asked permission to say a word. In a few simple words he told what the Lord had done for his soul, and the people were melted into tears. "How did you manage that, my brother?" said the educated parson, to the unlettered Indian—"I have preached here for many years, and I never saw the people shed tears before." "O!" replied the Indian, "it all be very plain. You come here—bring silver bowl and spoon, all so nice and handsome, *but no sucquetash in it.* I, a poor Indian, bring wooden bowl and spoon, but *I bring sucquetash in my bowl.* The people be all glad to get it—they be hungry—no satisfied with silver bowl. They need bread of life, and be glad and cry for joy when they get it." Teachers, see that you have something in your bowl, and no fear but you will have attentive and interested classes. The lack of interest may very often be traced to the dearth of matter in the teacher, rather than in a determination not to hear in the children.

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## The Teachers' Basket.

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**A**N UNNATURAL VOICE.—We have often noticed that some teachers—and preachers too—have two tones of voice. One for ordinary converse, and another for everything connected with God and Christianity. The former is natural and real, but the latter is exceedingly repulsive, and especially to children. How strange to hear a man speaking in his ordinary tone one minute, and immediately he begins to pray or to read God's Word, he assumes a whining and guttural voice, which, in our judgment is either legality or hypocrisy.

**AFFECTATION.**—Do not put on a long face, or appear in a melancholy mood when you meet your children on the Lord's-day. Be natural, just as you would be if you met them in the street on Monday. When one is living in the presence of God all the day and every day, he needs not to put on anything.

**SEARCHING THE WORD.**—Teachers often find themselves short of matter to give their classes on the Lord's-day, simply because they have neglected to search the Scriptures during the week. We do not recommend the "preparation" of a lesson merely, but the diligent study of the subject that it may be made a blessing to their own souls first, then their will be liberty and unction—and an abundance of matter too—in speaking of it to the children.

**BIBLE GEOGRAPHY.**—In dealing with Scripture narratives, especially those in which journey from one place to another (see John iv. 1-4: Jonah i.: Luke x. 30, etc.) are mentioned, care should be taken in seeing that the children quite understand where, and in what relation to each other the various places stand. A good-sized map of Palestine hung on the wall for reference, is a useful thing in a Sunday School, especially where a brief *resume* of the lessons is given to the whole school, either weekly or monthly.



## The Tract Distributing Band.

MELBOURNE, AUSTRALIA.—Mr. Richard Graham, writes, “On CUP DAY (the greatest horse race of the year) about twenty brethren went to the Races, standing at different entrances with four large banners, prepared by Gordon Hopkins (brother of Rice T. Hopkins), with Texts in large letters, “PREPARE TO MEET THY GOD.” “YE MUST BE BORN AGAIN,” etc. Many thousands read the banners, as the crowds wended their way to the course. In our group of Tract Distributors we had five, one to hold the banner, and four to distribute. The four groups gave away 25,000, thus the seed is scattered abroad.”

At HALIFAX, WIMBLEDON, SEACOMBE and PRESCOT.—Regular distribution and visitation goes on briskly.

AFTER MANY DAYS.—“Fifteen years ago, my wife was driving from Storeton to Birkenhead with her father, throwing out tracts from the phaeton as they drove along. This day a man got a copy of the tract, “Saved for Nothing,” and we have learned that the man was saved through reading it. He is now in Australia, has had many hundreds of that tract printed and distributed, and says, God has abundantly blessed it to souls.”

[We rejoice to hear of our brethren being at the races with Banners and Tracts. Most of them are business men, but notwithstanding, they are not ashamed to do battle for their Lord on the race-course. R. T. Hopkins, well-known in Great Britain, for many years, as a labourer for God in His Gospel and Word, is now pioneering in Melbourne, Australia. These brethren, it would seem, have retained the energy of their early days, in such lines of service, and they have many helpers and labourers together in the Lord. Respectability and worldliness have not done for them what they have done for many here, viz. :—driven them into the corner, to become carping critics and censorious idlers.]

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## The Bible Students' Class.

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**W**E are truly glad to mark the increasing interest in the study of God's most holy Word, especially among the members of the Class who are young in the faith. This was particularly manifest in our recent search and meditation on the subject of *Holiness*, a subject causing much commotion at the present time, and on which much is both spoken and written, which is exceedingly destitute of *the truth*. We think it will be for our general profit and help, if for the present month we devote the time, to the diligent study of a kindred subject, namely—"PERFECTION, in its various Aspects," as we find these expressed in the Word of God. This is a subject in which there will be scope for a thorough search, and we hope to see it heartily taken up by *every* member of the Class. It is very desirable that *none* should fail to send their contribution on the subject, however small, so that not a fragment may be lost. We think it will add further interest to the "Jottings" and "Questions" if, instead of giving the numbers, we give the *initials* of the contributors, and in future we hope to do this. Need we repeat, that any believer, old or young, may join us in our searching of the Word at any time, by sending us a paper on the subject, with name and address.

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## Practical Papers on Sunday School Work.

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AN esteemed correspondent suggests that occasionally a page of the "Magazine" should be devoted to the practical details of the working of a Sunday School, giving details as to management, size of classes, modes of instruction, etc. We gladly welcome this suggestion, and invite brethren actively engaged in the work to supply the asked-for help.

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

MARCH 3rd.—**The Baptism of Jesus.**—Matt. iii. 13-17.

*Baptism in Jordan—The Opened Heavens—The Shadow and Substance.*

THE early years of Jesus are past, and now His public ministry is about to begin. From His Nazareth home he comes to the valley of the Jordan, where daily John the Baptist preached and baptized. It was a wonderful time, and "the people were in expectation" (Luke iii. 15), waiting for the Messiah, of Whom John spake (verse 12). Jesus comes and asks to be baptized by John, and at this time John has it revealed that this is indeed the Christ (John i. 31), the King of Israel, and immediately owns his need, and Jesus' power. Then, as one fulfilling all righteousness—not confessing sin as the people had done—He goes down into the waters of baptism, the obedient Son, and as He comes up out of the typical grave, the heavens are opened, the Spirit descends upon Him, in silent dove-like manner, and the Father speaks forth His delight in His Son. Here we have the first distinct mention of the Trinity—the Son obeys—the Father speaks—the Spirit descends. Here also we have the mode of baptism set forth. The baptism of Jesus in Jordan (which means the "stream of judgment"), was a figure of that baptism of His sufferings on the cross (Luke xii. 50): to the believer it is the figure that judicial death and judgment are past (Rom. vi. 3-6).

### OUTLINE LESSON FOR INFANT CLASSES.

|   |                                       |     |  |   |                                  |
|---|---------------------------------------|-----|--|---|----------------------------------|
| J | ESUS baptized by<br>JOHN in<br>ORDAN. | GOD | the Father speaks.<br>the Son obeys.<br>the Spirit descends. | B | eliever's<br>aptism is<br>urial. |
|---|---------------------------------------|-----|--|---|----------------------------------|

MARCH 10th.—**The Temptation.**—Matt. iv. 1-12.

*The Wilderness—The Holy City—The High Mountain.*

HERE we have a record of the trial of the *Second Man*, the Lord from heaven. Adam had been tried in a *garden*; trees, "good for food" around, and everything in his favour, yet he yielded to Satan, distrusted God's word and fell. Jesus is led up to the barren wilderness, with the "wild beasts" (Mark i. 13), there to hunger forty days; then His trial begins. It was threefold.

First—*In the Wilderness.* Here He is tempted as Son of God—tempted to distrust His Father. The heavens had been opened and His Sonship announced. Now He is left to hunger, and Satan raises the question, “*If Thou be the Son,*” etc. As God, He could have turned the stone into bread, but He would not yield to Satan; He would obey His God, living on His Word, and that Word dwelling richly in Him, He uses as a sword against the adversary, quoting, “*It is written.*” This was the first *victory*. The believer’s comes in the same way. Here also we may learn how Satan’s “ifs” are silenced, in the case of the anxious one, and the young believer.

*The Holy City.*—Led up to the temple pinnacle, the tempter asks Him to cast Himself down, and quotes from Psa. xci. 11-13. But he misquotes it, and thus perverts the Word of God. Here the devil’s wile is very subtle, it is a pretended invitation to prove the faithfulness of God, but in circumstances are of his devising. But Jesus again uses the Word as a sword, and again Satan is defeated. This was His temptation as the Messiah.

*The High Mountain.*—His temptation as Son of Man, to receive the kingdom (see Daniel vii. 13) without going to the cross; but Jesus will not have it so. Again the Word of God is quoted, and Satan for a season leaves Him. In this manner believers overcome (Psa. xvii. 4; Eph. vi. 17); and sinners escape from Satan’s dominion (Col. i. 13).

OUTLINE LESSON FOR INFANT CLASSES.

JESUS **T**empted <sup>in</sup> **H**owling Wilderness. **D**evil <sup>The</sup> **D**efeated <sup>by the</sup> **S**word <sup>of the</sup> **S**pirit.

MARCH 17th.—**The First Disciples.**—Matt. iv. 12-25.

*The Four Disciples—Simon and Andrew—James and John.*

THEY dwelt in Bethsaida (John i., see map of Palestine), a seaport on the Lake of Galilee, and pursued their calling as fishermen. Andrew was one of John the Baptist’s disciples, but on hearing the testimony of John to Jesus as the Lamb of God, he left John and followed Jesus (John i. 37). Then he found his brother and led him to Jesus (John i. 41); fine example for a young believer. Now the Lord calls them *to discipleship*, and afterwards *to apostleship* (Luke vi. 13). James and John, the sons of Zebedee, were also fishermen on the lake, with their father and his “hired servants” (Mark i. 20). They arise, leave all, and follow Jesus. How blessed to see these four companions converted thus; hearts won by Jesus, the world given up, and they honoured to be His servants. James to die a martyr’s death, John to live after all were gone, an exile for

the Lord (Rev. i. 9; Acts xii. 2). Thus they drank of the promised cup (Matt. xx. 20-22), and shall be sharers together of the honour and glory of the coming kingdom (Rev. xxi. 14).

OUTLINE LESSON FOR INFANT CLASSES.

FOUR COMPANIONS  
ONVERTED CALLED  
SAVED  
ERVED  
UFFERED TOGETHER.

MARCH 24th.—**The Beatitudes.**—Matt. v. 1-12.

*Nine "Blesseds"—The Heirs of the Kingdom Now and Then.*

COMMONLY known as "The Sermon on the Mount," but called by the Lord Jesus, "these sayings of Mine" (vii. 24). Here we have the principles of His kingdom and the characteristics of those who will compose it when as King He reigns. The spirit of these is applicable now to all who are *saved* and in "the kingdom of the Son of His love" (Col. i. 13). "Poor in spirit" (see also Psa. li. 17); the opposite of the proud unbroken sinner, who shall go to "destruction" (Prov. xvi. 18). "Mourn" (contrast Luke vi. 25); this is the time of the *sinner's* laughter and of the *saint's* tears, but to the saint the morning bringeth joy (Psa. xxx. 5). "Meek" (Matt. xi. 28; Psa. cxlvii. 6). "Hunger and thirst" (see Luke i. 53; contrast Luke vi. 25). Example (Luke xvi. 19-31). "Merciful" (see Eph. ii. 4; Jas. v. 11; contrast Matt. xviii. 28-35). "Pure in heart" (I Peter i. 22; Acts. xv. 9). "Peacemakers" (Col. i. 20; Rom. x. 15; Jas. iii. 18). "Persecuted" (John xv. 20; Rom. xii. 14). Those only are "happy" or blessed who know these things now, all of which are to be found in Christ, and their happiness in obedience to Him and His Word.

OUTLINE LESSON FOR INFANT CLASSES.

PICTURE OF A CHRISTIAN.

P  
OOR IN SPIRIT (v. 3).  
URE IN HEART (v. 3).  
EACEFUL IN MIND (ver. 9).  
ERSECUTED IN BODY (v. 11).  
M  
OURNING FOR FAILINGS (v. 4).  
EEK TO FOES (v. 5).  
ERCIFUL TO ALL (v. 7).

MAR. 31st.—**Two Roads: Two Builders.**—Matt. vii. 13; 24-29.

*Two Roads—Two Companies—Two Foundations.*

THE WIDE GATE—we all enter by it at natural birth (Eph. ii. 1-3; Rom. v. 12-18). THE BROAD ROAD---commodious, with liberty, license, lawlessness—the path of the sinner. It has its clean footpath (Prov. xvi. 25; Rom. x. 1-3), and its filthy side (Rom. iii. 15, 16). THE STRAIT GATE is entered by second or heavenly birth (John iii. 5; I Peter i. 23; John x. 9), and THE NARROW WAY is the path of those who follow Christ (John x. 4; I Peter ii. 21) and "walk in truth" (3 John 4).

THE HOUSE ON THE SAND—hopes built on earthly things, pleasures, riches, worldly greatness, hopes of salvation built on religion, works, prayers and tears. “The flood,” death and judgment (Psa. xc. 5; Job xxii. 16). THE HOUSE ON THE ROCK—built on Christ (Psa. xl. 3); the sinner who builds, on Him, is safe (Psa. xviii. 2; xxxi. 2).

OUTLINE LESSON FOR INFANT CLASSES.

BROAD                    LIFE.                    S AINTS.                    H EAVEN.  
 NARROW                WAY OF                DEATH.                PATH OF                S INNERS.                END                H ELL.

Questions and Answers.

Q. What course do you think it best to take with a teacher who takes offence, and stops away from his class for three or four Sundays, without giving any reason whatever?

A. Teachers who take “the pet” are a terrible nuisance in any Sunday School. As a rule they do not continue long “in office,” and when they make their exodus nobody sorrows. In some cases, however, their scholars become scattered while they are “out on strike,” and whoever succeeds them finds it difficult to resuscitate the class. It would surely be better to tell such would-be teachers graciously, but firmly, that unless they can give their classes the attention they need, it will be necessary to make arrangements for another to fill the place.

Correspondence.

ABSENT TEACHERS.—“We have a rule in our Sunday School here, that when a teacher finds it impossible to be present at his class on the Lord’s-day, he must acquaint the superintendent of the school in sufficient time, that he may make suitable provision for the teaching of the class on that day. If this custom prevailed, it would save a vast deal of inconvenience and trouble to all concerned.”

[A very good plan, and if you add to it, that the teacher should *always* give the cause of absence at the same time, it might have a beneficial effect on those who make very little an excuse for staying away from the classes.]

OBJECT LESSONS.—“We are glad to see your wholesome words in this month’s ‘Magazine’ on ‘Blackboard Lessons.’ The Blackboard is undoubtedly a useful auxiliary in the Sunday School, and may be used with good results by a skilful hand, but there is

great danger of it becoming a kind of 'Show,' with little or no solid instruction in it."

[The teacher's great aim should be to cause his children to "understand the reading," and having made the subject perfectly plain to their minds, to press it home to the individual heart and conscience. Illustrations, objects, blackboard sketches, or any other lawful means may be used to elucidate the subject, but they should all be to the truth, as the feather is to the arrow, very useful so far as they serve to guide it to its proper resting-place; but perfectly useless if no arrow is on the string—in other words, if there is nothing to illustrate.]

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### **W**ork and **W**orkers amongst the **Y**oung.

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LEADHILLS, Lanarkshire.—A new Sunday School has been begun here. Prayer is asked for the Lord's help and blessing.

SANDHEAD, near Stranraer.—"Our little School has increased in numbers wonderfully. In due season we *shall* reap if we faint not."

MOTHERWELL.—The School in Roman Road Hall makes steady progress in numbers. Of late several have professed conversion, and a few of the elder converted scholars have been received into fellowship with the saints.

PENRITH.—Prayer is desired for a Bible Class for young believers lately formed here.

BELLSHILL, Lanarkshire.—A Sunday School has recently been opened here.

LEOMINSTER.—"The weekly meetings for children, begun here some 12 weeks ago, continue to be well attended. They are held every Monday evening from 6.30 till 7.30. Pray for blessing on the seed sown."

There is a little Sunday School at Doherty Creek, Nova Scotia, where J. K. M'Ewan, and others, have laboured in the Gospel lately.

MELBOURNE, Australia.—Mr. Richard Graham, who has been labouring in and around Melbourne during the last 12 months, sends an interesting account of the Lord's work there. Many have been converted, separated to God, and received into the fellowship of the Lord's people. Concerning work among the young he writes, "The Sunday Schools have prospered much of late. Now there are between *seven and eight hundred* children attending. In addition to these, we have had a number of Children's Meetings, with as many as 500 present at one time, and quite a number of these have been saved."

## **New Methods.**

**W**E live in wonderfully active times. Everything goes at tremendous speed. Commercial, political, and even social business, must all be transacted in the shortest and most expeditious way. Old methods must give place to new: the customs of our fathers do not suit the times. Even in religious matters the changes are manifest. The old creeds, the traditions of by-gone centuries, will not do for the professedly more enlightened and advanced age in which we live. So men say, and they are suiting the action to the word, by discarding them one after another. Something approaching a revolution is abroad in the religious world, not only in its theology, but in its methods and style of work as well. The old is rapidly passing away; the ancient order of things will soon be reckoned among "the things that are not." But, what is being put in its place? If the old is being given up, of what character is the new that supplants it? These are the questions that flit across the mind, as we see year by year the rise of some new religious system of worship or work on the ruins of the old, proclaiming its superiority, and urging its claims among men. We do not find fault with the demolition of ancient methods. If they are not of God, the sooner they are demolished the better, but we want to make sure that we get something that *is* of God in their stead. We are not only to "cease to do evil," but we are also to "learn to do well," otherwise we may give up one evil only to fall into a greater. We cannot help thinking there has been a good deal of this in recent years in Sunday School work. What advances have been made! What a revision of matter, mode, and manner since our early days! What a gigantic affair it has grown into! How attractive from what it once was! The old-fashioned hum-drum



thing we formerly called the Sunday School, with its long "Bible Lesson," its "Memory Texts," its "Proofs and Parallel Passages" finds no place in the "advanced" department of the religious world now: it is far behind the times. But what have they got instead? Is there more of God in it? Do the Holy Scriptures find a larger place in the new system? Are the children converted to God in greater numbers? Are they more familiar with the things of God than those of earlier times? These questions must be answered in the negative by those who narrowly watch the course of events in Sunday School work. There has not been a spiritual advantage by the many changes. Exactly the reverse, as we think. The introduction of music, recitations, and a whole list of buffoonery of more objectionable kinds, has attracted the crowd, and driven out God. Even in places where better things might have been expected, there has been a return in measure to these miserable expedients. Only the other day, a programme was sent us, in connection with a Sunday School treat, conducted by believers professedly gathered unto the name of the Lord, in which there were parts to be played, that would have better suited a concert or a pantomime, yet all this was to be done in the name of the Lord, and under the pretence of imparting *spiritual* instruction to the children. Let us be on our guard, and resist the attempt of the devil to thus stamp out the work of God in the circle of the Sunday School. We may be old-fashioned; far behind the times, and subject to many other infirmities, in the eyes of the "advance" column who are itching for "the leeks and the garlick," but nevertheless, let us cleave to a living God and to the Word of His grace, imparting to those who hear us what He has taught and blessed to ourselves, in His own way, and in faith that He will use it to others.

## Workers Together With Him.

“He hath wrought with God this day.”—1 Sam. xiv. 45.

“Workers together with Him.”—2 Cor. vi. 1.

A LITTLE girl wrought by her father's side,  
 In their garden at cool of the eventide ;  
 Only pleasure to her did the labour seem,  
 For she was a worker together *with* him.

She loved her dear father far more than her play,  
 And *with him* she cheerily weeded away ;  
 Light was her young heart, and unwearied her limb,  
 While she was a worker together *with* him.

When toiling alone it was different indeed,  
 It was hard work to pull up each tiresome old weed  
 And soon she ceased trying the garden to trim,  
 For she was no longer a worker *with* him.

Dear fellow-believer, our Father in heaven  
 A service to each of His children has given ;  
 But barren and cheerless each effort will seem,  
 Unless we are workers together *with* Him.

Why should not His business be *our* business too,  
 From morning's first blush, till the fall of the dew ?  
 Though often our eyes may with teardrops be dim,  
 For are we not workers together *with* Him ?

God for us and with us, oh ! wonderful thought,  
 What deeds of renown in His name might be wrought,  
 Did this precious truth in our hearts brightly beam,  
 That we, His own children, are workers *with* Him.

We shall be presented ere long at His throne,  
 Where Jesus each servant will lovingly own ;  
 Then glory from star-radiant crowns that shall stream,  
 Will tell we were workers together *with* Him.

**Sunday School Sketches—No. 1.**

**A**BOUT ten years ago, the Sunday School in the Gospel Hall in this place was commenced, and struggled on for some time with so little success and such a scanty attendance, that more than once it was proposed that it should be given up. But the spiritual need of this dark priest-ridden neighbourhood, and the energy manifested by the opposers of the truth, stirred up the teachers to persevere. We were but a feeble band, none of us with much experience in Sunday School work, and feeling very helpless in presence of the powers arrayed against us. "In our distress we cried unto the Lord, and He heard us." Our prayers were earnest, for we knew that our help must be in God alone; and after some months of waiting upon the Lord, He began to give us our desire. Our numbers increased, and more helpers were stirred up. Then came the first conversion in our school, an event, the joy of which only those who have had similar experience can understand. How we blessed and praised our God for this token of His loving-kindness, this precious first-fruits of the reaping time. This was the earnest of further blessing, and soon afterwards weekly Children's Services were commenced, and children from our own and other Sunday Schools came to the meetings, and were converted. The children brought to the Lord in those early days of the School's history are now young men and women, several of them teaching in the School, and others witnessing for Christ in other places. The Sunday School went on increasing until a larger building was required, and this our God gave us after some years of waiting upon Him for it. There is now a Bible Class of 130 women connected with the School, and a class for men has lately been commenced, and we have altogether

between four and five hundred scholars attending. But what is far more important than mere numbers, the Lord has continued to bless the Word spoken to the salvation of souls, and it is with deep thankfulness that we are able to say that the past year has been by far the richest in spiritual blessing that we have yet known.

GOSPEL HALL, TOTTERDOWN.

### “Pray Him In.”

“I CANNOT get one of my boys to come to his class, do with him as I will. His poor widowed mother has done her utmost to induce him to come, but all is of no avail; he is off to the river-side with a lot of wicked lads, in spite of all. I have tried, by every means I can think of, to get him to come to school, but have failed.”

“Have you ever tried to *pray him in*?” said a fellow-labourer quietly to the disconsolate teacher. “I have seen that work wonders, after all else had failed. I mean by that, have you gone to God about the boy, told Him about his evil ways, and cried to Him to bring him to his class?”

The downcast teacher seemed bewildered and unable to answer. It was quite a new idea to her to “pray him in,” after the manner just prescribed. Reflecting on it in her room alone that night, she resolved to put it into practice; and so she began to deal with God about her troublous scholar, and to “pray him in.” Wonderful as it may seem, he was present the following Sunday, and soon after, he was not only in the school, but in the Kingdom of God. There are many of our runaway children that could be easily managed, if taken hold of after this fashion, and carried to the *living* God. Fellow-labourer, have you an unsaved scholar in your class—on whom you have spent much unfruitful toil?—“Pray him in.”

### The Tract Distributing Band.

**T**RACT Distribution goes on vigorously, and house-to-house visitation in many places, with blessing. At Motherwell, some sixteen young believers have taken up the work. At Seacombe, Cheshire, special visitation all around the Hall. Along the Banffshire coast, special efforts have lately been made in spreading the Gospel and the Truth. There is room for improvement in other quarters. A brother in Christ told us the other day, that he gave an invitation to any of the saints in the meeting, where he is, to accompany him Tract Distributing, offering to provide them with ammunition. Out of over 100, not one went.

**RAILWAY WORK.**—A brother whose business causes him to often travel by rail, remarked the other night. “I noticed such a number of cottages close by the railway, and surfacemen working on the line, as we passed along in the train, many of them in parts of the country where the people never hear the Gospel, or receive a Gospel Book or Tract. I sometimes threw out booklets as the train passed, but the wind often carried them away. Now I have got a number of *packets* made up; a few booklets, leaflets, and tracts of various kinds in an envelope, on which the words, “THIS IS FOR YOU. *Please open and read*” are printed. These when thrown from the carriage window are of sufficient weight to alight in the desired spot.” [By this means many who sit in the shadow of dead formality and under preachers who are as dark as themselves, may read and learn the way of life. A good hint for those who travel by road and rail. We have a number of these packets made up, and shall be glad to send a specimen to any who wish it.]

**THE YOUNG STUDENT.**—In handing a copy of the little book, “Safety, Certainty, and Enjoyment” to a young

man whom I met the other day, he received it with a smile, remarking, "it was through that little book I learned how to be saved. I have given many copies away and God has blessed them to other young men at college." [What a blessing to see young men thus led to Christ. "Sow ye beside all waters."]

### **The Bible Students' Class.**

WE have already received a number of papers on "PERFECTION," the subject chosen for consideration this month, but hope to see a number more. Let all contributions, jottings, questions, and names of new members, reach us by April 10th.

### **The Regions Beyond.**

**T**HESE in your case may be the next street, the next alley, or the next door. Are there not children to be found in the houses there, for whose souls no man cares? They go to no Sunday School: they hear no Gospel: they get no instruction. Talk of the heathen. There are thousands of them at home, all around our doors, in every town, in every village. Go out and "compel them to come in." Look around at the empty benches. They could easily be filled—yes, *easily*. Did you ever try to fill them? Did you ever go to God and ask Him to fill them? Have you ever asked your fellow teacher to visit these homes along with you, and invite those children to come? If not, will you begin? Give it a trial. Throw yourself into the matter, soul and body. Take it up as a service for God, in His Name, for eternity. Then God will lead you on and out to other work. Many are spending their hours and years in idleness, wondering if they are called to Africa and China, while "the regions beyond," all around their doors, quite "beyond" their efforts, are teeming with needy souls—white unto harvest.

**Notes on Bible Lessons for Sunday Schools.**

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

APRIL 7th.—**The Fall of Jericho.**—Josh. vi. 1-27.

*The Pleasant City—The Lord's Host—Prisoners of Hope.*

THE city of Jericho, which word means—"a place of fragrance," was beautifully situated in the plain of Jordan, in a favoured position, with vast resources (see 2 Kings ii. 19). Its massive walls and towering ramparts, seemed to secure the people within, from danger, or sword of an invading foe. Yet that proud city was under the condemnation of God: it was devoted to judgment (verse 17, margin). The iniquity of its inhabitants had now "become full" (Gen. xv. 16): the long-suffering of God had come to an end: the messengers of His grace had been chased from the city (ii. 22). Now the hour of vengeance had come. Jericho here, is a type of the present world; fair and prosperous, saying, "peace and safety" (1 Thess. v. 2); yet, for sin and rejection of grace, to be destroyed. Joshua and the host of Israel, prefigure Christ and His risen saints (Rev. xix. 11-15) coming forth to execute the judgment of God upon the unbelieving world, which now, like the people of Jericho, scoff at the message (2 Peter iii. 3, 4). Rahab, in whose window the scarlet cord was bound (ii. 21)—type of the believer under shelter of the blood of Christ: her house on the wall with window looking *from* Jericho—position of the believer in the world, yet not of it, "looking for that blessed hope" (Titus ii. 12). Her efforts for the salvation of her kindred, an example of a believer's work while waiting for the Lord.

OUTLINE LESSON FOR INFANT CLASSES.

|   |                                  |   |  |   |                        |
|---|----------------------------------|---|--|---|------------------------|
| J | EHOVAH'S<br>UDGMENT ON<br>ERICHO | C | TYPE OF THE                              | C | ONDEMNATION<br>CHRIST. |
|   |                                  |   | CHRIST-REJECTOR'S<br>AT THE<br>COMING OF |   |                        |

APRIL 14th.—**The Sin of Achan.**—Josh. vii. 1-26.

*The Hidden Sin—The Hypocrite Unmasked—Divine Judgment.*

THE camp of Israel was the dwelling place of God: the people of Israel were His witnesses among the nations, and the executors of

His judgment. They must therefore be an holy and obedient people (Deut. xii. 6-11); undefiled by the manners of nations around them (Lev. xx. 23). Thus must it be with believers in Christ, who are the dwelling-place of God (2 Cor. vi. 16), and His ambassadors (2 Cor. v. 20: see Eph. iv. 17). By the sin of Achan the camp was defiled: not he only, but "Israel" had sinned (verse 11), and the whole host were "accursed," by the deed of this covetous hypocrite. The course of Achan here, has its solemn lessons, both for saint and sinner. It shows how God's all-searching eyes can detect a mere pretender, and, although as here, he may be a prince in Israel, bring him to judgment. Thus shall it be with many a fair professor in the judgment (see Eccl. xii. 14; Psa. xc. 8; Heb. iv. 13). The secret sinner was found out (Num. xxxii. 23); his iniquity unearthed, and "laid out before the Lord" (verses 22, 23). Swift judgment overtook him, and there was no mercy, no escape, and in the Divine judgment all Israel acquiesced (verse 25), as all in heaven will do at the doom of the ungodly (Rev. xix. 3, 4).

OUTLINE LESSON FOR INFANT CLASSES.

ACHAN. <sup>S</sup><sub>TEALS.</sub> <sup>EES.</sup> IS <sup>S</sup><sub>TONED.</sub> <sup>INGLED OUT.</sup> | <sup>S</sup><sub>IN</sub> <sup>ECRET</sup> MUST BE <sup>P</sup><sub>UNISHED</sub> <sup>ARDONED</sup> <sup>OR</sup>

APRIL 21st.—The Altar on Ebal.—Josh. viii. 30-35.

*Ebal and Gerizim—The Blessing and the Curse—The Altar.*

ON the steep sides of the two mountains of Ebal and Gerizim, as commanded by the Lord through Moses (Deut. xxvii. 1-14), the entire nation of Israel were assembled, infants as well as warriors, to hear the words of the law read out by the Levites, who stood in the valley between. On Gerizim, six of the tribes—the most honourable tribes of the camp—stood, for to bless, while the other six stood on Ebal the mount of the curse. They thus profess to own God's claims upon them: they assent to the righteousness of the law: they write it deep on stones: they say "amen" to its curses. But who among them could claim the blessings of Gerizim, for their possession was dependent on their full obedience (Deut. xxvii. 10). So it is now with the sinner. The law saith, "the man that doeth these things shall live by them" (Rom. x. 5); but who can claim *life* on the ground of having perfectly obeyed? Who can be saved by works? Who can *claim* salvation as a reward? None (Rom. iv. 4). Not one of the honoured tribes are heard to speak while the blessings are read out (verse 34)—none can claim them. Turn we now to the mountain of the curse. There, graven on the stones "very plainly"



(Deut. xxvii. 8) are Jehovah's claims ; there too, the "curses" pronounced on those who fail to yield them obedience, and there twelve times over the people say—"so let it be." Well for the sinner, when he says "amen" to God (Rom. iii. 4), and stops his mouth, owning his guilt and condemnation. Here it is, and thus, where God meets the sinner in *grace*. On Ebal there was an altar and a sacrifice, type of grace reigning through righteousness by Christ. This shows how the sinner, cursed, condemned, and confessedly guilty, may be saved by redemption from the curse through Christ (Gal. iii. 13; Rom. iii. 24, 25).

OUTLINE LESSON FOR INFANT CLASSES.

THE LAW BRINGS CURSE (Gal. iii. 10.)  
 AND CONDEMNATION (Rom. iv. 15)      THE CROSS OF CHRIST BRINGS LIFE (Rom. v. 21).  
 LIBERTY (Rom. vii. 6).

APRIL 28th.—**The Gibeonites' Deceit.**—Josh. ix. 1-27.

*The Enemy's Wiles—The Hypocrite's Garb—  
 In, but not of Israel.*

WHEN the devil cannot hinder the work of God by open force, he usually tries to do it by secret craft ; when he cannot curse, he seeks to corrupt ; when he cannot hinder the good seed from taking root, he seeks to sow tares among the wheat and thus spoil the crop ; when he cannot hinder sinners from coming to Christ, he will manufacture spurious converts. Israel had been victorious : Jericho and Ai had fallen : God's power was with His people. This drew forth the opposition of the nations, who sunk all minor differences and came with "one accord" to fight against Israel. The Hivites take a different plan, and "work wilyly." Dressed as ambassadors from afar, with tattered garments, mouldy bread, and empty wine-skins, they come to the camp at Gilgal—the true place, and seek to be admitted to the congregation of the Lord, and by their "good words and fair speeches," Joshua and the princes, failing to ask counsel of the Lord, are deceived. These Gibeonites are the representatives of the hypocrite--the false professor—the one who has a name to live, while dead (Rev. iii. 1). Stale bread—lifeless theology. Empty wine-skins—religion, but no joy (Psa. civ. 14). Clouted garments (Matt. ix. 16)—reformed, but not regenerated. Hewers of wood—legalists, working for salvation (Luke xv. 29)—in, but not of Israel.

OUTLINE LESSON FOR INFANT CLASSES.

HIVITES, type of HYPOCRITES.      PROFESSORS, not POSSESSORS.      SINNER      REFORMED, not REGENERATED.      IN, but not OF Israel.

## Correspondence.

A WORD OF CHEER.—A Sunday School worker in the Iron Room, Liverpool, writes—“You will rejoice to hear that the Lord has abundantly blessed the reading of the *February* number of *The Young Watchman* among us here. Through the reading of the article, ‘Nellie’s Valentine,’ there has been eight or nine clear cases of conversion to God—one after another—and I have no doubt but there are others to follow. The first case was of one who had been fifteen years a member in the Congregational Church, and her conversion has caused a great stir among the members. We have much cause to praise the Lord. This has caused quite a revival among ourselves.”

[We would ask the continued fellowship in prayer of all the Lord’s people, both privately and in their prayer meetings, that He would be pleased to bless our little papers yet more abundantly, and that the message may be given that He will be able to use in leading sinners to Christ, and for the help of those already His.

AFTER MANY DAYS.—A correspondent in Ilfracombe writes : “We have received a most interesting letter from a young man who, whilst in the school here as a lad, gave us a vast amount of trouble and sorrow on account of his naughtiness. He is now on board H. M. ship *Scout*, and about 12 months ago was converted. He writes : ‘My first thought after my conversion was about the Sunday School, and the faithful words of my teacher which have never left me, and which have proved to be as—‘bread cast upon the waters, found after many days.’” May others, whose patience is often tried by thoughtless and unruly scholars, be encouraged by this token of the Lord’s faithfulness to go on, not faithless, but believing.”

SPECIAL SERVICES.—“We have just concluded a series of services for the children who attend our Sunday School. As last year, we found this to be a great blessing. Many of the boys and girls were saved, and they go on splendidly. We had a week of prayer, and a stranger to address the children every night, care being taken to invite one who had a heart for the children and gift for the work. Not a night passed without some being saved. This is well worth trying by our friends everywhere.”

THE party for Central Africa, consisting of Fred. S. Arnot, Daniel Crawford of Gourock, Archibald Munnoch of Falkirk, Fred. Lane of London, and Dr. Fisher of Swansea, has sailed for their field of labour in “the Dark Continent.” May we who tarry at home be enabled to follow them with constant prayer, that many may be won for Christ through their labours.

## Work and Workers amongst the Young.

CREETOWN, WIGTOWNSHIRE.—God has been blessing in the little Sunday School here, and also at special meetings lately held. There has been much interest, and a few conversions.

ROOTPARK.—Prayer is asked for blessing among the children here.

ILFRACOMBE.—The work among the young here continues. Several of those lately converted desire to be baptized.

GLENIUCE, WIGTOWNSHIRE.—Sunday School keeps up well. Some have professed faith in Christ.

WHAT CHEER, IOWA, U.S.A.—Of late we have had the joy of seeing some pass from death unto life, and continue cleaving to God's faithful word. [This is "Good Cheer."]

SPRINGBURN, GLASGOW.—There are over 100 children in the school here and 16 teachers. God has given blessing.

WALTHAMSTOW.—Prayer is asked for a Sunday School lately begun in a cottage here.

KANSAS CITY, MO., U.S.A.—A Sunday School has lately been begun here. Prayer is asked that many may be saved. C. J. Baker and others labour in this city.

BRANDON, MANITOBA.—A Sunday School has been begun here lately. Our brother John Rae, formerly of New Deer, Aberdeenshire, emigrated here with his family some years ago, and has been labouring in preaching the Gospel in Manitoba and other parts of Canada. Prayer is desired that this effort to gather the children may be owned of God.

KILMARNOCK.—Our brother F. Stanley Arnot, of Africa, was present at our Bible Class Tea Meeting on Wednesday, February 20th, and spoke to the young folks. Notes of his address appear in "The Young Watchman" for this month.

The Half-Yearly Conference of Sunday School Workers will, God willing, be held in Waterloo Hall, Kilmarnock, on Saturday, 6th April, at 3 o'clock. Subject—"Helps and Hindrances in Sunday School Work."

The Annual Conference of Sunday School Workers will, God willing, be held in the Gospel Hall, Hamilton, on Saturday, 4th May, at 5 o'clock. Subject—"Sunday School Teaching: its matter and methods."

The party for Central Africa, consisting of five brethren, viz., Fred. S. Arnot of Glasgow, Dr. Geo. Fisher of Swansea, Fred. Lane of London, Daniel Crawford of Gourock, and Archibald Munnoch of Grangemouth, had their "farewell" meeting in Glasgow on 16th March, and sailed from London on the evening of 22nd for Benguela.

## Liberty in the Use of Methods.

IT has always been the case, that those who do no work themselves, are the readiest to prescribe what ought to be done by others. This will be so in every department of Christian work. We have noticed it particularly in work amongst the young. Here, there is a special line of service, for which God gives special gift and grace to those whom He calls to serve therein. It is not given to *all* to actively serve in this particular circle. The needed qualifications and necessary tact, are not the lot of every believer. That these are essential, over and above the moral condition common to all who serve the Lord Jesus Christ, few will deny. A love for children, and ability to adapt oneself to them in the presentation of the truth, are just as indispensable as having the truth itself to teach. In the exercise of this ministry, the Lord's servant must seek the channels and modes of instruction most suited to those to whom he seeks to minister, according to the wisdom God bestows. He will not be hampered by conventional forms; he will not be fettered by hard-and-fast lines of action; he will seek the nearest and most direct way of access to the mind, the conscience, and the heart of his hearers. Nor ought he to be in anywise interfered with, in thus fulfilling the ministry he has received in the Lord. He is the servant of the Lord, and not of men. He has to study to please his Master: not his brethren. Unless it be, that he departs from the plainly-revealed will of God, and transgresses the distinctly-written commandments of the Lord, his fellow-saints have no right to interfere with him. But this is just where some are apt to err. They would dictate to the Lord's servants, and impose a yoke upon them, which the Lord has not imposed. They would

legislate in matters on which the Lord has given no commandment, but left his servant free to exercise his own judgment, according to the circumstances in which he finds himself. Take, for example, a class of infant children. Some would forbid the use of a blackboard, a picture, or an object, as aids to secure the attention of the children, and to assist the teacher to elucidate the subject. They seriously consider such things to be a departure from the faith, and a return to the "beggarly elements" of the world. They characterize the employment of such methods as "a want of faith in the simple Gospel of the grace of God" to convert the children, and as "a substitute for the Holy Ghost." But is this a fair and honest representation of the facts of the case? In our small experience, we are happy to say, we have never come across anything of the kind, although we happen to know a number of esteemed brethren in Christ, and honoured servants of the Lord, who use these very methods, with constant tokens of the Lord's approval and blessing. That there may often be a misuse of such things we do not question: that some have sadly abused them we frankly admit. Certainly the tendency of the times is to turn away from solid scriptural teaching, to frivolous novelties. These things we need constantly and earnestly to guard against. Nevertheless, we claim for our brethren in Christ, whom God has called to this particular service, that they have liberty to use, if they see fit, such means as we have mentioned, without being molested, or upbraided as in defection from the faith, by those who themselves seem not to have been called or qualified by God, to share in this important service. On all matters on which God has spoken in His Word, let there be obedience to the very letter; but where an all-wise God has left His servant at liberty, let none attempt to legislate.

## The Power of God.

*Notes of an Address at a Teachers' Conference.*

AFTER all has been done in the way of organisation, all the machinery put into proper order, every worker in his place, and a perfect system of order and arrangement secured—after all, we need the *power of God* to convert the children. This is often forgotten among us in our service for God amongst the young. Not in theory perhaps, but virtually it is in practice. How very little room there is left for God to work! How seldom is He really invited, and expected, to manifest His mighty power! Yet it is this above all else we need. For this we should pray, and long, and wait—to see the power of God put forth with the Word spoken. Spoken simply and quietly to the half-dozen children to whom we come with the Lord's message, week after week it may be; spoken amid apparent listlessness and want of thought; yet that Word, quickened by the Spirit of God, accompanied by His power, is the instrument used by God to convict, regenerate, and convert the sinner. We want to be more simple in our trust in this; more expectant that God will use His own weapons then and there. Warriors go forth to battle, confident that the weapons they wield will conquer the foe. This inspires them with courage, and nerves their arm to use them well. And shall not we have confidence in the Gospel of our God; spoken, it may be, with stammering tongue, yet believing that it is "the power of God unto salvation." God will not fail to do His part; let us do ours. As it is written—"They went forth and *preached* everywhere, the *Lord working* with them" (Mark xvi. 20). *They preached: the Lord wrought.* So let it be.

Let us preach, teach, entreat, and warn with all the ability and earnestness we can command, and look to God to *work*.

### Patience.

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“PRAY for me,” said a Sunday School teacher to a fellow-labourer, “that I may have patience to wait God’s time, and toil away, seeking the salvation of my class. They are so very troublesome. I feel at times as if I could give them up.” “Let us just kneel down here, and join in the request then,” said the other; and with that he began to ask the Lord to send “*tribulation*” upon his brother. After prayer, amazed at the strange petition, the teacher inquired “why did you ask God to send me that? it was patience I asked you to pray for.” “Certainly,” replied the other, “and I did ask for patience; but you know God has told us “*tribulation worketh patience*” (Romans v. 3); and I thought the quickest way to get the thing desired, was to ask for the material out of which it is made.” Quite true: but many want the patience who have no particular wish for the “tribulation that worketh it:” yet, such is the way of the Lord. Your class of rowdy children may be the God-appointed means to work the “patience” you so much desire. Do not despise the *material* out of which it is wrought: there is no other way; no cheaper market at which it may be obtained.

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### Real Success.

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THE secret of real success in all our service for God is, that we be living and walking with Him. Apparent success may attend the efforts of carnal men, but the genuine fruit is borne by abiding in Christ alone. All else is artificial and degenerate. The fruit of nature, no matter how well it may look, God will not own it. It is none of His.

## The Bible Students' Class.

Subject—"Perfection: in its various aspects."

THE subject of perfection is viewed in a variety of aspects in the Holy Scriptures. By confounding these, obscurity and error regarding this truth largely prevails. In no single instance is perfection the correlative of sinlessness, as applied to men. "Sinless perfection," so far as regenerate men in this life are concerned, is a dangerous error, and a delusion, as the lives of those who are its advocates too plainly show. Regenerated, converted, and indwelt by the Holy Spirit, the believer yet has "the flesh" within him. No longer his master (Rom. vi. 7), and the "law" of his being (Rom. viii. 2), as in unregenerate days, yet requiring to be left "provisionless" (Rom. xiii. 14), and always treated with "no confidence" (Phil. iii. 3). The English words "perfection" and "perfect," in our authorized version, represent several words in Greek, having different meanings. For example—1. *Teleois* is the word rendered "perfect" in Matt. v. 48, as to God; His will, Rom. xii. 2; and His love, 1 John iv. 17, it signifies "accomplished, complete." It is rendered "full age" in Heb. v. 14, "full-grown men" in Revised Version. 2. *Pleeroo*—rendered "perfect" in Rev. iii. 2; "complete," Col. ii. 10; and "full," 1 John i. 4; it literally means "filled full." 3. *Katartizo*—translated—"Be perfect, 2 Cor. xii. 11; "perfectly joined together," 1 Cor. i. 10; "restore," Gal. vi. 1; it means "thoroughly adjusted," as in the "mending of nets," Mark i. 19.

The words "perfect" or "perfection" are sometimes used *absolutely*, as in regard to God, Job xxxvii. 16; sometimes *relatively*, as in regard to men, see Job i. 8; Psalm xxxvii. 37. Perfection, when it is used in connection



with GOD, is *absolute*. He is perfect in Himself, Matt. v. 48; in His will, Rom. xii. 2; His way, 2 Sam. xxii. 31; and His work, Deut. xxxii. 4. The Lord Jesus was perfect in His Person, Heb. ii. 10; v. 9; His path, Heb. xii. 2. (For "finisher," read "perfecter," see Revised Version); His sacrifice, Heb. x. 11-14; and His priesthood, Heb. vii. 28 (Revised Version). By virtue of their union with Christ, believers are "complete in Him," Col. ii. 10. (The same word is rendered "perfect" in Rev. iii. 2, and means literally "filled full.") In this *positional* perfectness, all believers alike share, seeing all are "in Christ," and because, "as He is, so are we in this world" (1 John iv. 17). No holy living, or growth in Christian life, can add to the perfect standing of the believer; he stands accepted in all the intrinsic excellency of the Son of God, "the same yesterday, and to-day, and for ever" (Heb. xiii. 8). "The law made nothing perfect" (Heb. vii. 19); its imperfect sacrifices, offered year by year, could not in perpetuity make the offerer perfect. The tabernacle, the sacrifice, and the priest were only shadows of coming good things (Heb. x. 1). But "Christ being come" changes all. Whatever *He* touches, He perfects; hence we have in Him a "perfect tabernacle" (Heb. ix. 11); a "perfect sacrifice" (Heb. x. 12); and by His one offering He hath *perfected* for ever (to perpetuity) those who are being sanctified" (Heb. x. 14). By His perfect sacrifice, believers receive a perfectly-purged conscience (Heb. x. 2; in His person they have a perfect standing in grace before God, in Whom alone they "boast" (Rom. v. 2). This is the *positional* side of perfection, secured for all the saints *in* and *by* Christ Jesus: the same to the "babe" and the "father;" to the young believer of yesterday, and the full-grown man in Christ alike.

(To be continued next month.)

## The Tract Distributing Band.

**W**E rejoice to mark the increasing interest, and manifest blessing on the united effort being now made in many places by brethren and sisters in Christ who form "The Tract Distributing Band."

Little bands of distributors have been attempting to reach the crowds of young men who attend football matches on Saturday afternoons with much encouragement. More might be done in this way to spread the Gospel. Others have been going out in bands to country villages, and after distributing their tracts, have sung the Gospel, and told their conversion in the open air. A good start for many of our young preachers.

A YOUNG DISTRIBUTOR.—A boy of fourteen writes—  
"I do love the work of tract distributing: so well I may, for it was a tract given me by a companion that was used in my conviction and conversion."

A BLIND TRACT DISTRIBUTOR.—"Please send my uncle a parcel of tracts. He is blind, but a Christian. He gives away tracts, and shouts Scripture texts to the people on the streets."

HIS ONLY BIBLE.—Travelling on a country road not long ago, I met a poor man, not long out of the county hospital. I gave him a tract, and asked him if he knew the Lord? With a smile, he answered—"Yes, thank God I am," at the same time drawing from his bosom a copy of a Gospel booklet. "That was the Lord's message to my soul," he said, holding it up, and the only Bible I had for many a day; I always carry it in my bosom." The booklet was tattered, evidently by constant use, and the sight of it caused my heart to rise in thanksgiving to God, that I was privileged to be a sower of such seed among my fellow-men.

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

MAY 5th.—The Leper Cleansed.—Matt. viii. 1-4.

*The Needy Seeker—The Willing Saviour—The Sudden Cure.*

THE leper here, as elsewhere (see Lev. xiii., xiv.), is a type of the sinner "unclean" by sin, and "afar off" from God. Luke tells us this was not a slight case, but a man "full of leprosy" (Luke v. 12)—a sinner at his worst. Jesus "was come down" (Matt. viii. 1) from the mountain, down to the place where this needy leper was—a Gospel picture surely. Jesus came down to us where we were (1 Tim. i. 15; Luke xix. 10), yet He Himself was holy, harmless, undefiled (Heb. vii. 26), without blemish (1 Pet. i. 19). The leper admits his state, confesses Jesus as Lord, and owns His power to cleanse; but he doubts His willingness. So it oftentimes is with sinners. But Jesus has the will, as well as the power to save. Love and power continue in Him. "I will; be thou clean." Precious Gospel word; true of all who now believe His love, and own His power. They are "clean" (John xv. 3) "immediately"—sudden conversion. Show thyself to the priest, as a testimony to God's working in grace, above law, yet fulfilling its claims "offer the gift that Moses commanded." Thus the sinner is cleansed and converted, by grace, apart from law, and sent into the world to own Jesus as His Lord, and testify to others what grace has done.

OUTLINE LESSON FOR INFANT CLASSES.

|                  |  |           |  |             |  |            |
|------------------|--|-----------|--|-------------|--|------------|
| THE LEPER        |  | TRUSTED.  |  | THE SINNER  |  | COMES.     |
| JESUS            |  | TOUCHED.  |  | THE SAVIOUR |  | LEANSSES.  |
| THE CLEANSED ONE |  | ESTIFIED. |  | SAINT       |  | CONFESSES. |

MAY 12.—The Centurion's Faith.—Matt. viii. 5-13.

*The Privileged, but Careless City—The Anxious Soldier—  
The Healed Servant.*

CAPERNAUM, then a busy seaport on the shores of the lake of Galilee, the centre of Roman government, with tax-gatherers (Mark ii. 15) and soldiers; the Lord's "own city," where many of His

mighty works were done ; exalted up to heaven with privileges, yet withal unbelieving and Christ-rejecting. A centurion, a captain of an hundred soldiers ; a Gentile, outside the Jewish fold, whose servant was a paralytic, comes beseeching Jesus to heal him. He thus owns Jesus' power, and confesses His faith in Him. Immediately to such faith the answer is given—"I will come and heal him." No delay on Jesus' part, to save or heal, then or now. The centurion's state is further expressed in his confession—"I am not worthy." He was an unclean Gentile, with whom a Jew might not hold intercourse ; and he owns it fully ; he takes his true place, as every sinner must, ere grace can reach him, "But speak the word only"—not His bodily presence, but His word enough. Thus the sinner is cleansed (John xv. 2), healed (Psa. cvii. 20), and enlightened (cxix. 130). He owned Jesus as having authority to command the disease to flee, as he had to control the soldiers. Precious faith : refreshing to the heart of Jesus, in the midst of Capernaum's indifference, and honoured by an *immediate* cure of his servant (ver. 13).

OUTLINE LESSON FOR INFANT CLASSES.

THE SAVIOUR'S SERVANT COMES TO JESUS : THE SAVIOUR SPEAKS. THE SERVANT IS HEALED. THE SAVIOUR CONFESSES HIS UNWORTHINESS.

MAY 19th.—**The Demons Cast Out.**—Matt. viii. 28-34.

*The Saviour's Journey—The Sinner's State—  
The People's Choice.*

JESUS had crossed the stormy lake to the country of the Gadarenes to meet with these two men, and to deliver them. Then he immediately returns to Capernaum, on the opposite side of the lake (ix. 1). Illustration of His mission of grace to this world, to destroy the works of the devil (1 John iii. 8), and to "deliver" sinners from his grasp (Col. i. 13). The sad condition of these men, under Satan's power, abiding among the tombs, in the solitude of death, and exceeding fierce, aptly describes the sinner's state (Eccles. i. 17; Luke xi. 21, 22). The demons own and fear the power of Jesus—"torment us before our time." By the Cross of Christ the power of the devil was annulled (Heb. ii. 14); during the millennial reign of Christ he will be imprisoned (Rev. xx. 2, 3). At His word the man is set free ; thus the sinner is delivered from Satan (Luke iv. 18); sin (Luke vii. 48), and death (John v. 24). The swine were unclean animals (Lev. xi. 7), forbidden to a Jew ; their sudden

destruction tells what the power of Satan when unrestrained *can* do, and will yet do, among men (2 Thess. ii. 10, 11). The people yet under Satan's power in another form, beseech Jesus to depart. The swine and the demons were more congenial to them than He, was "because their deeds were evil."

OUTLINE LESSON FOR INFANT CLASSES.

SATAN'S INNER'S AVIOUR'S PREY. POSITION. OWER. THE MEN'S SWINE'S PEOPLE'S DELIVERANCE. DESTRUCTION. DESIRES.

MAY 26th.—Jesus and the Publicans.—Matt. ix. 9-17.

*The Two Classes—Whole and Sick—Receivers and Rejectors.*

MATTHEW, elsewhere called Levi, the writer of the first Gospel, was a publican or tax-gatherer in the city of Capernaum, called, converted, and ordained. Tax-gatherers were a class detested among the Jews, and, as a rule, they were dishonest, and extortioners. Among the Pharisees—the most zealous and religious of the Jewish sects—they were held in abhorrence (see Luke xv. 2 ; xviii. 11 ; xix. 7). The publicans represent the irreligious and openly-wicked sinner; the Pharisees the unreal, hypocritical religious professor. To the latter class the Lord spoke some of the most searching and withering words (see Matt. xxiii. 13-29). Jesus was "a friend of publicans and sinners" (Matt. xi. 19). Not that He condoned their sin, but they were "sick," and knew it. They were guilty, confessed it, and *received* the grace of God, whereas the Pharisees justified themselves, and "*rejected* the counsel of God" (Luke vii. 30) ; they trusted in their own righteousness, and "despised others" (Luke xviii. 9.) The honest sinner who takes his place convicted before God, confiding in His grace He saves. The self-righteous hypocrite perisheth (Job viii. 13 ; xxvii. 8).

OUTLINE LESSON FOR INFANT CLASSES.

Pharisees. PUBLICANS. TWO CLASSES. SELF-RIGHTEOUS. SINNER. SIN-SICK. SAVED BY GRACE. GUILTY.

**Correspondence.**

BIBLE SEARCHING.—A correspondent in the north of Ireland writes:—"A few Sundays ago I gave the Twelve Questions in Children's Almanac to our scholars, promising prizes to those whose answers were the best. All the children have tried, and not

only tried, but answered. I anticipated three or four, but I find, with the exception of three, *all* have answered well."

[Despite the lame objections offered by some against Bible Searching, we rejoice that now more than ever, it is being used in our Sunday Schools with excellent results. Only let teachers see that the "Searchings" given are of a practical and instructive character, bringing the great truths of God's Word prominently before the Searcher's mind, and given in such a form as to impress them on the memory. Then we may confidently expect the Lord to bless. "Bible Guesses," and all that line of things that tends toward making the things of God a mere entertainment, we should set our face against.

YOUNG BELIEVER'S CLASS.—"We have found it a great blessing in our school to have a class for young believer's, where truths suited to them can be continuously taught. The brother who teaches, takes up the weekly subject in your 'Text Book,' as given in the seven daily texts, asking them to search for others bearing on the same subject. I think this might be a hint worth mentioning to others."

GOD SENT TEACHERS.—"Since we ceased asking individuals to take classes in our Sunday School, suitable workers have been supplied by God. We simply mention to the assembly when a vacancy occurs that such is the case, asking their fellowship in prayer that God would supply the need, leaving Him to send whomsoever He has called and fitted for the work, and we have proved His faithfulness in doing so."

[WE cannot manufacture Sunday School teachers, nor any other "minister" with whom God will work. It is none of our business to select, appoint, or delegate one another in His service. We are only fellow-servants. The Lord is the Master. If in times of need we go to God, He will raise up and thrust forth labourers into His service.—ED.]

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## Questions and Answers.

Q. May a teacher bring into the Sunday School one who is not in fellowship with God's people in connection with whom the school is, and give him a class?

A. He would be a very unwise teacher who on his own individual responsibility would do such a thing. The introduction of a new teacher should, in every case, be a matter in which *all* those who are already teachers have fellowship. If this important

matter be left to the fancy or caprice of any individual, to bring whom he will, it would be difficult to say who might not be found filling the place of teachers. Those only who are in the fellowship of saints, approved by a godly walk, and known to be otherwise fitted for the work, should be received into the circle of those who labour in the Sunday School. This needs much attention in a day of laxity such as the present is.

*Q.* Is it wise to expel an unruly scholar in the presence of the whole school?

*A.* Expulsion should be the very last resource, and only in very rare cases will it be necessary. Children of an unruly nature can often be overcome by *kindness*. Many cases are on record, where an invitation to spend an evening with the teacher has been the means of transforming an unruly boy into an attentive listener. This, and everything possible should be tried before giving them up. If, however, all this has failed, and for the sake of others it becomes necessary to expel the unruly one, it should be done in the most solemn manner, before God and the whole school, and prayer offered for his restoration, that others also may fear.

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### **W**ork and **W**orkers amongst the **Y**oung.

SCRANTON, PA.—There is a small Sunday School here, recently opened. Prayer is asked for blessing.

HAMILTON.—“The Lord have saved quite a number of our scholars here. We have begun a class for those who have been lately converted, and at present there are in it *ten* girls and *six* boys. Others are anxious.”

ILFRACOMBE.—“Several of those lately converted are about to be baptized.”

WISHAW.—“The Sunday School in Kirk Road, continues to increase in numbers, and a few have of late professed conversion. A Tuesday Evening Meeting, specially for those young believers, has been begun.”

HAMILTON—CONFERENCE.—The Conference of Sunday School Workers, intimated in last month's “Magazine” to be held on 4th May, has been postponed until Saturday, 25th May.

GROUP OF AFRICAN WORKERS.—Many will be glad to avail themselves of looking on the faces of our dear brethren, now on their way to Central Africa. Photographs of the group of *seven* may be had from “*The Young Watchman Office*,” in three sizes, at 9d, 1/6, and 2/, post free.

## Helps and Hindrances in Sunday Schools.

*Gleanings from Addresses given at Kilmarnock Conference.*

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“OUR *help* is in the name of the Lord” (Ps. cxxiv. 8). “Satan *hindered* us” (1 Thess. ii. 8). Here we have the *source* of all our help, and the cause of every hindrance. There may be second causes; channels through which this help and hindrance cometh, but it is well to get away beyond these to the root of the matter. There we see the living God *for* us: our adversary, the devil, *against* us. Constant help coming from God to the waiting soul; constant opposition, open or secret, from Satan. This is true of all our service in the Sunday School. Only as we obtain “help from God” (Acts xxvi. 22), can we be sustained in effectual service there, and only as we serve according to the will of God, may we count upon His help (see 1 Chron. xv. 26). Every true-hearted worker is a “*helper* in Christ” (Rom. xvi. 3), and when there is hearty fellowship with the saints, they too are “helpers together by prayer” (2 Cor. i. 11). We may also count among our *helps* in the work, hearty fellowship of workers one with another, meetings for prayer and mutual study of the Word, brotherly love, and sharing of each other’s joys and sorrows. The sympathy of parents, especially of Christians, has been found to be a help, and the fellowship especially of elder brethren. Classes for young believers and for younger children, where teaching adapted to them may be given, in separate rooms, if possible; godly order and rule in the school, punctuality and attentiveness among teachers, all contribute toward the furtherance and help of the work.

Our *hindrances* are many and varied—all proceeding from Satan, no doubt. Unspiritual and unqualified



teachers, whose worldly and carnal ways stumble the children, these are a formidable hindrance to the work of God in every Sunday School where they are ; quarrels and differences among workers ; lack of fellowship with the Assembly, with a consequent lack of finances, sympathy and prayer, all *hinder* the work.

Above all else, the lack of godly exercise of soul among teachers for the conversion of their children, lack of daily prayer for them, and of coming with a message from God *to* them, all tend towards barrenness and death. May we be kept' waiting on God, seeking unto Him from Whom our help through many channels cometh, and ever alert with vigilant eye on our adversary of whose devices to hinder we are not ignorant.

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“**I Expect God Will.**”

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**W**HEN Robert Morrison, one of the first of God's servants who went to China to preach the Gospel, was about to leave his native land, he met a man of the world on the street, who, with a sneer, asked, “Do you expect to make a great impression on the idolatrous millions of China.” Looking him straight in the face, the Lord's servant, calmly, but firmly replied, “No sir, I do not, but I expect God will,” and in this he was not disappointed. The same thought may often cross the mind of many a hard-working Sunday School teacher, who, single handed, is toiling away among a class of apparently careless children. It would be well for such to remember the words of the man of God, when the enemy confronted him with the question, whether *he* expected, single handed, to create an impression among “China's millions,” and looking far above the row of careless faces to the God who answers prayer and honours faith, to say, “*I expect God will.*”

## A Memorable Children's Meeting.

ONLY a crowd of bare-footed, half-clad children, seated on the green slope of a Scotch hill-side, casually gathered together by the singing of a hymn on a summer Lord's-day afternoon. There was nothing *special* in the speaking, only the simple oft-told story of a Saviour's love, spoken in homely words by a few young men who had come to spend their holidays in the village. But the power of the Lord was present to heal, as of old. Silently, like the falling dew, the blessing came. Hearts were opened by the Lord to receive the Word, and within a brief half-hour, scores of the children were melted into tears. It was no mere passing emotion, but the mighty power of the Spirit of God brooding there, as He did of old, over the dark, waste, waters; carrying conviction, begetting life, and bringing souls to God. Never shall we forget that memorable afternoon, it was one of the days of God's right hand, one of the days of heaven upon earth. Some who as children heard the message and entered into life that day, are safely gathered home to be with Christ, while others are toiling in near and distant fields of service for the Master. Such forth-puttings of the Divine hand, unexpected we may say, remind us that God is God, working in sovereign grace and power, *as*, and by whom He will.

Few, if any, among that crowd had ever heard in simple words the Gospel story before, and it seemed as if they were waiting for it, and God was waiting also to manifest His saving power. How many such villages are in our favoured land? Who among us will stretch forth a helping hand to carry them the Word of life? By whom shall the message of life be borne to their ears? Beloved fellow-worker, shall this honour be yours?

**The Bible Students' Class.**SUBJECT—“*Perfection: in its various aspects.*”*(Continued from page 53.)*

**P**ERFECTION in practice, has only been fully seen on earth, in Christ. He perfectly revealed the Father. He perfectly obeyed the will of God. He perfectly fulfilled in His life and death all that the Father had given Him to do. Beside Him there is no other. He stands alone, the Perfect One. Yet in our measure we are called to be perfect. The word in Matt. v. 48, “Be ye perfect, even as your Father which is in heaven is perfect,” means that believers are to act toward their foes, as God acts toward His; to act in grace, as He during this age is acting. “Be perfect” (2 Cor. xiii. 11) has reference to the being “perfectly joined together” (1 Cor. i. 9) in one mind in the Lord, as fellow-saints. “Perfect” in (1 Cor. ii. 6) is “full-grown,” in contrast to “babes” (chap. iii. 1; so also Phil. iii. 15; James iii. 2). It is no question here as to sinlessness. Sinless perfection—that is, absolute freedom from indwelling sin—while here in mortal bodies, is a fallacy: its supporters are either deceivers or themselves deceived. This pernicious doctrine, so destructive in its workings, comes up periodically, and thrusts itself upon the attention of God’s people. Under a variety of names—such as “Holiness by Faith,” “Higher Life,” “Purity of Heart,” &c., differing slightly in form of expression, and measure of perversion of the truth—it seeks to lure the simple and unwary into the snare of believing that they have, or may have—if they accept the doctrine—only one nature, and thus be free from sin, in the sense of having it eradicated. But the doctrine is false, as the practice of its supporters has only too plainly proved.

## NOTES AND JOTTINGS.

M. S., North Westport, says—"Before God in Christ we are *complete*. We had nothing wherewith to come to God, and our offering must be *perfect* to be *accepted* (Lev. xxii. 21). But Jesus for us offered Himself; in Him God is well pleased (Isa. xlii. 21; Eph. v. 2), and we are "accepted" and "complete" in Him (Eph. i. 6; Col. ii. 10).

R. K., Canada, says—"Clean every whit" (John xiii. 10) and "perfected for ever" are true of all the saints; yet the Canaanite is still in the land to test and prove the dwellers there (Josh. xvii. 12, 13; Judges i. 27). "If we *say* that we have no sin we deceive ourselves, and the truth is not in us" (1 John i. 8).

J. W. B., Ipswich.—"We shall one day be presented to the Father, holy and unblameable and unreprouable in His sight, without spot or wrinkle, or any such thing" (Col. i. 22; Eph. v. 27). Meanwhile, we are exhorted to be children (babes) in malice, but in understanding men (*i.e.*, perfect) (1 Cor. xiv. 20).

A. B., Penicuik.—"There is no perfection in the flesh" (Job ix. 20; Prov. xx. 9); yet believers are perfect, by virtue of union with Christ (Col. ii. 10), and will be manifestly so at His coming (Eph. iv. 13; Col. i. 28).

B. B. H., Kirriemuir.—"*Perfect* healing" is given by God to all who believe (Acts iii. 16); "*perfect* strength" in weakness (2 Cor. xii. 9); "*perfect* peace" to all whose minds are stayed on Him (Isa. xxvi. 3); God's "*perfect* love" casteth out fear (1 John iv. 18).

W. H. S., London.—"We are not to be satisfied with the knowledge of salvation, but press on toward the mark" (Phil. iii. 14, 15). The perfect state will only be reached when this mortal shall have put on immortality."

*Questions and Answers on this subject next month.*

## The Tract Distributing Band.

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**S**UMMER is now upon us, with its golden opportunities for sowing the seed. Holiday tours afford a splendid field for this kind of work. Peasants houses, lonely cottages, and scattered villages, where Gospel books and tracts are seldom seen, could be visited, and where workers go forth in bands, open-air meetings held as well. We hope to hear of much being done in this way by the workers of the "Band" during the summer months.

**HOLIDAY WORK.**—During the last week of June, a number of workers in the Tyneside districts purpose going forth, tract distributing, and preaching in the open-air. The prayers of God's people are earnestly asked for this effort. We shall be glad to hear of other *united* efforts of this kind."

**HARRISBURG, PA., U.S.A.**—"Brother B—— is still going on with his visitation. God is truly working. He finds two-thirds of the people he visits, when properly approached, willing to be spoken with about their souls."

**M'KEESPORT, PA.**—"We like the plan very much of Christians going forth tract distributing in bands, and will adopt it here. You will send a fresh supply of tracts every month. We would ask the prayers of God's people that the effort may be blessed."

**PHILADELPHIA, PA.**—Several young men here go on sowing the seed constantly and prayerfully. One writes:—"I am hoping in a few weeks that six or eight of us will go to WILMINGTON. We will distribute tracts through the place, and have a number of outside meetings. May the Lord bless the effort."

**BRABBACOMBE, TORQUAY.**—Seven brethren and sisters go forth tract distributing, each taking a district. Prayer

is desired that the Gospel thus circulated may be blessed.

WISHAW.—A number of young brethren have commenced tract distribution here.

SUMMER WORK AMONG THE VILLAGES.—For ten summers past, a band of young men and others, have given their holiday time to spread the Gospel among the needy villages and country districts, visiting from house to house, leaving Gospel books and tracts, speaking personally to the people, and preaching in the open-air as opportunity occurred. Meetings for old and young have also been held, out-doors, inside, around the Bible carriage, under canvas, and on the village green. Many of the labourers of these years are scattered far and wide throughout the earth. *Two* have just left us for Central Africa; *another* is going there this month; *one* has gone a few months ago to India—thus our ranks are being thinned. We do not grudge our brethren for those needy fields; we rejoice in their promotion to honoured places, by the Lord of the harvest. Who will fill their places? This month—probably the last week—a tour is purposed through a part of *Northumberland*. In *July* a number of young men and others will take up a similar work in part of the *north of Ireland*, and later, probably in *August*, the island of Arran, off the west coast of *Scotland*, may be visited. Qualified workers, of good report, will be welcomed to share in this happy service. Full particulars from the Editor.

HINTS TO WORKERS OF THE TRACT DISTRIBUTING BAND.—We have printed three little booklets giving a few plain and practical hints to the workers, and concerning the work, copies of which we have sent *free* to all whose names and addresses we have received, and shall be glad to send to others who desire to join the “Band” at any time.

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

JUNE 2nd.—Caleb's Reward.—Joshua xiv. 1-15; xv. 13.

*The Promise Fulfilled—The Faithful God—The Reward.*

THE faith of Caleb and Joshua is recorded in Numb. xiv. In the day of Israel's unbelief, and refusal to possess the land, they "believed God." They were ready to "enter in," yet because of their faithless brethren, they were destined to wander thirty-eight years more in the desert, until all, save themselves, had died, as the Lord had spoken. Caleb and Joshua "lived still" (Numb. xiv. 38); their lives were safe in Jehovah's keeping; they could not perish, for His word was pledged to "bring them into the land" (Numb. xiv. 24). Thus it is with the sinner who believes on Christ: he cannot "perish" (John iii. 16); he has "eternal life" (1 John i. 10); his inheritance is "reserved" in heaven (1 Pet. i. 4); and he is "kept by the power of God" (1 Pet. i. 5). How safe, how secure! But the time of "faith's trial" is over—the desert ended; Canaan reached. Caleb stands to claim the promised inheritance, and to confess the Lord's faithfulness in "keeping him alive, "AS HE SAID" (Joshua xiv. 10). Hebron (which means fellowship) was given him for a possession (Joshua xvi. 14, 15), and by strength, divinely given (vi. 14), he drove the sons of Anak—at whose presence the ten spies had been filled with fear—from it. Thus by faith the believer is saved now (Eph. ii. 10); through faith he is also *kept* (1 Pet. i. 5), and, as *God hath said*, He will bring him where Jesus—the antitypical Joshua—is (John xii. 26), and there he will receive the reward of the inheritance (Col. iii. 24).

### OUTLINE LESSON FOR INFANT CLASSES.

JOSHUA  
LIKE  
ESUS.

CALEB  
LIKE  
CHRISTIANS.

FOLLOWS  
FULLY.

RECEIVES  
REWARD.

JUNE 9th.—The Cities of Refuge.—Joshua xx. 1-9.

*The Sinner's Refuge—The Way—The Place—The Names.*

TYPES of Christ, the Refuge for sinners. They were only for those who had forfeited their right to live (Numb. xxxv. 12); yet fleeing

there, such were safe from the avenger of blood (Deut. iv. 42; Joshua xx. 5). The six cities of refuge were in prominent places, where they could be easily seen; and so arranged, that a slayer in any part of the land would not have far to flee. The salvation of God has "come" to the sinner (Luke xix. 9). The Word is "nigh" (Rom. x. 8). A "way" was to be prepared (Deut. xix. 3) to the city, so that one fleeing might have no difficulty in reaching it. The "way of salvation" (Acts xvi. 17, 30, 31) is of God's providing, and there is no other (Acts iv. 12). When the "slayer declared his cause" to the elders at the gate, not hiding, but confessing what he had done, then they were to "take him into the city unto them, and give him a place." Beautiful Gospel picture. The sinner coming as he is, is "received" (Luke xv. 2); coming thus he cannot be "cast out" (John vi. 37). Safe in Christ he is given a new standing "in grace" (Rom. v. 3), out of which he can never fall to perish (John x. 28); he becomes a fellow-citizen with the priests of God (compare Joshua xxi. 11, with Eph. ii. 19). The names of the six cities of refuge tell out what the believer now is, in Christ. KEDESH means "holy" (I Cor. i. 2); SHECHEM—"shoulder," place of strength (Luke xv. 5); HEBRON—"fellowship" (I John i. 3); BEZER—"precious" (I Peter ii. 7); RAMOTH—"exalted" (Ephes. ii. 6); GOLAN—"happy" (John xv. 11).

OUTLINE LESSON FOR INFANT CLASSES.

|                    |                        |                            |
|--------------------|------------------------|----------------------------|
| JESUS THE SINNER'S | OUT OF HIM.            | IN HIM.                    |
| REFUGE             | DANGER (Mark iii. 29). | SECURITY (John x. 28).     |
| REDEEMER.          | DEATH (Rev. xx. 14).   | SALVATION (2 Tim. ii. 10). |

JUNE 16th.—Joshua's Dying Charge.—Joshua xxiv. 1-30.

*The Nation's Sin—The Grace of God—The Choice.*

JOSHUA'S days of service had come to an end, and the gathered tribes, with their elders and heads, had assembled before the Lord to hear his dying charge. He recounted the sins of the people, and the grace of God in their call, their redemption, their pilgrimage, and their possession of the land, all being the fruit of divine grace (see ver. 13); thus it is with the salvation of the sinner (Titus ii. 11; 2 Cor. ix. 8; I Pet. v. 10). In the light of the past, Joshua now makes his last solemn appeal, and bids them "choose this day whom they will serve" (ver. 15). This may be applied to the matter of the soul's salvation—the choice between Christ and the world. Such a day must come, and such a choice must be made in the



history of all. Joshua's own decision sweetly follows his demand—"As for me and my house, we *will* serve the Lord" (ver. 15). An example to all who would press the claims of Christ upon others. In their measure they ought to say, "Those things which ye have both learned, and received, and heard, and seen in me do" (Phil. iv. 9).

OUTLINE LESSON FOR INFANT CLASSES.

CHOOSE YE **S**<sup>IN</sup><sub>ALVATION.</sub> **W**<sup>AY OF LIFE.</sup><sub>AY OF DEATH.</sub> **H**<sup>EAVEN</sup><sub>OR HELL.</sub>

JUNE 23rd.—**Gideon's Early Days.**—Judges vi. 1-31.

*The Call to Service—The Preparation—The Home Testimony.*

THE Book of Judges tells of Israel's backsliding from the Lord, and its bitter consequences. "The way of transgressors is hard." Defeat characterizes Judges, as victory does Joshua. The Lord's messenger comes from GILGAL—the place of "rolling away the reproach," and of victory (Joshua vi. 10; x. 43; to BOCHIM—the place of weeping and defeat (chap. xi. 1), to reprove them of their sin. At such a time, when Israel are in captivity and desolation, Gideon is called. Threshing wheat by stealth, God's angel appears, makes him feel and own his helplessness, strengthens and speaks peace to his soul. Thus are all whom God would use in service first prepared. Convicted of sin (see Luke v. 8); self-emptied (Ephes. iii. 8); established in peace through Christ's sacrifice (John xx. 19, 20); and strengthened by the promise, "I am with thee" (Matt. xxviii. 20). He build's God's altar, and becomes a worshipper. Next his faithfulness to God is proved in the circle of his father's house. He destroys Baal's altar, cuts down the grove, and thus begins his testimony for God at home. Here the young believer is commanded to begin his service also (Mark v. 19; I Tim. v. 4).

OUTLINE LESSON FOR INFANT CLASSES.

**C**ONVICTION OF SIN (ver. 13) **P**ROMISE (ver. 18).  
**C**ONFESSION OF TRESPASSES (ver. 15) **R**ECEIVES **P**EACE (ver. 23).  
**C**ONVERSION TO GOD (ver. 24) **O**WER (ver. 34).

JUNE 30th.—**Gideon's Army.**—Judges vii. 1-23.

*The Great Army—The Lord's Tests—The False and True.*

GIDEON being found faithful in his home, and his testimony there used to his father's conversion from idolatry (vi. 32), is led on by

God to more public service. His own people are against him, now also the hosts of Midian and Amalek, old foes of Israel. We learn here that so long as the world is let alone, it will do likewise. But when a sinner is converted, and begins to testify against its ways, it rises in opposition (John xv. 17-19; 1 John iii. 13). GOD then comes in. The Spirit of the Lord—He is the strength of the believer (Ephes. iii. 16)—helps him (vi. 34). A great army is gathered, but they are not fit for God to work by; they must be reduced, “lest Israel vaunt themselves” (ver. 2). Such crowds of professors may often be seen, especially at revival times. But their profession must sooner or later be tested. First, the “fearful and faint-hearted” are told to return. This was an ancient ordinance in Israel (see Deut. xx. 8). There were 22,000 cowards in the ranks. Such were some also in our Lord’s own day (John vi. 66), and now (Matt. xiii. 21; Heb. x. 38). The “fearful” head the list of those whose portion is the lake of fire (Rev. xxi. 8). Again the test is applied: This time to find 9,700 whose devotedness was found wanting. 300 were true and real, and with these the Lord wrought the victory. Such gaps must still be made in the ranks of professors; only those who are real, will be owned by God.

OUTLINE LESSON FOR INFANT CLASSES.

GIDEON'S ARMY  
CONSISTED OF THE

FEARFUL (22,000)  
FICKLE (9,700)  
FAITHFUL (300)

FLED.  
FALTERED.  
FOUGHT.

**Q**uestions and **A**nswers.

*Q.* What course would you suggest to increase fellowship in the work of our Sunday School. Only one or two out of a large assembly of Christians take any practical interest in it.

*A.* Very frequently the cause for such a state of things is, because the work of the Sunday School is regarded as a separate work, carried on by one or two individuals, instead of being, as in every case it ought to be, an integral part of the assembly’s work, in the same way as the meeting for ministry of the Word to saints, or for the preaching of the Gospel to sinners. Only thus can real fellowship be claimed or expected. Then to nourish and increase such fellowship, frequent mention of the work in its various details and requirements, should be made among the saints when gathered together, by the brother who takes the oversight of it, so that the prayers, the sympathies, and the practical fellowship of those not actually engaged in teaching may be sustained.

Q. Who should look after the Hymn Books, Text Sheets, and other Requisites in a Sunday School?

A. Generally the one who takes the oversight of the school, or, if that be impracticable, owing to his hands being filled with other work, some one should be found who would make it his special work. Like many other things, if left to anybody, it is done by nobody. "To every man his work."

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THE BIBLE-SEARCHING TEXT BOOKS are now in the hands of the examiners, and will be completed as soon as possible. The number sent this year is so great that it will take some time to go carefully through them, so our friends will need to exercise a little patience.

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### **W**ork and **W**orkers amongst the **Y**oung.

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INVERNESS.—The Lord has given blessing in the Sunday School here and several of the children have been converted. The prayers of God's people are earnestly desired that many more may be brought to the Lord.

BERMUDAS.—Prayer is desired for a small Sunday School of thirty-six children here.

KILWINNING.—The Lord continues to bless and increase Sunday School work here. Two have recently been converted.

MARBLE HALL, GLASGOW.—The Lord has lately been blessing here. Several of the Sunday scholars have been converted, baptized, and added to the fellowship of saints.

IRON ROOM, LIVERPOOL.—A gracious work has been going on here. Many have been converted, and go on following the Lord.

CHAPEL, NEWMAINS.—A Sunday School has been begun here. Pray for blessing.

ADAMSDOWN, CARDIFF.—A number more of our elder scholars here have been converted within the last few weeks.

CONFERENCES.—Large and interesting conferences of Sunday School Workers have lately been held in Glasgow, Liverpool, and Kilmarnock, at all of which cheering reports of the Lord's work amongst the young were given. All over, the need seems to be of men, with hearts for the work and really fitted by God, to take the oversight and guidance of our Sunday Schools, *with* whom workers will find it a pleasure to labour, and *in* whom the people of God generally have confidence. Surely, there are such men among the Lord's people. Why, then, do they not come to the front?

## Hints on House-to-House Visitation.

“Go ye into all the world and preach the Gospel to every creature,”—  
Mark xvi. 15.

“Publicly, and from house to house.”—Acts xx. 20.

**T**HE importance of visiting from house to house with Christ's Gospel is but little realized generally among the people of God; yet by no other means may our Lord's command, “Go ye into all the world and preach the Gospel to *every creature*” be more literally fulfilled. There are thousands of our fellow-men and women who go nowhere to hear the Gospel preached. Some are unable, many are unwilling, and, as a matter of fact, there are many constantly passing into eternity all around our doors, of whom it may be truthfully said, that they have never heard in simplicity the way of life, or been faithfully spoken to about the salvation of their souls. Can it be said by the people of God among whom they lived, that no effort was left untried, to reach them with the Gospel of God ere they passed beyond its power to save. In many cases this class of people might be reached in their own homes, and if wisely and judiciously approached, would listen to the Lord's message spoken at their own firesides, or handed in at their doors in Gospel books and tracts.

It is with a sincere desire to encourage fellow-saints in this line of service, that the following brief hints are offered. They have been chiefly gathered from personal experience while sharing somewhat in this happy work.

Wherever a company of the Lord's people assemble for worship and service, some effort should be made to reach “every creature” in the district around, with the Gospel of the grace of God. To open a hall, and announce meetings for the preaching of the Gospel, inviting all to come and hear, is very good so far as it goes. But our

responsibility does not end there. Many will not come. Then we must "go" to them. This is our Lord's command—"Go." Of course we may do this individually at any time, in any place, but a hearty, united effort in house-to-house visitation by the saints in each assembly, seems one of the simplest and most efficient ways of fulfilling their stewardship. Of course the burden of the labour will naturally fall to the lot of the younger ones, and those who have fewer household cares, and greater time to devote to such work, but this need not hinder others from having fellowship in the work, by prayer, by sympathy, and by giving of their means to provide the books and tracts that are to be distributed. Thus all may have a share of the present joy and future reward.

In order to have the work systematically and efficiently done, one should have "the oversight of the outward business" (Neh. xi. 16) thereof, such as fixing districts, arranging workers, procuring tracts, managing finances, and other items, the neglect of which often causes such work to drag heavily, and eventually to die a natural death. A wise and hearty worker will seldom have much difficulty in getting a band of helpers, or securing the fellowship of the saints in the work. It should be publicly mentioned, prayed for, and those intending to take part invited to meet; the town or district divided, workers arranged, an experienced and a younger one going together if possible to each district. A set time fixed for visiting—say a Lord's-day afternoon, or, if found more convenient, a week night, care being taken to choose a time when most of the inmates of the houses will be there, and disengaged. In many cases the visiting is once a month, in others once a week; the workers first meeting for prayer, then going forth simultaneously to their districts at a given hour. This has the advantage

of allowing the people by-and-bye to know when they may expect them to call. In any case regular visitation should be adopted, otherwise it dwindles into nothing.

(To be continued.)

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### The Successful Teacher.

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HE was only a mill-girl in very humble circumstances, working from six in the morning till six at night. Few would have envied her lot, yet she was always happy. Besides being her aged mother's breadwinner and comfort, she had a class of fifteen little girls in the Sunday School, and a district to visit once a month with tracts. Few, if any, have I ever known so wonderfully used of God as she was. Certainly it was not her brilliant gifts—for of these she had none—that the Lord made use of. Nor was it her extensive knowledge, for she was not so deeply taught in Bible truth as many around her. But she was intensely *in earnest*. Her words glowed with living power. Her very soul was in the appeals she gave. Her prayers were the outpouring of a yearning, longing heart. She meant what she said, whether it was warning, entreaty, or invitation, and somehow the children could not help listening to her words. She held them by an irresistible influence. Others saw it and owned it, indeed it could not be hid. The secret of it all was, *she lived with God*. Her burning zeal, her deep compassion, were kindled and sustained by a daily walk with God. They were not of nature, but of grace; their source and springs were in the God she knew and loved. Was it any wonder that God used her? Nay, rather the wonder would have been if He had not, for it has ever been the way of the Lord to cause the stream of life to flow most freely to others, through those who most deeply drink of it themselves. Fellow-workers, be in earnest.

**Sunday School Sketches.***My Aged Teacher's Faith.*

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IT is now over fifty years since I was a Sunday scholar. My teacher was a godly man, but to my shame I have to own he had a deal of trouble with me. Doubtless I was the subject of his earnest prayers; and I never shall forget his loving, earnest words spoken in the class, and privately as well. I left the school unsaved. As my aged teacher shook hands with me I saw the tear in his eye, for he knew I was going forth in the world without Christ. Even after I had gone, I am sure he followed me with his prayers, and I was over and again made to think about my soul when far away from my home, and in the midst of wicked men. Sometimes I wondered why these thoughts should come up in my mind. There was no one to speak to me about eternal things, but everything to drive such thoughts far from me. I believe the Spirit of God was using words I had heard years before, to awaken me to see my need and danger. In the mercy of God, I was converted before I was a year in my new situation, and no sooner had I entered the kingdom, than I thought of my old teacher. How glad he would be to hear the news. On the Saturday night I took the train to my native village, and after seeing my parents, I went to his house and told him I had been converted. He wept, and praised the Lord with me. "I knew it would come," he said. "Praise the Lord, He is faithful." My faith is often strengthened by the remembrance of this, and I pass it on as a word of cheer to my fellow workers, who may be thereby helped to patiently toil on, looking to that same God to give the increase. Though the answer tarry, yet to faith it is sure. "In *due season* ye SHALL reap—if ye faint not."

## The Bible Students' Class.

### Questions and Answers on "Perfection."

Q.—Are we warranted in using such expressions as "The higher life," "The holy life," and "The life of faith" to describe a certain stage of Christian growth?

A.—The "life" in every believer is the same: it is Christ-life—divine and eternal. There can be no "higher life" than this, and of this life every believer is made a possessor at the moment of his faith in Christ, as it is written, "He that believeth on the Son *hath* everlasting life" (John iii. 36). There may be varied degrees of its manifestations, as in the "child," the "young man," and "the father" (1 John ii. 16), and these distinctions are acknowledged in Scripture. So are the "carnal" and the "spiritual" (1 Cor. iii. 1); but the terms mentioned (although in common use) are anti-scriptural, and misleading.

Q.—How would you treat a person who says that he has lived for months or years without sin?

A.—With the greatest suspicion. Some of this class may be ignorant or weak, yet sincere; but the greater number have proved themselves to be knaves and hypocrites.

Q.—Is "perfectness" or "full growth" attained by an act of faith, or is it a gradual development of spiritual life?

A.—Spiritual growth, according to God, is as the growth of nature: "First the blade, then the ear, then the full corn" (Mark iv. 28). "He shall grow *like* a cedar in Lebanon" (Psa. xcii. 12); "as *the* lily" (Hosea xiv. 5); not by fits and starts, but steadily gaining stature, strength and beauty.

Our subject for next month will (God willing) be—"JUDGMENT, in its various aspects toward saints and sinners." Papers to be sent in by July 15th.



## The Tract Distributing Band.

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**W**E are glad to hear of bands of young believers going forth to the "regions beyond" during their holidays, scattering the seed of the Gospel, speaking personally to the people, and preaching in the open-air as they may have opportunity. No doubt there are thousands who may be reached in this way who are quite outside the scope of ordinary Gospel preaching.

CHESHIRE VILLAGES.—"By the grace of God we have been enabled to begin Gospel work among the Cheshire villages once again. We intend, if the Lord will, to revisit some of the places we went to last year, and also to reach new villages in more distant parts. We devote one evening in the week (Thursday) to this work, and endeavour to get Gospel books into every house, as well as preach the Gospel in the open-air."

NORTHUMBERLAND VILLAGES.—A number of believers in the Tyneside district purpose to go forth visiting from house to house, distributing Gospel Books and Tracts, and preaching the Word among the smaller villages of Northumberland, of which there are many in need of the Gospel. They will begin on 23rd June and continue as helpers come forth.

NORTH OF IRELAND.—Young men on their holidays purpose visiting some of the villages and country districts in the counties of Down and Antrim, beginning on July 12th. Helpers will be welcomed for a day or longer. Efforts may also be made at fairs in the same districts.

NORTH WALES.—"Three or four young men purpose spending their holiday time in North Wales spreading the Gospel in Welsh Tracts &c. Pray for this effort."

SUNDERLAND.—A Tract Distributing Band consisting chiefly of young believers has been begun here.

EXCURSIONS.—“We are going a sail on our annual holiday. There will be hundreds there, and we want to do something for the Lord. Send us five hundred good pointed texts suitable.” Later—“We had a good time tract-distributing on the steamer. All took them willingly.”

SHOWS.—Tracts have been distributed amongst the crowd, and the Gospel preached at Bath and West of England Show at Exeter.

FAIRS.—At the hiring fairs in various places in England and Ireland, Gospel books and tracts have been given, and where opportunity occurred, the Gospel also preached amongst the crowds. [The good old habit of preaching in “Fairs” has of late years fallen into disuse. Perhaps the most of us have become too respectable to “launch out” into this part of “the deep.” Nevertheless there are “fishes” great and many there, to be found nowhere else, and in days gone by the “draughts” were grand. We are glad to hear of efforts of this kind.]

TRACTS BY POST.—A brother writes:—“I am sending two or three booklets in an envelope by post to a number of well-to-do people in the neighbourhood around where I live. This is almost the only manner in which they may be reached with the Gospel. Pray that the message may be blessed.” [We have known some remarkable cases of conversion to God resulting from the reading of booklets sent by post. This is a line of service in which many of the Lord's people who have not the bodily strength to go forth distributing might share. Get a directory, or a list of names, and send *suitable* booklets in half-penny postal wrappers, or envelopes, to those whom you know to need Christ, following each book by prayer.]

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

JULY 7th.—The Ruler's Daughter.—Matt. ix. 18-26.

### *Spiritual Death—Word and Touch of Jesus—Resurrection.*

THE death of this Jewish maid, and her resurrection by the word and hand of Jesus, as recorded here by Matthew, has doubtless a typical lesson—namely, the present dead condition of Israel as God's beloved nation, and their receiving back as from the dead (Rom. xi. 15). It illustrates also the sinner's condition as dead in sin, and how spiritual life is begotten. The faith of Jairus, himself a synagogue ruler, is simple, but strong. He came to Jesus in the hour of his need—to the only One who could give life. The law and the religion of the synagogue were of no avail to raise the dead; nor can works or forms of religion impart life to the sinner. "Come"—the presence of Jesus. "Lay thy hand"—the power of Jesus. "She shall live"—certainty, assurance. All three are in the Gospel. Jesus "came" (1 Tim. i. 15). His "hand" is outstretched (Prov. i. 24), His Word gives "life" (John v. 24). The hired minstrels scoff, as formalists and craftsmen do still, at Jesus' promise to give life. The maid arose, and the fame thereof was spread. Blessed picture of a sinner quickened into newness of life (Rom. vi. 4) in early days.

JULY 14th.—The Blind and Dumb Healed.—Matt. ix. 27-35.

### *The Sinner's State—Willing and Able—Testimony.*

THE blind and dumb here may be taken to represent two conditions of unconverted souls. The mind is blinded (2 Cor. iv. 4); he knoweth not whither he goeth (1 John ii. 11); he is darkness (Eph. iv. 8); dumb also, for he cannot praise, until he knows deliverance (Psa. xl. 3), and believes God's Word (Psa. cvi. 12). The blind men Believed in Jesus' willingness, hence they cried after Him, but they doubted His power—the counterpart of the leper (Matt. viii. 2). "According to your faith be it unto you"—the principle upon which God gives salvation now (Rom. i. 17;

Acts xvi. 16; Rom. v. 1). The needy cured, they spread His fame in all the country; this is the work of all who are saved, old (Luke ii. 38), and young (2 Kings v. 2, 3). The dumb spake, the blind saw, the Pharisees murmured; thus, while sinners are saved, the religious world opposes, and attributes the work of God to Satan, But it went on, nevertheless (see ver. 35), then, and now.

**JULY 21st.—The Twelve Sent Forth.—Matt. x. 1-20.**

*The Gospel of the Kingdom—Of God's Grace—  
The Messengers.*

THE sending forth of the twelve on their Jewish mission (ver. 5) to preach the Gospel of the kingdom, and to heal: this ministry will be resumed *after* the present age has run its course (xxiv. 14). The contrast is seen in Matt. xxviii. 19 to "all nations," and in Mark xvi. 15, "every creature," after Christ's death and resurrection. The Gospel *now* preached is "the Gospel of the grace of God" (Acts xx. 24); with the Holy Ghost sent down from heaven (1 Pet. i. 12); its purpose to bring salvation to the sinner (Titus ii. 12; Eph. i. 13); and to take out from the nations a people for Christ's name (Acts xix. 14). Those who rejected the message of the twelve, were to have a more terrible doom than Sodom and Gomorrah. "Of how much sorer punishment, suppose ye, shall he be thought worthy" (Heb. x. 29); who despises God's grace and neglects His great salvation (Heb. ii. 3). The twelve were sent forth in twos (see ver. 2, 3), which show who were fellow-labourers. They were *with* Him first (Mark iii. 13, 14); *for* Him next—and this order holds good in all service for Christ.

**JULY 28th.—The Christ-rejecting Cities.—Matt. xi. 16-30.**

*The Cities of the Lake—Privilege—Rejection—Doom.*

THE ministry of the Lord and of His servant John, had both been rejected: John was too severe: Jesus too gracious. The human heart will find an excuse for its sin, or for despising, grace in anything (see Luke xiv. 18). The cities around the Lake of Galilee had been specially favoured with the Lord's ministry and mighty works. Bethsaida—the city of Andrew and Peter (John i. 44), out from which His first disciples were called. Capernaum was "His own city," and there Peter and Levi were converted and called. There also He cured the blind man (Matt. ix.); healed

the withered hand (Luke xi. 6); the centurion's servant (Matt. viii.); and raised Jairus' daughter (Matt. ix.). Yet withal, Capernaum was impenitent; it despised the day of its visitation, and its high privilege only increased the depths of its doom—as it will the Christ-rejector's. Of these nine Roman and Greek cities around the lake, only Tiberias now remains, in filth and squalor; the other cities are gone. A solemn warning to all who now neglect their day of grace.

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### Questions and Answers.

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Q. How would you do when funds are short, and the needed things cannot be provided for the use of the school?

A. When such a state of things occurs, it is a sign of the want of something more than "funds"—that is, want of heart. Either the people of God are withered up with selfishness—which by the way soon narrows both heart and purse strings—or they do not have the opportunity of showing their fellowship in a practical way, in giving of their substance for the necessities of the work. We do not recommend a begging campaign to be begun (we abhor begging in any department of the Lord's work), but if the saints were informed of their privilege to share in the work, and opportunity given for them so to do, they would in most cases respond heartily.

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### Correspondence.

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BRINGING IN NEW TEACHERS.—“By your answer given in the *May* “Magazine,” to a question asking whether a teacher may bring into the Sunday School one who is in fellowship with one of the sects and give him a class, are we to understand that this should not be done?”

In answering the question referred to, we endeavoured to show, that no single teacher should bring in new workers into the Sunday School apart from the fellowship of his fellow-labourers. The principle of “every man doing that which is right in his own eyes,” without consideration of others, is destructive of fellowship wherever it is practised, and should on no account be tolerated. The reception of a fellow-labourer, even in the humble sphere of the Sunday School, is a matter of no small importance, and is sure to have wide-spreading results, either for good or evil. Hence the necessity of it being a matter about which all may be exercised, and in which

all may share. As to whether one who chooses to remain in an unscriptural position, in which, more or less, unscriptural doctrines are taught, and who would not probably be prepared to listen to the truth of God, nor act upon it, if put plainly before him, would be a fitting person to teach and instruct the little ones of those who have themselves been severed by obeying the truth from the same position as he retains, is a matter on which those who look upon sectarianism as opposed to God, will have little difficulty. For our own part, we would not take the responsibility of introducing such a teacher, nor would we feel happy in sending our little ones to be taught by him. According to the principle "we believe, therefore speak," it is only reasonable to expect, that he would seek to lead them in the way that he esteems to be right, which would naturally have the result of them becoming sectarians also. Of course we are accustomed to hear the various forms of defence that those who practice otherwise have to offer, but, it appears to us, when "weighed in the balances" they are "found wanting."

HOW TO CONDUCT A BIBLE CLASS.—There has been a pile of correspondence on this subject of late—some contending for pre-arrangement—some for no arrangement, and others for the usual indefinite thing called an 'open meeting.' We have given what we consider is for edification on the subject, and for the present must now let it drop. Our 'correspondents' must remember that our space is limited, and our subjects many.

IRREVERENCE.—"Your remarks on "Reverence during Prayer" among the children, are to the point, and very needful, but I think they apply to teachers as well as to children. When the children see their teacher gazing all around the room during prayer, we may quite expect that they will take the hint, and follow the example set before them." [Quite true! Only some defend it in Sunday Schools owing to the necessity of looking after the children. But if the children were taught to be quiet during prayer, and had their teacher's example, perhaps there would be less "looking after" required.]

OF OUR "NEW EVANGELISTIC HYMN BOOK," which was published 20 months ago, we have already issued *four* Editions, of forty thousand copies. At the request of a number of assemblies of the Lord's people, who have adopted it for use in Gospel work, we hope to publish a Musical Edition, giving tunes in *four* parts to all the Hymns in the Book, and also a Large Type Edition (of Words only) for aged people. Particulars of both, with prices, will follow.

## Work and Workers amongst the Young.

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NORTHENDEN.—The Lord has lately given blessing in a class of boys and girls here. Several have been converted.

WARWICK STREET, MANCHESTER.—About 200 children are in the Sunday School here. Prayer is earnestly desired that many of them may be led to the Lord.

TRUSHAM, DEVON.—A brother and sister living here have begun a little Sunday School. Prayer is desired that it may be made a blessing.

WORKINGTON, CUMBERLAND.—“In our Sunday School here we have much to praise the Lord for. Two of the older scholars have been recently baptized and added to the fellowship of saints; others profess to be saved.”

Conferences of Sunday School Workers have lately been held in Marble Hall, Glasgow, Gospel Hall, Hamilton, and St. Nicholas Square Hall, Edinburgh. Cheering reports of the Lord's work in various places were given, with helpful words of ministry and exhortation.

CLYDEBANK, GLASGOW.—“Over 50 children are in the school here. It was begun fully two years ago, and of late God has manifested His power in saving *six* girls. Others are anxious. We have a Friday evening meeting for the children. Prayer is asked for continued blessing.”

OAKENGATES, SALOP.—A Sunday School has been begun here.

CHAPEL, NEWMAINS.—Continued blessing in the School here. Twelve have recently been converted. Of these *five* have been added to the fellowship of saints.

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THE *July* number of “The Young Watchman” is specially suitable for distribution in *Tent Work* among old or young. It contains two striking Tent-narratives, with a woodcut of “Gospel Tent.”

WE have still a few Cabinet Photographs of Fred. S. Arnot and his fellow-workers in Africa, which we can now send, post free, while they last at 7d. each. 12 copies, 6/ post free.

HINTS AND HELPS TO CHRISTIAN WORKERS.—We have published four new booklets, envelope size, suitable for enclosing in letters and distribution, as follows:—1. Tract Distribution. 2. Open-air Preaching. 3. Visitation. 4. Cottage Meetings. *Assorted Packets of 25, 4d. post free.*

### **The Senior Class.**

**I**T has been found one of the greatest difficulties in Sunday work to secure the continued attendance of boys and girls after they have reached a certain age. At the very time, above all others, when the path of life is beset by manifold dangers, the Sunday School teacher finds himself deserted of those scholars over whom he is watching with a jealous eye. This is particularly the case with such as are still unconverted, whose parents may exercise no control over them, or who are not sufficiently interested in their spiritual welfare as to send them to their class. This is indeed a trying ordeal for the godly teacher, which he must in many cases be content to bear. We think, however, that if the classes for senior scholars were made more interesting than they generally are, the teaching adapted to their age and intelligence, and the whole surrounding of the class rendered attractive, by lawful and godly means, that some at least might be prevented from running away and plunging into indifference at this most critical period of life. It is by no means desirable to prescribe a rule for the conducting of such classes; they differ so much in those who comprise them, but we would offer the following suggestions:—The senior class above all others should have a suitable teacher: one “in touch” with his scholars, having their confidence, and well able to teach and manage them. If possible, the class should be in a separate apartment, or at least in a part of the room as far removed as possible from the “infants” and “little children.” Boys and girls in their teens do not relish being huddled together with youngsters learning to read, and repeating three-word texts. The Gospel and the truth of God should be plainly, fully, and intelligently taught them, and pressed home on the heart and conscience.



**Hints on House-to-House Visitation.***Continued.*

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**T**HE object in thus visiting should be twofold. First, to give the Gospel to *read*; next, to *speak* personally to all who are accessible about their souls. In connection with the former, great care should be exercised in selecting books and tracts in which the Gospel is purely, simply, and pointedly expressed. Alas! in many professedly evangelical tracts, it is not so. In others, pointless anecdotes predominate, which neither produce conviction of sin, nor conversion to God. It is well to read first what is to be given. This not only enables the giver to judge of its merit, but to select what will be most suitable for each individual case. In many cases, magazines and tracts are distributed having notices of local meetings printed or enclosed, which serves to keep them constantly before the people. A personal invitation might at the same time also be given to those most likely to come, especially when special meetings are going on. Wherever it is at all possible, the visitor should enter the house, and not merely deliver in postman-fashion his tract, and disappear. Knock softly at the door, and when answered, politely ask if they will receive a Gospel book (or whatever it may be). While selecting one, an opportunity is afforded for saying something about its contents, or of the blessedness of being saved, or the like, which in some cases will lead to further conversation, or to being invited to "come in." This may again give opportunity for speaking generally to all in the house, or personally to individual cases, care being taken not to stay too long or say too much, at least to begin with, yet to give the Lord's message plainly, faithfully, in wisdom and in love. At such times, the

difficulties of awakened souls, the hindrances to peace, and the objections of cavillers, give invaluable lessons to those who preach, and teach them how to "make the message clear and plain."

Where there are children going to no Sunday School the parents should be invited to send them, the visitor offering to call, or get one of the teachers to do so if desired, for the children the following Lord's-day.

If there seem to be an open door, and confidence gained, the use of the kitchen might be asked for a meeting on a week evening, which small beginning has in many cases resulted in families being converted, districts being opened for the Gospel, and lasting blessing the result.

If there are sick or aged people in some of the houses, extra visits might be paid to them as opportunity is afforded, and *special* cases, either of anxiety or sickness, mentioned to other Christians, that they might also have the opportunity of visiting them.

Meetings of workers for fellowship in prayer, mutual counsel, and to report items of interest, should be frequently held; at such times fresh helpers could be introduced, and special arrangements made for visiting outlying villages, suburbs, and districts hitherto unreached. Thus the work, however small at the beginning, might be increased, and the workers themselves blessed, according to the good hand of the Lord upon them.

How many of our Christian young men and women who have at present no definite service for the Lord, and whose precious years are quietly gliding away, to meet them again at Christ's judgment-seat, might be happily engaged in this most blessed service, to the benefit of their own souls and the blessing of others. Many who began their service for Christ in this lowly sphere, and continued to serve Him patiently and faithfully therein,

are now in honoured places of service for their Lord. They were faithful in the lesser stewardship committed to them, and the Lord entrusted them with greater things. May many hearts be stirred up, constrained by love divine, to go forth thus sowing the precious seed. In the day of Christ the fruit and the labourer's reward are sure.

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### Wheat and Chaff.

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A FARMER and his boy were walking in the fields one day just before the harvest. "Father," said the boy, "how is it that some of the stems hang down their heads, while others are so erect and nice." "Come my son, and we shall see" said the father, and with that he plucked two ears of corn; one of the erect fine-looking ones, and one of the others whose heads hung down. "Now, my boy, don't you see that this one, holding up the fine-looking ear, is empty-headed, there is nothing in it but chaff; but this one with the bowed head is full of golden grain." Now, it not unfrequently happens that among Christian workers you see what answers to the two stems of corn. The empty ones who have little or nothing in their work but chaff, are very fond of showing off both it and themselves, while those who are truly abiding in Christ and bearing much fruit, say nothing about it.

When a worker makes a great ado showing off *his* work; continually blazoning about *his* exploits, and giving prominence to *his* efforts, you may safely conclude there is not much weight of true grain in it, though a lot of chaff. Fruitful souls and true soul-winners will not require to call attention to their work; yet will they be well known, for—"By their fruits ye shall know *them*."

### The Teachers' Basket.

**Q**UESTIONING.—“Never tell a child what you could make him tell you” was an advice given by an aged teacher to one entering on the work. Question your children after having taught them. By this means you will perceive how much of your teaching they have really understood.

**CORRUPT LITERATURE.**—The alarming rapidity with which vile and corrupting literature is being circulated, especially amongst the young, calls for the urgent attention of all who labour among them, and seek their conversion to God. Our Sunday Scholars should be warned against the use of these defiling publications, which, either openly, or with a gloss of religion, instil into their minds irreverence for the things of God, and cast reproach on God, His Word, and His people. The best way to prevent our children from using such, is to direct their attention to that which is sound and healthy, and if this be beyond their reach, let us endeavour to provide them with it.

**LOSING THE CHILDREN.**—Some teachers seem to have the special gift of falling out with their scholars and then losing them. They never seem to get into confidence with them, and after a Sunday or two of bad behaviour with accompanying rebukes, the benches become empty. We would earnestly ask such teachers to consider whether they have not mistaken their calling.

**FELLOWSHIP IN PRAYER.**—Not only in the closet alone with God should our scholars be made the subjects of prayer, but when teachers come together they should have fellowship in prayer for the conversion of their scholars. Happily, now their are teachers' prayer meetings in connection with most of our Sunday Schools.

## The Tract Distributing Band.

GALSTON, AYRSHIRE.—“A Tract Distributing Band has been formed here. We begin on Saturday in the villages of Moscow and Fenwick. Prayer is asked for blessing.”

CLYDE WATERING PLACES.—A number of young men from various parts, will be spending their holidays early in August on the Clyde, and purpose making a special effort in Tract Distribution among health and pleasure-seekers there.

A WORKER in the United States writes: “It was only the other day I was at a Conference of Christians, and met a lady who asked me if I remembered giving her a tract on a country road. She added ‘It was that tract that God used to awaken me about the condition of my soul.’ She is now a happy Christian. This happened twelve years ago, and only now has the Lord permitted us to rejoice in the fruit thus gathered. May many a handful of seed thus sown, yield a plentiful increase.”

A WALK IN THE COUNTRY.—“I took my class of girls out for a walk in the country one recent Saturday afternoon. Each of us were provided with a handful of leaflets and tracts, which we distributed at all the cottages as we walked along. The people received them most thankfully, and to us it was most enjoyable service.”

HOSPITAL DISTRIBUTION.—“I go on the Lord's-day afternoons to the hospital, visiting the patients in the wards. I take a variety of ‘Gospel Tidings,’ and leave one with each patient, speaking a word when I have opportunity. They are very glad to have the Illustrated Leaflets, and I notice often on my next visit that they have exchanged them among themselves.” [The Hospital is a splendid field for “Visitation” and Distribution of Gospel Literature. In most cases they are quite

accessible if wise application be made. Visits should not be long, nor speaking loud, otherwise objections may be made. Avoid discussion, and in speaking faithfully to the suffering, speak lovingly and feelingly.]

MOTHERWELL.—We have a workers' prayer meeting in connection with the Tract Distributing Band here, and we have all found it to be a great blessing.

LLANDUDNO.—A band of young men from Liverpool district have been visiting, preaching, and tract distributing here.

NORTHUMBERLAND VILLAGES.—During the Newcastle race week, a number of brethren from Jarrow, Gateshead, Sunderland, and several from other parts of England and Scotland, went off visiting from house to house, giving Gospel books and tracts, and preaching in the open-air among the smaller villages of this county. They were much encouraged, and purpose following up this pioneer effort in some of the places, where there is an evident interest, and an open ear. In addition to the thousands who are living in open ungodliness, there are many in these parts the victims of ritualism, and others equally deceived by a degenerate Methodism, having Wesley's name and hymn book, but utterly destitute of his power.

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### The Bible Students' Class.

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SEVERAL of the members have sent in their papers on "Judgment, in its various aspects," but we hope to see many more before 1st August. The subject is an intensely interesting one, and it is to be hoped that holidays will not deprive any of the students from searching it.

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

AUGUST 4th.—**Naomi's Sorrows.**—Ruth i. 1-13.

*Backsliding, and its Fruits—Return—Restoration.*

SEVEN persons come before us in the book of Ruth, from whom—with the meaning of their names—we may learn both Gospel and practical lessons. "ELIMELECH" (my God is King) and "NAOMI" (pleasant), with their two sons—MAHLON (sick) and CHILION (pining). RUTH (satisfied) and ORPAH (nakedness) Moabites, wives of Mahlon and Chilion. BOAZ (in him is strength), a wealthy kinsman of Elimelech. Verses 1 and 2 present a family scene, A time of trial in the land of Judah, by means of a famine. Bethlehem (the House of bread) threatens to become a house of want. Faith at such a time would sing Psa. xxiii. 1, and cleave to the Lord, but Elimelech and Naomi go down to Moab, among the enemies of God (Numb. xxiii. 3; Deut. xxiii. 3). They become backsliders, and it is written, "the backslider in heart shall be filled with his own ways (Prov. xiv. 14). So Naomi found it. Her husband dies; her sons marry Moabite wives, then they also die; so thus, while away from God, she is bereft of all, and her cup of sorrow overflows. The path of the backslider is here shown (Heb. iii. 12): with its sorrows (Jer. ii. 19); then the awaking (ver. 6); and the restoration (ver. 22; Psa. li. 12; Hosea xiv).

AUGUST 11th.—**Ruth and Orpah.**—Ruth i. 6-22.

*Awakening—Starting—Halting—Deciding.*

Two Gentile widows, bereft of all their hopes and joys in Moab, the land of idolatry. Picture of the sinner unsatisfied in the world without God. By natural birth shut out from God and His people (Deut. xxiii. 3; see Eph. ii. 2-12]. Naomi—the returning backslider, with Ruth and Orpah—two awakened sinners, all turn their backs on Moab—the world. Aroused by the good news, that there was bread in Bethlehem (see Luke xv. 17, 18), they set out on their way. Discouragements arise. The testimony of Naomi—as yet herself away from God—has an evil effect on one of these seekers, as a backslider's inconsistencies ever have, on those around them.

Orpah weeps, turns her back on Bethlehem, and returns to "her people and her gods," her companions and her sins, her relations and her religion. Picture of the awakened sinner—convicted, but not converted; stops short of Christ; goes back to the world, there to live and die. Ruth decides; her heart is fixed; difficulties will not hinder; her eye is on God. Picture of a heart won, a soul decided for Christ. In Ruth's sevenfold (complete) decision, we have seven links that bind the believer to Christ—Dead together (Gal. ii. 20); buried (Col. ii. 12); one God (John xx. 17); one people (2 Tim. ii. 22); lodging together (Psa. xc. 1, margin; John i. 39); going together (John xvi. 4; xii. 26); following (John x. 27; 1 Pet. ii. 21).

AUGUST 18th.—**Boaz and Ruth.**—Ruth ii. 1-23.

*The Field—The Gleaner—The Handfuls Gathered and Beat.*

BOAZ ("in Him is strength"), a type of Christ, the Redeemer and Strength of His people (Jer. l. 34). Ruth goes as a stranger to glean in his fields, knowing him not; yet he knows her, and all about her (chap. ii. 11). So with Christ and the sinner whom He is drawing unto Himself (see John i. 48; iv. 18). She takes her true place (Lev. xxiii. 22; Deut. xxiv. 19), as a stranger and a widow, and Boaz meets her there, and shows her grace (ver. 10). A fine illustration of how Christ meets the sinner in grace, who takes his true place (see Luke vii. 36, &c.; John viii. 1, &c.), and saves him (Luke xix. 10; 1 Tim. i. 15). "Handfuls of purpose" to the seeking sinner—texts telling of God's salvation (John iii. 16; v. 24; Acts xiii. 39), which, given by Him, must be gathered by us, and then "beat out" (v. 17), *i.e.*, appropriated. To the young believer, the fields of Boaz indicate his place of service, in which the Master appears among His servants, greets them, feeds with them, and draws the gleaner near to Himself. Communion in service (chap. ii.) in His work; communion in rest (chap. iii.) at His feet.

AUGUST 25th.—**The Bride of Boaz.**—Ruth iv. 1-17.

*The Kinsman—Redeemer—Bridegroom and Bride.*

BOAZ in this chapter is a type of the Lord Jesus in three characters—Kinsman, Redeemer, and Bridegroom. Boaz was the kinsman of Ruth, and, as such, he had the right to redeem. And it is written of the Lord Jesus that He "took part of flesh and blood," in order that He might die, and in dying redeem us to God (see 1 Pet. i. 19; Eph. i. 7). Howbeit, there was a nearer kinsman than Boaz, who had a prior claim, but he was unable to use it. Here we may learn,



that neither our fellows, nor our kindred can by any means redeem (Psa. xlix. 7). The *law*, which had also a claim upon us, could not redeem; it was "weak," through the flesh (Rom. viii. 3). The Lord Jesus, as Kinsman-Redeemer, espoused our cause; He redeemed us from the curse (Gal. iii. 13); from all iniquity (Titus ii. 14) *unto Himself*. Boaz met all the claims of justice in the gate—the place of judgment, and having redeemed Ruth and her inheritance, she was united to him, and became his wife. So with the believer (Rom. vii. 2, 3), individually now, and with the Church collectively by-and-by (Rev. xix. 7; xxi. 9).

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### Questions and Answers.

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*Q.* How would you treat a scholar who comes Sunday after Sunday late, with no lesson learned, and who seems to have no interest in what is being spoken?

*A.* Get hold of him *alone*, and speak to him kindly. Set before him the folly of his ways, how much he is thereby losing, and the ill effects of his conduct upon others. Many children of this kind are reachable by such means, who are wholly impervious to open rebuke. A visit to the parents—not so much in the way of making complaint, as to see from what surroundings the boy comes, and to seek to enlist their sympathy—will often render valuable help toward the better behaviour of a scholar of this kind.

*Q.* Do you think it wise to remove converted scholars from the class where they have previously been, and from under the care of the teacher who has toiled, it may be for years, seeking their salvation, and to put them into a class for believers?

*A.* They need not be removed in a hasty or arbitrary manner, so as to give offence, or cause regret to their former teacher. If the toil of ploughing and sowing has been his, surely so ought the joy of harvest to be. Moreover, the testimony of such converted scholars, if wisely used by the teacher, has been often marvellously used by the Lord, to awaken and interest others in the class yet unsaved. For these reasons, it may be well for children who have been converted to remain for a time in their former classes, until such time as circumstances arise that a change may be effected amicably, and with the fellowship of all. Undoubtedly a class for young believers themselves is invaluable, as there they can be taught and led on in the truth of God, in a way that would be impossible in a mixed class, where the greater number are unbelievers.

## Correspondence.

EXCURSIONS.—There has been much discussion in our part of the vineyard, as to whether Sunday Schools should have an afternoon in the country, or by the seaside, or not. We are all pretty much agreed that such should not be after the manner of the world, accompanied by bands, &c. Some say they ought to be abolished entirely, because they are “like the world.” My own thought about them is, that if teachers can manage their children, and think well to take them out for a day, there ought to be no impediment put in their way. What do you think?

[The matter of Sunday School excursions has come up for discussion frequently of late. Certainly we agree with our correspondent, that they should be conducted in such a manner as to give no cause for reproach, and we think wise and godly teachers will have little difficulty in managing to prevent any such disorder, as would give the enemy room to speak reproachfully. But if in any case this has been found beyond their power—the children proving themselves to be uncontrollable—then we would say decidedly, give them up.—ED.]

A SERVICE BY THE SEASIDE.—“We had our two classes of senior scholars, with a few young believers, by themselves, at the coast the other Saturday afternoon, and it was most enjoyable. After walking on the beach for an hour or two, we gathered on the green where visitors generally sit, and formed ourselves into a circle. We sang six or eight Gospel Hymns, which had the effect of bringing the people around closely. Not one of us could preach; but one young brother was so impressed with the grand opportunity, that he opened his Bible and read a chapter, then we gave them all Gospel tracts. I would commend this to our friends who go for an outing. Do not miss the opportunity of testifying for Jesus.”

LOOKING FOR CONVERSIONS.—“For the first few months of my experience as a Sunday School teacher, I saw little fruit of my labour, indeed, not one of my children seemed the least anxious to be saved. I sought to instruct them in the truths of the Gospel, but to look for their immediate conversion, I confess to my shame, I did not. A brother came on a visit to our town, and addressed the children of our School on the Lord's-day afternoon. He began by saying that he expected God was going to save some of them then and there, and it was just as he expected. A number were truly converted that day, as their lives have fully shown, and ever

since then we have been *looking for conversions*, and God has not disappointed us."

REGULAR LESSONS.—“For a long while in our School here we had no regularity in our lessons. Every teacher took whatever subject he thought fit, and I fear, in many cases, it was chosen on the spur of the moment, with little or no preparation or thought. Need I add, that our classes were ill-behaved, our school disorganized, and the results, so far as we could see—nothing. Twelve months ago we adopted the lessons of the ‘Text Book’ and ‘Scheme,’ every teacher in the school taking a copy of the ‘Sunday School Workers’ Magazine’ monthly, with the ‘Notes,’ so valuable and suggestive to us. We have found the change most beneficial. Order, attention, and interest we have now. Teachers work with pleasure, and, best of all, there has been abundant blessing.”

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### Work and Workers amongst the Young.

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BEDFORD.—“In our Sunday School here several of the scholars have recently been converted. This has encouraged us very much. Rejoice with us.

MR. T. D. W. MUIR, of Detroit, Michigan, United States, who has frequently contributed articles to our pages, is at present on a visit to this country.

CLYDE, ONTARIO, CANADA.—“We have lately begun a Sunday School here. Quite a number of children attend. Kindly remember us in prayer.”

CENTRAL AFRICA.—The second party of workers for Central Africa have gone forth in the Lord's name. Doubtless they will have perils and trials to encounter in their path of service, but the Lord is sufficient for all. May they be used of Him to lead many in that dark land, both old and young, to the Lord Jesus.

CHELTENHAM.—A conference of Sunday School workers will (God willing) be held on August 5th (Bank Holiday) in Regent Hall, Cheltenham. Hours of Meeting, 11 a.m.; 2.30 and 5.45 p.m. Prayer is desired for blessing.

ABERYSTWICH, MID WALES.—Mr George Bennett, of York, will (God willing) be here during August holding Children's Services as in former years. He will be glad to have the co-operation of any of God's people during their holidays in this happy work. Address—“Post Office, Aberystwith, Wales.”

## Revival and Decline.

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**D**URING recent years, the Lord has graciously stirred up His people to an increased interest in His work amongst the young. There has been a genuine awakening among the saints, to the importance of seeking the salvation of the children. Much prayer has ascended to the throne of God. Many efforts have been put forth, which the Lord has mightily blessed. To His Name be all the praise. The rows of youthful countenances, beaming with heavenly joy, to be seen in the assemblies of God's people, bear witness to the fact, that the Lord has been among us of a truth. There has been a reviving, and we desire that it may not decline, but rather continue and increase. But it is just at such a time, that our adversary, the devil, sees his chance to come in and hinder the work of the Lord. His attention is directed towards us at such a season, and his indignation aroused against us. When all is dead and stagnant he can afford to give us peace; his kingdom is in no danger then. But when the Lord's hand is stretched forth in power, when his prey is being taken from his grasp, when sinners are being converted, then it is that the lion's roar is heard, and his opposition seen. There is even more than this. When he cannot succeed by open fight to stamp out the work of God, it is his way to betake himself to other devices. If, as the roaring lion he cannot accomplish his designs, he will try it as the subtle serpent. If he cannot drive the Lord's workmen from their posts, he will seek to allure them by craft and guile, and in this, alas! he too often succeeds. We cannot help observing, how diligently the enemy is working at this present time in this very way. Some who were active, happy, and successful labourers among the young, have been drawn from the

posts where God was using them. Places where the stream of life and blessing flowed, have become parched as the desert, and Sunday Schools, where conversions were constantly being heard of, have sunk down to the old routine. There is a cause for all this, "for the curse causeless shall not come" (Prov. xxvi. 2). We verily believe that in very many cases the cause is simply this, that the devil has succeeded in setting the people of God to bite and devour one another, and to occupy themselves with figments of various kinds—all, of course, having a pretended sanctity, and show of chivalry for the truth about them—which have had the effect of withering up their spiritual life, and taking the vigour and heart out of their service for the Lord. Thus the work becomes legal drudgery, and for a time is "got through" in a mechanical way, soon to be let drop altogether.

Brethren in Christ, let us arouse ourselves to this fact, and arm ourselves against the wiles of Satan. How solemnly sad, that the stream of blessing should by this means be hindered from flowing onward and outward to a needy world. Let us search our ways before the Lord, and say—"Examine *me*, O Lord, and prove *me*" (Psa. xxvi. 2). Whenever the work of the Lord becomes stagnant, and barrenness succeeds blessing, there is a cause somewhere. There is an Achan in some part of the camp. Some hidden, deeply-laid scheme of Satan secretly working. What if it should be within our own bosom? It is well to begin the search for it *there*, at all events. The exercise of self-judgment has a salutary effect on our own souls, and if happily free from blame, we shall have confidence before God to be exercised on behalf of others. If God graciously vouchsafe to revive His work among us, as He has been doing, let us zealously watch, that we give no opportunity for the enemy to come in and stop the flow of blessing.

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### Questions that Gender Strifes.

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**I**N the Sunday School, as in other circles of service for the Lord, there are those who seem to make it their business to be constantly raising questions that "gender strifes." When there is any real work being done for God these persons are nowhere to be found. It does not lie in their line to be either "labouring fervently in prayer," or "abounding in the work" of proclaiming the Gospel of God. At such seasons, when the Lord is near, and when His people are sharing the joy of harvest, they are either outside "sulking," like the elder brother of Luke xv., or fault-finding the work, or the way in which it is being done. Poor miserable souls! far away from God, they can neither rejoice with God over the salvation of the lost, nor, indeed, in the joy of their own salvation. But this is not all. Whenever an opportunity occurs, where they can precipitate a burning question, then their activity begins. They are at work then with all speed. Their zeal—generally labelled *for the glory of God*—is in full display; but for what end? Simply to cause strife: to set fellow-labourers at variance, and to bring about a general melee among the people of God. We believe that such persons, and their work, do an infinite amount of damage to the Lord's work among old and young, and we humbly suggest that they should be jealously watched, and their efforts summarily nipped in the bud. If such questions were simply quashed in the moment, and the persons who raise them firmly and Scripturally handled, they would soon seek another sphere for their mischievous art, and those who fear God would be at freedom to serve Him in peace. Perhaps the mistake in the past has been, to exercise too much grace with such persons, and to "bear" with them until they have spoiled everything.

### The Lost Reward.

“**I** AM going home to Jesus, I have no doubt about that. His blood has cleansed me, and His Word is yea and amen, but I’ve no joy in looking forward to His judgment-seat, for I’ve lost my crown. Others who have lived and suffered for Jesus here, will have a rich reward, but I’ve lost mine. I loved the world too well, and I’ve spent my strength more to make money than to serve God. I warn you not to do as I have done.”

He had once been a diligent worker for Christ. In the days of his youth, he was a zealous soul-winner, but after he got into business for himself, and got married, he settled down. Not that there was ever anything outwardly wrong, for he attended the meetings pretty regularly, but the sap was gone from his soul, and his zeal for Christ and souls had declined. He thought it right to “stick in to business” and so he did, but he gave it the first place and God’s service the second. Now in the light of a near eternity, he saw his mistake, and owned it. No doubt he is now with Christ, which is “far better;” but it was a solemn and a searching word of warning he left, especially to those who are in danger of following in his steps. How easily and unconsciously almost, one might say, it is to slip down the hill, and allow worldly affairs to drive God out of His place in our hearts. Business and other things become our masters, instead of being our servants, and loss, eternal loss, follows. The Lord preserve His saints from the respectable and fashionable sin of worldliness—love of money—which saps spiritual life, damps real energy for God, and deprives the believer of his sweetest privilege here, and his bright reward in heaven. How many there will be amid that fair company who might have given their Lord the joy of saying to them “Well done,” but they trifled away life’s hours, and lost their reward.

## Rewards and Gifts.

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**M**ANY excellent Sunday School workers have a difficulty in giving their scholars rewards for good attendance, or for learning the memory lessons well. We fully admit that the system of prize-giving, preceded by competitions of various kinds, in many Sunday Schools, is a fruitful source of dissatisfaction and trouble, and in no wise conducive to the spiritual prosperity of the work. On the other hand, we think it is possible to give the children occasionally a nice and useful book as a gift, or even as a reward, without raising emulation or rivalry in the class. Our Master in heaven gives rewards for faithful service, and in like manner so may we. Only, it should be distinctly understood by those receiving them, that such rewards are given as an encouragement to further diligence, and not as a mark of honour for a victory achieved over others in the class. The distribution of such rewards ought to be made in public, before the whole school, the occasion affording an excellent opportunity of putting the truth of God concerning gifts and rewards before the children.

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**ENCOURAGEMENT.**—Give your children a word of encouragement when they repeat their verses well. Some teachers have plenty to say when they are not well said, but never a word of cheer when well repeated.

**BIBLE SEARCHING.**—Do everything that lies in your power to accustom your children to search the Scriptures. There is no occupation that can engage them more valuable to them now, and in after days, than this. Encourage them in it. Assist them at first if they need it, and by-and-bye they will go into it heartily themselves, with an interest that will astonish you.



## The Bible Students' Class.

Subject—"Judgment: in its various aspects."

HERE is no such doctrine taught in the Holy Scriptures as that there will be a general judgment of men—quick and dead, saved and unsaved—altogether, and at the same time—namely, at the end of the world. Yet this theory holds an important place in theology, and is widely believed among men. The Scriptures of the Old and New Testament, nevertheless, speak with no uncertain sound on the subject of divine judgment, and it is of the utmost importance that what is there taught, should be fully understood and rightly divided by us, otherwise obscurity and erroneous thoughts, both regarding God's justice and His grace, will possess our minds.

Broadly, there is a threefold aspect of judgment presented in the Scriptures.

1. The judgment of man as a *sinner*.
2. The judgment of the believer as a *son*.
3. The judgment of the believer as a *servant*.

The *first* of these is to the believer—PAST; the *second*—PRESENT; the *third*—FUTURE.

The principal Scriptures that speak of these are—

1. Heb. ix. 27; Eccles. xi. 9; xii. 14; John v. 22, 27;
- 2 Tim. iv. 1; Rev. xx. 12.
2. 1 Pet. iv. 17; Heb. xii. 5-11; 1 Cor. xi. 31-32.
3. 2 Cor. v. 10; Rom. xiv. 10; 1 Cor. iii. 12-15; iv. 5;
- 2 Tim. ii. 5.

### NOTES.

The judgment of sin is past for the believer, future for the unbeliever. Sin was judged at the Cross of Christ

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(1 Cor. xv. 3; 1 Pet. iii. 18; 2 Cor. v. 21; Rom. viii. 3), and for all who are in Christ its judgment is past for ever. The believer is possessed of everlasting life, and "into judgment he cometh not" (John v. 24). He will neither be among the sheep nor the goats, who will be judged *alive* (see Matt. xxv. 32), nor yet among the dead, who will be raised from the dead to be judged before the "great white throne" (Rev. xx. 11). His judgment as a sinner is past. His position is changed from that of being a culprit before God as a Judge, in His courts of justice, to that of a child or son (John iii. 16; Gal. iv. 6) before God as a Father in His house. How vast the change. How great the contrast! Once filled with the spirit of bondage unto fear; now indwelt by the spirit of sonship, crying, "Abba, Father." Once looking forward with dread to a "judgment to come" (Acts xxiv. 24), now rejoicing that there is "no condemnation" (Rom. viii. 1). Judgment for the unbeliever is yet future (see John v. 28-30). The appointed Judge is the Lord Jesus (Acts xvii. 31), as Son of Man (John v. 27). He will judge the living nations (Matt. xxv. 31) from "the throne of His glory." The dead—*i.e.*, those who have died out of Christ at the close of His millennial reign, after heaven and earth are fled from the "great white throne" (Rev. xx. 11).

*(To be continued.)*

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WE shall be glad to see at this season of the year a fresh effort made by our readers to induce young believers of their acquaintance to share our searching of the Word in "The Bible Students' Class." There are at present nearly one hundred members, but we would be glad to see that number doubled before the year ends. Any believer, by sending name and address, and a paper on the subject, however short, may join the class.

## The Tract Distributing Band.

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EDINBURGH.—“It has been laid on the hearts of some of us here, to go out on the Saturday afternoons distributing Gospel books and tracts, and speaking a word for the Lord, as He may enable us, among villages around Edinburgh. Please send us a parcel of tracts by Saturday first.”

NORTH WALES.—“Four of us had a week's tour in North Wales, and were much encouraged. We found the people most willing to listen to the Gospel, and also to receive the books and tracts which we left with them. In two of the villages that we visited, over 300 gathered around, and listened most attentively while the Gospel was being preached. May the Lord find the fruit thereof, even after many days.”

NORTH OF IRELAND.—“Sixteen young men, with others, spent a very happy time in various parts of the North of Ireland, visiting from house-to-house, preaching in the open-air, and distributing Gospel books and tracts during their holidays. They found a very ready ear for the Gospel, and in every village where they preached, whether at noon or night, a company of quiet, attentive listeners, many more or less awakened and anxious, and in visitation, a readiness to be spoken with personally about the things of God and eternity. Over thirty thousand tracts were given, many texts posted by the wayside. May the ‘precious seed’ thus sown bring forth much fruit to God's praise.”

GLASGOW.—“Quite a number of us were down the Clyde during the holidays, and we had a fine opportunity of distributing tracts and speaking for Jesus among the pleasure-seekers. Others went to the Volunteer and Militia Camps.”

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

SEPT. 1st.—The Withered Hand Healed—Matt. xii. 9-21.

*The Needy Man—The Watching Foe—The Healer.*

IN the Synagogue of Capernaum, the Lord meets a man with a withered hand. Luke tells us it was his right hand—the symbol of his strength (Luke vi. 6). Around him were groups of boastful Pharisees, declaiming against the Lord, watching for an occasion against Him, yet priding themselves on their observance of the Sabbath. This man is a picture of the sinner "dead" (Eph. ii. 1); "without strength" (Rom. v. 8); whom the *law* cannot help or heal (Rom. viii. 3, Gal. iii. 21). Jesus answers His traducers, honours *law*, magnifies grace, and exercises His Almighty power in the presence of them all, by healing the helpless man. Thus does *grace* reach the helpless sinner in the midst of his foes. The cure was immediate and perfect. So is the conversion of every sinner who trusts Christ, who believes the Gospel (see Rom. i. 16, John v. 24). There is a new life begotten (1 Peter i. 21, Rom. vi. 11), and strength given in which to serve God (Col. i. 11, Eph. iii. 16, vi. 10.)

SEPT. 8th.—Satan and His Kingdom—Matt. xii. 22-37.

*Satan—His Prey—His Victor—Deliverance.*

SATAN, *i.e.* the Adversary; the DEVIL, *i.e.* the Accuser; and Beelzebub, prince of demons. These titles refer to a personal, actual devil. There is only one devil; many demons (the word usually translated "*devils*" in the New Testament ought to be "*demons*;" thus it is in the Revised Version). He is the prince or leader of a kingdom of such, who, in nature and character, are as he is (Rev. ix. 11). These demons possessed men's bodies (Matt. iv. 24, Luke viii. 30-33, Acts xix. 13). Unconverted men are the prey of Satan (Eph. ii. 2). He deceives them (Rev. xx. 10); hinders them from being saved (Luke viii. 12, 2 Cor. iv. 4). Christ came to "bind" him, and "spoil (seize) his goods." This He did by death (see Heb. ii. 14), where "destroy" means "to render powerless." When the sinner believes on Christ, he is delivered from "the power (*i.e.* authority) of Satan" (Acts xxvi. 18), and translated into the kingdom of God's

dear Son (Col. i. 13). Satan becomes his foe, and through wicked spirits (*i.e.*, his demons) wages war against him (Eph. vi. 12), persecuting (Rev. ii, 10), corrupting (2 Cor. xi. 3), as roaring lion (1 Pet. v. 8), subtle serpent (2 Cor. xi. 3) or angel of light (2 Cor. xi. 14).

SEPT. 15th.—**The Parable of the Sower**—Matt. xiii. 1-23.

*The Sower—The Seed—The Soil—The Fruit.*

THIS chapter begins a new action of the Lord. He had been rejected by Israel (chap. xii.), to whom he came as Messiah and King (Matth. ii. 6). He goes forth and sits by the sea, the well-known symbol of peoples and nations (Rev. xiii. 1; xvii. 15). Now as a sower He begins to work in the world, and scatters the seed broadcast. Thus by lowly service of sowing the seed, not by pomp or power of man, is Christ's kingdom spread among men, whether then by His personal ministry, or now through His servants. The seed is the same to all. The soil differed—the four kinds of soil here represents *four* classes of gospel hearers in our day. "The seed is the Word of God" (Luke viii. 11): this *only* is to be sown (2 Tim. iv. 2); no *mixed* seed (Deut. xxii. 9). The four soils: 1—The Wayside: the careless sinner; unploughed soil; no conviction; result—"trodden down;" "Satan catcheth it" (see Acts xvii. 32). 2—Rocky Ground: the feelings reached; the conscience untouched; emotion, but no regeneration (John ii. 23; contrast 1 Thes. i. 1-6). 3—Among thorns: the worlding, rich or poor; the Gospel crushed out with "cares" and "pleasures;" no Christ. 4—Good soil: heart prepared to receive the Word, as Lydia (Acts xvi. 14); for three degrees of fruit (see John xv. 4-6; 1 John ii. 12-13).

SEPT. 22nd.—**The Wheat and Tares**—Matt. xiii. 24-32.

*Church and World—Real and False—The Separation.*

IN this parable we need to carefully distinguish between things that differ. The subject here is the field, not "the church;" and "the field is the world" (ver. 38). Saints and sinners are not to grow together in *the church* (see 2 Cor. vi. 14; 1 Cor. v. 11; 2 Tim. iii. 5); but in the world they must be (1 Cor. v. 10). In the last parable Satan opposed, sought to destroy the action of the *good* seed; here he seeks to corrupt and spoil the appearance of the field, by introducing tares—or darnel (R. V.)—a degenerate kind of wheat. These were sown while men "slept." This has been fully manifest in the history of Christianity. In the beginning, "all that believed"—*i.e.*, the good seed were together (Acts ii. 44—of the rest durst no

man join (Acts v. 13). But Satan began soon to introduce the darnel, *i.e.*, false professors (Gal ii. 4; Jude 4), who soon, by their ungodly ways, changed the outward aspect of Christianity and corrupted it. Thus it will continue, to the end of the age (v. 40, with 2 Tim. iii. 13). Now the real and the false may grow side by side; then they will be separated. Here we see the end of the false professor—the hypocrite (v. 42).

SEPTEMBER 29th.—**The Mustard Seed and Leaven—**  
Matt. xiii. 31-33.

*The Seed and the Tree—The Leaven and the Meal.*

THE mustard seed presents a picture of outward Christianity, exceedingly insignificant in its rise, but latterly becoming a great power in the earth: a tree—in the branches of which birds build their nests—under the shadow of which men may hide. “The “birds of the air” that stole the seed of the sower (ver. 4) now find a lodging in this tree. The name of Jesus, at first persecuted, despised, and disowned: whose followers were stoned, or accounted fools, is now a *national* religion. First under the Emperor Constantine, now in all Christian (?) lands; but it does not follow that all are Christ's (2 Pet. ii. 1-3; Jude 11, 12) Rev. iii.). There are hypocrites many.

The leaven, which is in Scripture ever the type of evil (see Matt. xvi. 6-12; 1 Cor. v. 7), shows the woman—*i.e.*, the professing church—corrupting her own food, by the introduction of bad doctrine; such as non-eternity, universalism, and such like. This parable does now show how the world is to be converted (as is often said), but how the “meal”—the doctrine of God—is corrupted.

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## Correspondence.

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TEACHERS' MEETINGS—“Since we adopted the plan of having brief reports from all the teachers as to the state of their classes, followed by prayer and mutual counsel, our meetings have been both “interesting and profitable. Formerly they were a drag”

“OBJECT TEACHING.”—Recent controversies on this subject have had the effect of making some of our teachers try it for themselves. The result has been very satisfactory, especially with the infant classes, and we are now all of one mind that, rightly used, is a great and valuable help in Sunday-school work.

## Work and Workers amongst the Young.

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BURNTISLAND.—A Sunday-school has been begun in Gospel Hall here. Pray for blessing.

ST. SAGINAW CITY, MICH., U.S.A.—“We have just begun a Sunday-school here for the little ones. One little boy was saved during the past week, which encourages us to go on, looking to the Lord to bless.

BATHGATE.—A Sunday-school has been begun here.

CHICAGO, ILL., U.S.A.—“A Sunday-school has just been opened in Southside Hall here. Prayer is desired, that many of the young in this great godless city may be brought to the Lord.”

HAMILTON, ONTARIO.—“The Lord has rejoiced our hearts, by leading a number of the young folks in our Sunday-school into peace. May He raise up from among them many strong and healthy saints to live for Him.”

CENTRAL AFRICA.—Letters have come to us from F. S. Arnot, Archibald Munnoch, R. J. Johnstone, and Hugh B. Thompson. Most of the first party now at Benguella have had fever, but are recovering. The second party have had a fairly good voyage, with many opportunities of testifying to old and young for Jesus. Let us pray that soon their way may be opened, and the language mastered, so that they may reach the natives with the Gospel.

“THE STORY OF SILOMBWANA,” written by Mr. Arnot in Central Africa since his return, and sent for our pages by him from there, will, God willing, appear in “The Young Watchman” for *next* month.

OUR “Children’s Almanac and Bible-Searching Text Book for 1890” will, God willing, be ready *early* in October. Several important changes and additions will be made in next year’s Almanac, which, we think, should add to its interest among Sunday-school teachers. Specimen copies will be sent, post free, to Sunday-school superintendents and teachers on application.

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### “GONE HOME.”

A telegram has just been received from Benguella, saying, that ROBERT J. JOHNSTON died on August 7th, of fever. He was one of the second party who went out, and on the very day they expected to arrive in Africa, he departed to be with Christ.. We hope to give the story of his conversion to God, extracts from his letters written on the voyage, and some account of his last hours, in the “Watchman,” as soon as letters come from Africa with particulars.

## Fellowship among Sunday-School Workers.

HERE is a growing desire among those who labour among the young, for closer fellowship with one another in the work in which the Lord has called them to be sharers. This is a good sign. It betokens a spirit of dependence, and of felt need. There has been considerable progress made in some parts during recent years, in bringing together those who are actively engaged in Sunday-school work, at conferences and the like, but there yet remains much to be done. The work is still very much disintegrated, and the workers isolated. Some people rather glory in this. They do not like anything like uniformity. Accord in things spiritual to them is carnality. It savours of man. They prefer chaos, and liberty for every man to do that which is right in his own eyes. Nobody should interfere with his neighbour, or attempt to guide his predilections. Such is the theory. We have seen it in practice too; but we are not struck either with its superior spirituality or efficiency, although it claims to have both. We may say we are not of those who hold the doctrine. We believe in fellowship—that is, sharing together mutually—in the service of God. Like the two who came from Eschol with the great cluster on a staff between them, so should the servants of God bear the precious things of their better Canaan to the camp in the wilderness, keeping step, and not jostling against each other. Thus ought it to be in the Sunday-school sphere of labour. We would earnestly plead for closer fellowship among workers there, and more uniformity in our way of working. Oftener coming together of teachers for prayer and mutual counsel; more frequent converse about the work “in all its details,” more interest in each other’s classes. Isolation is bad among workers in any circle; it is the death-blow



to Sunday-school work. Workers seldom seeing one another are difficult to unite, easily estranged, and very susceptible to jealous thoughts of each other, whereas those who are "labourers together" of God, knowing each other's joys and sorrows, as true yoke-fellows, will work harmoniously, and with united purpose, leaving less room, at least for the enemy, to introduce division, and break the bond of peace. Thus "striving together," the fellowship of the labourers will be good and pleasant, as they dwell together in unity.

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### "**M**aking a **C**lique."

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**I**T is sometimes laid to the charge of fellow-workers, who feel the need of coming together to seek the Lord's face, and to take counsel concerning the particular line of service in which the Lord has called them, that they are "making a clique." This is peculiarly the case with those who shepherd the flock, and with those who labour in the Sunday School (two of the most arduous and thankless parts of Christian work), in their comings together. There are generally a few idlers and cavillers who think there should be no such gatherings. They would have everything to be discussed in open court. This would of course give them an opportunity "to have their say" without accompanying labour. This would please them well, for we have ever found that these men of many words are far behind in mighty deeds. Their gift lies in the theoretical and dictatorial, rather than in the practical region of Christianity. But we cannot allow their claims, nor ought we to be hindered from coming together to pray and confer together on all matters connected with our work for the Lord, by giving heed to the remarks of impracticable cavillers. Indeed, if the Lord's servants would go on unhindered in the path

seeking to please the Lord, they must turn a deaf ear to all such persons, otherwise their precious hours would be wholly occupied in listening to their sophistries.

### **No Sighing and Crying Now.**

“**I**N days gone bye, when there were no conversions in our School, we betook ourselves to confession and prayer. Such a time of sighing and crying there was for the power of God to be manifest again among us. These times are in a great measure gone I fear. We have got so accustomed to be without conversions that we seem to get on quite well without them, and there is no sighing and crying now.” Truthful words of a brother, are these. Sadly true, in more places than the country hamlet where he lives and labours. Saints can go on without seeing God working with them, and without much exercise of soul about the conversion of those to whom they speak. They get into a rut, like a horse in a mill course, round and round in the same fashion week after week, speaking, singing, praying, without knowing of a sinner being saved, or a saint led nearer to God. Sunday-school teacher how is it with you? Are your children being converted? Are you sighing and crying for their deliverance: laying hold on God for their salvation? Or are you one of those whom our brother says have become accustomed to do without conversions? No doubt the tendency of the times is to be satisfied with good machinery and big results in numbers, collections, and the like; but this is of little account in the sight of God, or for eternity. Sinners saved by the power of God; genuine conversions: these are what our Sunday-schools exist for. This is, or ought to be their first and paramount aim—to see the children saved. For this let us sigh and cry.

**The Bible Students' Class.**Subject—“*Judgment: in its various aspects.*”*NOTES—continued.*

**A**T the moment of new and heavenly birth, the believer is brought within the circle of the household of God, henceforth to be regarded and dealt with as a child. He becomes, at the sametime, a subject of the rule of the Father's house, and a partaker of that discipline of which all who are the children of God share. This “discipline,” or “instruction,” or “chastisement” (see Heb. xii. 5-10) is carried on by God, as a Father, toward all His children, throughout the whole period of their earthly life. They are exhorted not to “despise” it, nor to “faint under” it, but rather to be “exercised” or trained thereby. Thus they become partakers of His holiness. If a believer ceases to judge himself, and begins to live according to the flesh, obeying the will or the lust thereof, he will then become a subject of the judgment of the Lord (see 1 Cor. xi. 31-32). The sins of believers will not be charged against them by God as a Judge; in this character, the world will be dealt with by God for its sins (Rom. ii. 16). But not so the believer. Nor will the sins of believers be carried forward, to be dealt with by Christ at His judgment-seat. They are dealt with now by God, as a Father, and the judgment of such sins, if still unconfessed and unforgiven, is meted out in this present life—not in eternity. God the Father will forgive and forget the sins of His own, if they are confessed (1 John i. 9); but the sowing to the flesh must be reaped (Gal. vi. 8). He does not pledge Himself to wipe out the consequences of the sin. Thus, when David, the man after God's own heart, sinned, upon the confession of his sin he was graciously forgiven. Yet

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his child died, and the sword departed not from his house (2 Sam. xii. 1-20.) And while Moses, the man of God, was permitted to view the goodly land from Pisgah, he was not permitted at that time to enter it, because he trespassed against his God at the waters of Meribah (Deut. xxxii. 49-52), nor could he by earnest pleading alter the purpose of God in the matter (Deut. iii. 25, 26). Solemn, therefore, it is for the children of God to think lightly of sin, or to presumptuously commit it. Our only safeguard is to live in the spirit of self-judgment, walking softly before God, ever breathing the prayer, "Judge me" (Psa. xxvi. 1); "examine me" (Psa. xxvi. 2); "search me" (Psa. cxxxix. 23), otherwise the Father's rod shall be laid upon us for our correction. When this is done, even to the extent of removal by death, as in the case of some in the Church at Corinth (1 Cor. xi.), it is in order that the spirit may be saved in the day of the Lord Jesus (1 Cor. v.). There is no damnatory judgment in the Father's house. No saint can ever be condemned with the world (1 Cor. xi. 32). The way of God is to "instruct" and "discipline"—(the words are the same in the original)—by means of His Word (see 2 Tim. iii. 16); but when this is refused by the child: when he becomes like the horse or mule who will not be guided by their owner's word, then "the bit and bridle" must be used (Psa. xxxii. 9).

*(Notes, with Jottings, to be concluded next month.)*

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FURTHER Questions on this important subject may be sent to the Editor, for answer in the December number, up to October 10.

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WE hope (God willing) to make several important alterations in connection with the "Class" during 1890, full particulars of which will appear next month.

## The Tract Distributing Band.

THERE has been much activity in the work of tract distribution and house-to-house visitation during the summer months, both in individual and united efforts. From all hands the testimony is, that God has made the work a blessing, both to the workers themselves, and also to those among whom the seed has been sown. During the winter season, we trust that it may further increase, and that new fields of service may be opened.

NORWICH.—A worker writes—“A few of us have been going out into the villages around this city seeking to make known the “Glad Tidings,” and the Lord has blessed us in the work.”

NELSON, LANCASHIRE.—“We have begun a Tract Distributing Band here, and would ask fellowship in prayer.”

EDINBURGH.—“The workers of the Band here went out last Saturday to Burntisland. Being the Trades' Holiday a number of pleasure seekers were there. We circulated a great many Gospel books amongst them, and had two open-air meetings on the street.”

EN ROUTE FOR AFRICA.—A young brother on his way to Africa, says, “I had the privilege of distributing many Gospel books and leaflets among the passengers, who took them thankfully. So you see, The Tract Distributing Band may operate on sea as well as on land.”

BLACKPOOL.—A worker writes—“I have been led to visit amongst the gipsies camped out here in large numbers. It is very encouraging to find how eagerly they take ‘The Young Watchman’ and ‘Little Ones’ Treasury.’ They *win their way* when other things would be rejected. They are not so hardened as many suppose, when you get into close conversation with them.”

INVERNESS.—“On Saturday nights we go out Tract distributing and speaking a word in the open-air, only we are under restrictions in the latter.”

BURLINGTON BEACH, CANADA.—A worker writes—“There are a number of servant girls of all classes and religions here. I have given away quite a number of ‘The Young Watchman’ among them, and I want you to send me some plain Gospel booklets, and also a few for careless ones. Prayer is desired that these may be blessed.”

BEAULIEU, DAKOTA, U.S.A.—“Some of us go to a settlement about ten miles away and try to tell the people about Jesus. I want to get some good Gospel Tracts for these people. God is able to bless the silent message as well as the word spoken.”

“RECORDS OF BLESSING.”—A worker in the North of Ireland writes—“I have just heard of the Lord blessing your little book—‘Mary’s Mistake,’ to the conversion of two souls. A Christian had enclosed a copy of it in a letter to a friend. Besides the two who have been converted, there are others who have been aroused, and now they are desirous that some one should come and have meetings in the place.”

THE TRACT DISTRIBUTOR’S POCKET-CASE.—At the desire of many of the workers of the “Band,” and of others who are in the habit of always carrying with them a supply of Gospel and believers’ books and tracts for distribution, we have prepared a neat and handy case, which may be easily carried in the pocket. It is made of black leather, with an elastic band, and, we think, will be found very useful in keeping the booklets clean, and ready for use. The price is Sixpence, post free, or filled with a nice selection of Gospel and Believers’ Booklets, One Shilling.

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

OCTOBER 6th.—**Hannah's Prayer.**—1 Sam. i. 9-18.

### *The Burdened Heart—Prayer of Faith—Assurance and Peace.*

ELKANAH, an obedient Israelite, goes up to Shiloh, as the Lord had commanded, there to worship Him (Exod. xxiii. 14). The tabernacle was pitched there, after the wilderness journey was over, and Canaan reached (Joshua xviii. 1.) Hannah, the wife of Elkanah, goes with a burdened heart; she pours out her complaint to God in silent prayer, asking Him to give her a son, not for her own delight, but that she might give him to the Lord and His service. Eli the priest, himself a backslider from his God, misunderstood her, and charged her with drunkenness, although her spiritually far exceeded his own. After praying, Hannah arose, her sorrow gone, assured that God would give her the desire of her heart, and in this confidence she worships Him. Here we may learn what true prayer is, and how its answer comes. The mere words or forms of prayer uttered by the lips, God does not hear (Matt. vi. 7; xxiii. 14). The prayers of sinners He heareth not (John ix. 31; Isa. i. 15), but the cry of the needy saint is His delight (1 Pet. iii. 12). The conditions on which God answers prayer are—  
1. That the thing asked for, be according to His will (1 John v. 14-15);  
2. That it be asked for in faith (Matt. xxi. 22; Mark xi. 24). Then although the answer may not at once be given, there is, as in Hannah's case, the certainty that it will come, and the accompanying peace (see Phil. iv. 6-7).

OCTOBER 13th.—**The Child Samuel.**—1 Sam. i. 21; ii. 11, 18).

### *The Place of Danger—Ungodly Surroundings—Preservation.*

THE name Samuel means "asked of God." He was the child of prayer; and when he grew up to manhood, the special thing recorded about him is, that he called upon the name of the Lord (Psa. xcix. 6)—a man of prayer. According to her vow, Hannah

took her boy Samuel, and presented him to the Lord in Shiloh. Thus should the believer do with himself (Rom. xii. 1). Although the place of Jehovah's worship, yet Shiloh was corrupt; Eli's sons were there, and they were sons of Belial (ver. 12). It must have cost the godly mother many a thought, and caused her to send to God many a prayer for her Samuel, to know that he was in such company. Yet the Lord preserved him, and He can preserve boys and girls in equally trying circumstances, with ungodly schoolmates and companions around. He serves, but as yet knows not the Lord—just as many children of believing parents now. They know much about the Lord, and His Word, but Him they know not: they have not been "born again." The mother's yearly visit with the little coat would be a season of joy to both.

OCTOBER 20th.—**Eli's Sons.**—I Sam. ii. 12-36.

*The favoured Place—The Ungodly Sons—The Despised Sacrifice.*

ELI was the priest of God: his place of service was in God's house (chap. i. 9). His sons themselves were priests (chap. i. 3), and from their earliest days would be accustomed to see and hear the things of God. Yet these sons of Eli—Hophni and Phinehas—were sons of Belial; they knew not the Lord" (chap. ii. 12). Their father a priest; the temple their home; they themselves actively engaged in temple service, yet withal sons of Belial (worthlessness). They misused God's sacrifice, robbing Him of His portion (ver. 13), until men abhorred Jehovah's offering. Their end was according to their works (chap. iv. 11). They were slain in judgment (iii. 14). Solemn the lesson thus taught. Children of many privileges, of believing parents, allowed to grow up unrestrained (see chap. ii. 13); despising Christ—of Whom the sacrifice was a figure—and without God, will have a deeper doom and sorer punishment (see Heb. x. 29) than those who never heard His saving Name.

OCTOBER 27th.—**The Call of Samuel.**—I Sam. iii. 1-18.

*The Child—The Call—The Sleep—The Hearing.*

THE child Samuel in the temple, serving before the Lord, yet not knowing Him (ver. 7), may remind us of how possible it is for children to know and do, and be acquainted with much, and yet *not* to know God and Christ, whom to know is "life eternal" (John xviii. 3). In this condition the voice of God is heard calling



Samuel; thus the voice of the Lord speaks to the sinner (John v. 25-26). But Samuel mistakes the voice of the Lord for Eli's, and goes to him. The aged priest sends him back to sleep, as awakened souls are often sent back to spiritual slumber and indifference, by the unwise counsel of backsliders and false professors of religion. Again, and yet again, the Lord calls, and twice the aged priest sends him to sleep. At the fourth call of Jehovah, Samuel says, "Speak, Lord, for thy servant heareth;" and this time he meets the Lord, and hears Him speak directly to himself, and thus the Lord "revealed Himself" to Samuel (iii. 21). This is how the Lord reveals Himself to souls still, directly and personally, through His Word (2 Cor. iv. 4-6); in His Son (John i. 18; Heb. i. 1); and thus conversion is effected.

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### Questions and Answers.

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*Q.*—Should a Sunday-school worker have classes in two different schools?

*A.*—There are very few instances, we think, in which it would be possible to attend to two classes in different schools on the Lord's-day, and, at the same time, fulfil other obligations and Christian duties. But even if there should be no hindrance in regard to this, it would be well to inquire, whether the amount of labour entailed in this double service, may not be greater than the worker has grace or spiritual ability to accomplish in a way worthy of it. We think it is infinitely better to care for one class *well*, than to have two, and only give a little attention to them.

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### Correspondence.

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CONVERTED LADS.—"I have a class of lads, 14 to 16 years of age, all converted. It has been a great joy to me to accompany them on Saturday afternoons to the surrounding villages, tract distributing. We go through the houses first, giving tracts, and speaking a personal word, as we have opportunity. Then we have a short meeting in the open air."

[A first-rate beginning in service for the Lord. Go on.—ED.]

A LAMB OF THE FLOCK.—"We have one little girl in our School who was converted when *eight* years old, and received into

the fellowship of the Church at the age of *ten*. We call her "Little Dot." If you ask Colonel M——, he will tell you about her."

[We should expect God to convert our Little Ones and make many of them as "Little Dot." How favoured of God is that Church which has many such lambs to feed and tend !]

CLASSES FOR YOUNG BELIEVERS.—"Since we had the joy of seeing a number of our elder scholars converted, two classes have been formed specially for young believers—one for boys, another for girls. Those who have the care of these classes seek to instruct them in the ways of the Lord, and to *look after* and *encourage* them as well. We have been much cheered in marking their growth in grace, and hope soon to have the joy of seeing most of them added to the fellowship of the saints."

[To "look after" and "encourage" the young ones of the flock is quite as needful as to "instruct" them, yet, alas! how often is the former forgotten. When those having the care of such classes are both "pastor and teacher," then we may expect "growth;" then the lambs of the flock will be "fed" and "tended."]

OFFENCES.—We had a time of blessing, and many converted here twelve months ago. Some of the young ones were brought into the fellowship of the saints, and went on walking in the truth well for a time. But questions and divisions arose among those who ought to have been shepherding these lambs, and the consequence was that they received no care, but, on the contrary, they were stumbled and hindered, by seeing those who ought to have been examples to them, alienated from one another, and by hearing loud and angry words used in speaking of and unto each other; I grieve to say, that most of these have either become disheartened, or backsliders. Is it not very sad?

[Yes, inexpressably sad; yet, alas! not a solitary case. Christ's little ones have suffered from similar causes in many places, and will suffer. But woe be to those through whom such stumblings come. Those who have the care of the Lord's little ones on their hearts, must be sorely grieved, but what must such conduct be in the eyes of the Great Shepherd of the sheep, whose love for His own far exceeds that of His under-shepherds. Nevertheless, let the lambs be fed, and encouraged to "follow on to know the Lord;" and we think, at the same time, the "causers" of these sorrows should be confronted, their deeds made known (Ezek. xxxiv. 2-10; 3 John x.), and the Lord's little ones kept as far apart from the scene and spirit of these contentions as possible.—ED.]

## Work and Workers amongst the Young.

TOTTERDOWN, BRISTOL.—“We have begun a boys' Bible Class on Thursday evenings. One night a number came back after they had gone away, to be spoken with, and the Lord has given blessing in conversions. Last Thursday several of them took part in prayer.”

SALZBURGH, BAY CITY, MICH., U.S. A.—“A Sunday School has just been opened here. The prayers of saints are desired, that by this means many of the young may be led to Christ.”

PAIGNTON, SOUTH DEVON.—Mr. J. C. Rainey writes:—“Our Meetings on the sands grow in interest, and we trust there will be blessing.”

ABEYSTWITH WALES.—Mr. George Bennett writes:—“Our Meetings are fairly well attended, and a few have professed to rest on Christ. Some who were here last year and two years ago, and got blessing, are here again, and remain steadfast. I am distributing “The Young Watchman” and “Workers' Magazine.” Pray for blessing.

LA CROSSE, WISCONSIN, U.S.A.—A correspondent writes—“There is a little Sunday-school here. Quite a number of the children have been diligently engaged during the year finding the texts of your “Bible-Searching Almanacs,” and it has been a great blessing to them. Pray for us. We are 300 miles from Chicago, and we do not often meet with any who are engaged in similar work gathered to the Name.”

THE Glasgow half-yearly Conference of Sunday-school Workers will, God willing, be held in the Marble Hall, Dumbarton Road, on Saturday, 26th October, at 5 o'clock. Subject for consideration—“Fellowship amongst Sunday-school Workers.”

THE CHILDREN'S ALMANAC and BIBLE-SEARCHING TEXT-BOOK for 1890 will be ready (*D. V.*) in a few days. It contains several new items for the use of Sunday-schools and Bible-classes. We would suggest to Sunday-school superintendents and teachers that they order early, as the Almanac for 1889 was early sold out.

THE GOSPEL ALMANAC will be ready at the same time. It will be specially suitable for distribution in Bible Classes, and among grown-up boys and girls. It contains Bible Class Subjects, Lessons, Daily Texts, with several pointed Gospel articles for the unconverted. Both Almanacs same price. *One Halfpenny; two dozen, 1/-, post free; 4/- per 100, post free. Quantities cheaper.* Specimen copies, with terms, on application.

## The Day of Small Things.

IT is often a great trial of faith to the Lord's servants to have to go on week after week sowing the seed, and seeing little increase in the way of conversions.

This is especially the case with the Sunday School teacher. Oftentimes his faith and patience are like to fail at the continued indifference and carelessness of his class, notwithstanding the earnest appeals and solemn words of warning he pours into their ears Lord's-day after Lord's-day. But he must not be discouraged if no great result is immediately seen. There is such a thing in the work of God as the "day of small things" (Zech. iv. 10), and we are apt to "despise" or lightly esteem it; in fact, to be so eagerly looking for the "shower" that we think little about the droppings. But this is surely an evil. The Lord entrusts us with "the day of small things" first. It may be all that He sees we have grace to bear; therefore do not let us despise it. An interested scholar, an anxious look, a tear-dimmed eye, a greater liberty in praying for this or that child, all belong to the day of small things; and those who are in the habit of waiting on the Lord, seeking to regard the operation of His hand, will not "despise" such tokens, but rather "thank God and take courage" (Acts xxviii. 15), in "the day of small things." The little cloud first seen by Elijah's servant on Horeb, was as the day of small things, but it was the sure precursor of "abundance of rain."

The gleanings of the fields of Boaz were as the day of small things to Ruth, the Moabitess; but she afterwards became joint-owner with Boaz of the whole harvest. Thus the Lord leads on His servants to greater things as they are able to bear them. He knows full well that the discipline and the trial of faith are needful for us; therefore, let us praise Him for the day of small things.

## A Night of Prayer.

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**W**E had been toiling away in our varied spheres of labour for the Lord for weeks and months, without seeing any manifest results. Everybody seemed to feel the dearth, and the want of spiritual power and freshness in carrying on the Lord's work. We came together one night to confer together about the condition of things. Various proposals were made by one and another, with the view of giving an impetus to the work. At last, one simple brother—a quiet worker in a hidden corner of the field—quietly remarked, “I think we need a reviving in our own souls, and our hearts well searched by God, to begin with. I would suggest that we spend the night together, before the Lord in prayer.” There was dead silence in the room, for we all felt our brother had struck the right chord. Nobody could object to the proposal, so he fell on his knees, and in a moment more, we were all alongside of him. It was a wonderful prayer meeting that night, and we felt that God was among us of a truth. There was confession as well as prayer, and every mouth was opened. We continued several hours together, and we had the assurance, before we parted, that God had heard our cry. Nor were we disappointed, for very soon after, the stream of blessing began to flow, and many were the saved of the Lord. Dear fellow-workers, if you should be feeling a dearth of blessing in your labour, try “A Night of Prayer.” I do not mean a mere round of formal prayers, asking for everything and expecting nothing, but a time of deep searching of hearts before the Lord, to find out the cause of the lack of blessing.

### Workers in Council.

UNRULY SCHOLARS.—Never scold them before others. Do not threaten to put them out and then forget to fulfil your threat. Get them *alone* if possible, and reason with them individually. Most are susceptible to kindness; if once their confidence is gained, their good behaviour will be ensured.

VISITING.—Some have not the “gift”—so they say. They cannot make up their minds to begin visiting their absent scholars, and so they are allowed to stay away; they may be sick or dead—no one knows. Latterly the name is scored off the register, and that is an end of their knowledge of the scholar. A watchful superintendent will look over the “Registers” pretty frequently, and note the names of absentees in the column headed “Cases to Visit.” That at least “refreshes” the memory.

SINGING.—Do not allow part of your class to sit, another part to stand during the singing. See particularly that none are making mischief, or chewing the covers of their Hymn Books. Some teachers are so fully occupied with the “Music,” or more likely looking up to the roof, that these little matters escape notice.

UNIFORM LESSONS.—As far as possible the whole school should use the same “Lessons”—the only exception being perhaps “The Infant Class.” This allows a word to be spoken at the close pressing home, the point of the subject: also a “Review.” See that the “Lessons” are suitable; largely of a *Gospel* character; and not a lot of things thrown together at random, with no point or substance.

ENCOURAGEMENT.—Don't be afraid to spend a sixpence on your children by way of encouraging them: of course see that you do not foster emulation, but encourage them in a wise and godly way. Children in many cases get no encouragement to learn texts or portions at home: they need to be encouraged.

### The Bible Students' Class.

Subject—"Judgment: in its various aspects."—Continued.

**T**HE JUDGMENT SEAT OF CHRIST.—The judgment of the saints as servants is yet future. It will take place at the Judgment Seat of Christ (2 Cor. v. 10); there the servant will be "made manifest" as the word "appear" is (R.V.): his works will also be "made manifest" (1 Cor. iii. 13) and either rewarded or burned according to their quality, and the motives that prompted them (1 Cor. iv. 5). Quality—not quantity—will be of value in that day (1 Cor. iii. 12); what bulks largely in man's eye (1 Cor. iii. 13), and is approved of in "man's day" (1 Cor. iv. R. V. margin), will not abide the trial of the fire; nor will work done "unlawfully" gain the Lord's reward (2 Tim. ii. 5). Motive, mode, and manner must all come under the eye of the Judge. This Beema—or judgment seat of Christ—will be set in heaven, after He, as Son of God, has come (1 Cor. iv. 5; Rev. xxii. 12), and the waking and sleeping saints have been caught up to meet Him in the air, to be *with* Him (1 Thess. iv. 17) and *like* Him (1 John iii. 2. The cup of cold water given in His Name will be remembered then, and the deeds of devotion rendered to the Name of the Lord, unknown and unheard of among men, will be proclaimed, and owned before all heaven. When David's day of rejection in the cave of Adullam was over, and he established in his rightful place on the throne of Israel, it was one of his first acts to assemble those around him who had shared his rejection, and reward them according to the measure of their devotedness to his person, and the valiant acts done for him and his kingdom (2 Sam. xxiii. 8-23; 1 Chron. xi. 10-25); thus, when our Lord receives the kingdom,

will He own all that He can approve of in those who have been *with* and *for* Him on earth during the age of His rejection by the world. The crowns are varied as the service had been (Rev. xi. 10; 1 Pet. v. 4; 2 Tim. iv. 8; 1 Cor. ix. 25.

WE heartily thank the members of the Class for their continued fellowship in searching the Word with us, and trust it has been of mutual joy and profit to our souls. Never was there a time when a strict adherence to the Word of the Lord, as the Believer's Guide Book, was more needed than now. Among great men in professing Christendom, its authority and sufficiency are alike impugned; it becomes the simple disciple the more to cleave to, and value it. We would earnestly ask the continued interest of our fellow-saints in this little effort to acquaint ourselves with its precious pages, and if the searching has proved a blessing to themselves, that they will seek to interest others, and ask them to share the Bible Studies of the Class throughout the coming year. In order that we may all have the subjects before us throughout the year, as matters for prayer and consideration, we have thought well to give a list of them next month. They are also to be found each month in "The GOSPEL ALMANAC for 1890." The subjects are all simple, and embrace the believer's *position*, *possessions*, *path*, and *prospects*. Each subject will occupy *one* month, so that Searchings, Jottings, Notes, and Questions will all appear in the one issue of the Magazine. Contributions, Notes, and Questions will require to be sent by the beginning of previous month. Thus *ALL* the papers, etc. on the *January* subject—"Christ's coming for His saints"—should reach us by *1st December*.

"The Bible Students' Class" at present numbers over one hundred, scattered all over the world, and we would be glad to see double that number to begin the coming



year. Any Christian—young believers especially—may join us in our study of the Word. Send name and address.

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### **The Children's Almanac & Bible-Searching Text Book for 1890.**

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**F**OR the sixth time, we have been privileged to prepare and publish this little Almanac, which labour, we may say, is always a pleasant and happy service to us. It has pleased the Lord to permit us to hear of many being blessed through its pages in years past, and we look to Him to make the present issue a yet more abundant blessing. We would earnestly ask our dear fellow-labourers all the world over, to join with us in earnest prayer to God for this; and we would also seek their continued fellowship in seeking to interest the young folks in the various items to be found in its pages, and in introducing it into places where it has not yet been seen. There are many Sunday Schools where, we are confident, it would be welcomed, if known. We have kept in view especially the varied need of Sunday Schools in compiling it, and have sought to include in its pages every item necessary for children of all ages, from the "Infant" to the "Senior" Class. There are "Daily" and "Sunday Memory Texts" to search for, learn and repeat. Short Texts for the "very Little Ones," and we have added a set of 52 "Sunday Bible Subjects for the Little Ones," that may be used by the teachers of Infant Classes, or by parents at home. In order to make these more interesting, we will (D.V.) give a series of short, simple papers on these subjects every month in "Our Little Ones' Treasury." "The Bible Lessons for Sunday Schools" have been selected with care from the Old and New Testaments alternately. [More in our next.]

## The Tract Distributing Band

*Is now at work in the following places.*

SCOTLAND.—Glasgow, Motherwell, Wishaw, Cambuslang, Dumfries, Glenbuck, Penicuick, Ayr, Stonehouse, Kirkmuirhill, Elgin, Edinburgh, Galston, Aberdeen, Galashiels, Kilmarnock, Dalmellington, Dundee, Whitburn, Haywood, Broxburn, &c.

ENGLAND AND WALES.—Liverpool, Jarrow, Whitehaven, Penrith, Seacombe, Bristol, Rockferry, Chester, Halifax, Prescott, Barnstaple, Birmingham, Erdington, Babbacombe, Tiverton, Blackburn, Nelson, Maidenhead, Gosforth, Newcastle, Shrewsbury, Aston, Carlisle, Cardiff, &c.

IRELAND.—Dublin, Bessbrook, Armagh, Belfast, and Keady.

UNITED STATES AND CANADA.—Kansas City, Boston, Harrisbury, New Bedford, M'Keesport, Hamilton, Toronto, Burlington Beach, &c.

UNITED PRAYER.—In order that there may be more fellowship in the work, we would suggest that an hour be set apart for *special prayer*, for the blessing of God to be upon the "Band," its work and workers. Scattered as we are we cannot meet in one place to bow the knee together, but "there is a spot where spirits blend," and thither we may repair. *At ten o'clock every Lord's-day morning*, let us unite in prayer for this work.

Requests for prayer, special cases and places, may be sent for insertion here, so that they may be remembered by all the workers.

A Card with spaces for names of workers in each local "Band," and room for others to be added, suitable for hanging up in hall, with hints to workers, &c., will be sent *post free* for ●one Penny on application to the Editor.

## Notes on Bible Lessons for Sunday Schools.

These Notes are especially for the help of Young Teachers. The subject should be prayerfully searched, and meditated upon privately, then adapted and illustrated, according to the age and capacity of the class. The Bible Lessons are those given in "The Children's Almanac and Bible Searching Text-Book," and in "The Scheme of Lessons for Sunday Schools" for 1889.

Nov. 3rd.—**The Treasure, Pearl, and Net**—Matt. xiii. 44-52.

*Purchase—Preciousness—Purity and Unity of Saints.*

THE first four parables of this chapter were spoken publicly to the multitude on the shore: the latter three to the disciples apart. The former teach us the spread of nominal Christianity in its corrupted form; the work of Satan in hindering and marring the work of God. The parables of the "Treasure" and "Pearl" describe that which is true and real, in its individual and collective character, and the "Net" gives the final result—the separation of the precious from the vile. The "Treasure" was hid in the field: here we have the saints in their preciousness: they are the Lord's "peculiar treasure" (Psa. cxxxv. 4; 1 Pet. ii. 9): His purchased possession (1 Cor. vi. 20; Titus ii. 14): His "own" in the "world" (John xiii. 1). The "field" was bought—the field is the world: as yet the Lord is not taking possession, or putting it into order; this is not the work of the present dispensation: He is gathering out a people for His name (Acts xv. 14): the world, purged by judgment, will yet become His kingdom (Rev. xii. 10; Psa. ii. 10; lxxii. 8). The *Pearl* views the saints in their unity and purity (see Eph. v. 25-27; John xvii. 23): the *Net* tells of the final separation of good and bad professors.

Nov. 10th.—**Death of the Baptist**—Matt. xiv. 1-12.

*Service—Suffering—Rest—Reward.*

THE public service of John the Baptist had now come to an end. He had introduced the Lord as the Messiah (chap. iii. 11, 12), and retired. "He must increase, but I must decrease (John iii. 30), John testified of Jesus; "He was a burning and a shining light," was the Lord's testimony concerning John (chap. v. 35). John was a faithful, devoted witness of Jesus (Matt. xi. 11); fearless in his denunciation of sin, even in high places, and for this faithful testimony he, in common with all the Lord's witnesses, must suffer. Herod Antipas had seized John and shut him up in a dungeon, on the shore of the Dead sea, there to have his faith tried (Matt. xi.

2, 3), and by-and-bye to yield his life as a martyr. Herodias, the wife of Philip, Herod's brother, a base, cruel woman, hated John because of his faithful testimony against her. At Herod's birthday feast, a young princess, the daughter of Herodias, danced, and so pleased Herod that he swore he would give her whatever she might ask, and she, instructed by her mother, asked the head of John to be brought on a golden dish to the banquet hall. By a stroke of the sword, John was released from his dreary dungeon, and ushered into rest—while the sorrowing disciples take up the body and bury it. That sight must have haunted Herod in later days (see xiv. 2; Mark vi. 16), as their sins will the lost in hell (Mark vi. 46; Luke xvi. 25).

NOV. 17th.—**The Woman of Canaan**—Matt. xv. 21-31.

*The False Place—The True Place—The Blessing.*

AFTER the Lord had exposed the empty religion of the Pharisees, and laid bare the condition of their heart, He departs into the coasts of Tyre to meet a Canaanite sinner—one of the cursed race, a dog in the eyes of the elect Jew. She is in deep need, knows it, owns it, and comes to Jesus. In Him she knows there is that which can meet her need. She comes to the right Person, but in the wrong way, and He answers her not a word. Had He no sympathy, no compassion for her? Yea, verily; but she must come as she is, not pretending to be what she is not. She calls Him "Son of David," His Jewish title: she is not one of the "house of Israel," so He cannot allow her claim, for "grace and truth" shine in equal measure in Him. Sinners often fail to find salvation by grace, because they do not take their true place, with shut mouths before God (Rom. iii. 19); owning themselves "vile" (Job xl. 4). Then she comes down and calls Him "Lord." "He is Lord of *all*" (Acts x. 36), not of the Jews only; and all who own Him *Lord* (Rom x. 9, R.V.), He saves. But she must come further down. He puts her in the place of a "dog"—an eastern dog prowls *without* the city, feeding on refuse. She owns it. "Truth, Lord"—I am a dog, yet give me a crumb. Now the stream of grace flows to her, and gives her all she needs: thus doth the Gospel of God's Grace reach and save the consciously and confessedly lost and guilty sinner (Rom. v. 6; Eph. ii. 12).

NOV. 24th.—**Four Thousand Fed**—Matt. xv. 32-39.

*The Healer—The Satisfier—The Abundance.*

A MULTITUDE had gathered around the Lord on His return to the Lake side, bringing their sick and needy to be healed. Three days

ago they had left their homes, hurrying away as soon as they heard that He was near (ver. 32), and now they are faint from lack of bread. Now, the Healer must also be the Satisfier; so He bids them to sit down, and feeds them, as He did of old in the desert.

Jesus is both Healer and Satisfier (see Psa. ciii. 2-5): His blood to cleanse from sin (1 John i. 7): Himself to satisfy the heart (John vi. 35; Luke i. 53). Man without Christ has a guilty conscience and an empty heart—a double need, which none but Christ can meet. The hungry are “filled;” not merely get “a little,” as Philip said (John vi. 7). To “abundantly pardon” the sinner (Isa. lv. 7); and “abundantly satisfy” (Psa. xxxvi. 8), the saint, is the Lord’s way.

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### Questions and Answers.

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*Q.*—Would you consider it wrong to invite one of the senior scholars—one about whose conversion and testimony as a Christian there is the fullest evidence—to take a class for the day, in the case of the unavoidable absence of a teacher? Some have objected to it on the ground that they should be “in fellowship” first, before they are permitted to share in service.

*A.*—We believe that those who teach in the Sunday School should be persons in whom the fullest confidence may be placed. Believers obediently and consistently walking in the truth; otherwise godly parents would not be at liberty to send their children to be instructed by them. This would not be so in the case of those who disregard certain truths of God’s Word, such as Christian baptism, separation from the world, and the like. We do not see how believers, holding and practising unscriptural views of these and kindred truths, and as a consequence, refusing to be associated with those who hold and practise them, could be allowed—even were they inconsistent enough to desire—to have fellowship with such saints, in the limited matter of teaching the young. But the question before us is quite another matter. The young believer who is asked to fill the place of an absent teacher, is presumably one who has been converted in the school, and although not as yet associated with saints in Church fellowship, is following on to know the Lord. We think it would be exceedingly absurd to say that such an one should be hindered until he has been received into Church fellowship. The same law would prevent him giving tracts, speaking to companions, and much more. Sound principles, pressed beyond their measure, by extreme and fractious brethren, cause endless questions of this kind.

## Correspondence.

STEERING CLEAR.—“Controversies on church matters in a neighbouring town have caused the school there to be closed, and the children are all scattered. How sad the sight! Teachers became so occupied with the subjects of contention, that they often absented themselves from their classes to discuss them together with others. The result was that the school gradually sank down for want of workers. I think if God has given us a work to do for Him among the young, it is our responsibility to go on with it for Him, and to leave these matters to those who have been called to deal with them, or to those who have nothing particular to do. In any case, if we are to continue our service for God among the children, we must steer clear of these constant controversies, otherwise we shall be unfitted for our service.”

[Precisely. “Steer clear” is the word. If it be needful to give our voice and decision on such matters—and we believe it is at times within the scope of the responsibility of all believers so to do—let it be done definitely and honestly; but to go on quibbling and arguing on such matters is the sure way to wither up the energy, and take the heart out of Sunday School workers. Leave it to those who can do it, and “steer clear.”] ED.

TEACHERS' MEETING.—“We have a meeting for half-an-hour before the school assembles for prayer, and reading over the lesson together. This has been especially helpful to young teachers, and indeed, to us all, as by this means we go to our classes with the lesson fresh in our minds and hearts.”

ANNUAL MEETINGS.—“I would suggest to fellow-labourers that they should invite their fellow-believers, although not actually engaged in the school, to the Annual Meeting or Treat, generally given to the children about the Christmas season. We formerly confined it to teachers and scholars, simply asking the church for a “collection” to defray its expense. But last year all were invited, and most of those in fellowship came. The sight of the children, the year's report of the work then given, and the words spoken, stirred them up, and ever since the interest manifested in the school has been indeed wonderful.”

BIBLE SEARCHING.—“I would suggest to my fellow-teachers that they should make a special effort to get every scholar—young and old—in their classes to try the various Bible Searchings in ‘The Children's Almanac’ for the coming year. This has been a wonderful blessing to us here, and the children like it immensely.”

## Work and Workers amongst the Young.

PAIGNTON, SOUTH DEVON.—Mr. J. C. Rainey writes:—"Our Sunday School grows apace. We have over 100 scholars, and 30 to 40 in Bible Class. Several were led to Christ lately during a mission."

NORTH HASTINGS, CANADA.—"A Sunday School has begun here. The first Lord's-day between 30 and 40 children were present."

ST. ANDREWS.—"We have had our brethren—T. Holt and A. Mitchell—with us for several weeks, and the Lord has given rich blessing. A number of our Sunday scholars have professed conversion."

HANDSWORTH, BIRMINGHAM.—"A new Sunday School has been opened in the Gospel Meeting Room, Villa Road, here, with from 60 to 70 children. Prayer is desired that the Lord may work amongst them."

TIVERTON, DEVON.—"The Lord's work among the young still goes on here. The number of girls in our school has been increased of late."

LIVERPOOL.—Good work has been done in a Canvas Tent here, during the past summer. Many, both old and young have been converted: believers have also been stirred up to more active Gospel service. Dr. Matthew and Alexander Scott of Belfast have laboured there.

CANAL DOVER, OHIO.—"We are much cheered in the work here. Some have been saved; others are anxious."

PENRITH, ENGLAND.—The School in Gospel Hall here goes on happily. There are nine classes, and nearly 100 scholars.

CONFERENCES.—At Plymouth a goodly number came together for the half-yearly conference of workers, and it was found to be a good and profitable time. At Kilmarnock, Hamilton and Manchester, Workers' Conferences have recently been held. It is good and pleasant thus to meet together, but care needs to be exercised, lest the time be spent in long-winded, pithless speeches on the one hand, and profitless controversy on minor points on the other.

OMAGH, IRELAND.—A Sunday School has been begun here. Prayer is desired for blessing.

BRIEF Reports of Work and Workers among the Young, Revivals in Sunday Schools, Conversions at Children's Services, always welcome for this page.

## Ministry in the Power of the Spirit.

**T**HERE is no ministry of any real value save that which is of the Holy Ghost. A man may speak truthful words, and expound the doctrines of the Bible intelligently, and with ability, yet no blessing will result, either to saints or sinners, save as the ministry is in the power of the Spirit. A man may write sound doctrine, but only as his pen is guided by the Holy Ghost will there be any permanent result. A Sunday-School teacher may meet his class, and go over the lesson systematically, and with ease, yet the children will be nothing the better, save as the Spirit uses the Word. This is a solemn thought, and it ought to weigh heavily with all who in any circle seek to minister to others the Gospel and the truth of God. How much is spoken, but with how little abiding, manifest fruit! How vast the effort; how unequal the return! We often fear that there is little room left for God. Self is active, but there is little dependence upon God, and, as a consequence, there is little of His power known. When will men learn that God Himself must do His own work? Man can only imitate and counterfeit the work of God. Fellow-workers, let us honour the Spirit of God in our humblest service, and He will work great things for us.

Let us count upon the Spirit of God in our service, and leave room for Him to manifest His power. This is just as needful in the class of six in your little Sunday-School, as in the great assemblage of thousands. If one single soul in either is to be regenerated, converted, and made one of Christ's followers, this must be effected by the Spirit of God. Man can do nothing in it. It is the work of the Spirit. What we need, and long for, is a ministry in the power of the Spirit of God. Then our children will be converted, and the lambs of the flock will be fed, and led on in the ways of the Lord.



### The Want of the Times.

THE chief want of the times is men of God. Men like Stephen, "full of faith and power," whose words will "cut to the heart" (Acts vii. 54), whether men receive them or not. Men like Barnabas, "full of faith and of the Holy Ghost." Then we would see *much* people added to the Lord" (Acts xi. 24). Beloved worker, has He such in you? We have plenty of preachers, but few "men of God." Lots of workers, but not many soul-winners. Machinery in abundance, but little fruit. Clear heads, but cold hearts: much intelligence, but little grace. But we are not straitened in God. "Power belongeth unto God," and He says, "From *Me* is thy fruit found." God Himself is the remedy. Let us lay hold on Him, and expect great things from Him. He is waiting to fill us, but there must be a vacuum: He must have clean and empty vessels.

### "He Prays a Lot."

"I WONDER what is the secret of that young brother having so much blessing in his class, while the rest of us are all groaning over the barrenness," said one Sunday-School teacher to another, as they walked along from school on the Sunday afternoon. "I don't think he knows much of his Bible; and I'm sure he is no speaker, yet somehow he gets souls almost every Sunday." "He prays a lot," said the other teacher quietly. No doubt this made up for his lack of other gifts, and it was, moreover, the secret of his success as a soul-winner. Of how many of us could it be said in truth—"He prays a lot." In these busy times of ours, prayer is apt to be overlooked, or hurried through; yet no real blessing need be expected, apart from waiting upon God in prayer. It is good to read and meditate on the Word, and to search and explore the subject well on which we are to speak to our children; but over and above all this, we need God Himself.

### The Dairymaid's Class.

HERE was no Sunday-School in the place; the nearest was in a schoolroom several miles away, and it was said that there was but little Gospel in either church or chapel. The children ran about on the Lord's-day nesting, and amusing themselves in the fields; and the devil had most of it his own way, both Sunday and Saturday there. A young dairymaid—only a few months converted—was moved with compassion for the souls of the children; but the question was, how was she to reach them? She was only a girl: she could not preach to them, and her daily toil would not permit of her visiting them in their homes. A happy thought came into her mind. The farmer might give the use of the barn on the Sunday afternoons: if he did, then she could gather a few of the children together, and have a class for an hour. She sought the Lord about it: asked if it was His mind that she might get the barn, and that the children might come. God heard her heart's cry, and granted her desire. The barn was granted readily, and the children came in a crowd. Mary, out of her own slender purse, provided hymn-books and other needful things. On the Saturday evening she cleaned out the barn, and brought in the plank seats for her "congregation."

God wonderfully blessed that humble effort. Many were there taught the way of life, and not a few were truly converted, and will praise God eternally for "Mary, The Dairymaid's Class." How many young saints, who have nothing *special* to do for God, might do a work like Mary. Who among our readers will set themselves about beginning it at once? Time flies. Eternity comes apace, and our day for such service will go quickly by.

**The Bible Students' Class.****QUESTIONS.**

*Q.*—Do the sheep and the goats (Matt. xxv.) represent believers and unbelievers of this dispensation? No. Believers will not “come into judgment” (John v. 24, R.V.); they will be with the Lord in heaven before this takes place. The “sheep” are those nations who accept, and the “goats” those who reject the ministry of the “Jewish brethren” of the King, who will go forth preaching “the Gospel of the kingdom” (Matt. xxiv. 16).

*Q.*—Does the judgment of the righteous, spoken of in Ezek. iii. 20-21; viii. 24-26, &c., extend to eternity? Only for time to the believer. The casting forth of the branch (John xv. 6; the sickness and death of the Corinthians (xi. 30), and many other cases mentioned, do not imply that the persons thus visited were eternally lost, but that they became subjects of the present judgment of God as the Father, and Christ as the Lord. “The “spirit” of such will be saved in the day of the Lord Jesus (1 Cor. v. 5).

*Q.*—Will the sins of believers be dealt with at Christ's judgment-seat? Not in the sense of being arraigned for them. For all that has not been according to the mind of the Lord, they will “suffer loss,” but there will be no judgment (*κρισις*) (John v. 24).

This completes our search on “Judgment,” and our studies for the year. We are thankful to record the increasing interest that has been manifest throughout the year in the study of the various subjects; and we trust that in the coming year, if the Lord permit, we may find yet greater spoil. The subject for January 1890 will be—“*Christ's Coming for His Saints*,” a theme of sufficient interest to insure a good and profitable “search.” Send contributions, jottings, and questions as early as possible. Any believer may join the studies of the “Class.” Send name and address.

## The Tract Distributing Band

CARLISLE.—A correspondent writes—“We have begun house-to-house visitation here. Pray for the Lord's increase. Later—We have been well received by the people, and invited to visit them again.”

GRANGE, CARDIFF.—“We go out tract distributing here, and find it the only way we can reach Romanists, and the dark priest-ridden souls in the neighbourhood.”

BARNSTAPLE, DEVON.—“At a fair to be held here next week, we intend (God willing) to go out distributing tracts in the crowd.”

DUNDEE.—“Happy times! giving away tracts and speaking to passers-by on Saturday nights.”

ATLANTIC OCEAN EN ROUTE FOR AMERICA.—“The first night we were on board, we took out our “Tract Cases,” and gave one each to all on deck. This made us marked men, and we had no trouble in keeping clear of the games and revelry on board; we were not asked to share it.”

HOSPITAL WORK.—A lady visitor writes—“I have found a good opening for the distribution of magazines in the hospital here. There are 300 beds, and not a text in the place, though plenty of pictures. Pray for God's blessing on the “Messenger.”

ANNOUNCING MEETINGS.—“Twelve of us go through all the town distributing the *localised* ‘Messenger,’ with our meetings advertised on it. Our Gospel meetings have doubled their numbers since this began, besides being a good work for us. In many places where people don't ‘come in’ this plan should *be tried*.”

A CARD giving names of all the places where the “Band” is at work, up to this date, with spaces for additions, and hints as to its working, One Penny, post free, to any address. The beginning of another year will be a good time for others taking up the work. Kindly send names of places for fellowship in prayer.

**Notes on Bible Lessons for Sunday Schools.**

DECEMBER 1st.—**A King Desired.**—I Sam. viii. 1-22.

*Jehovah the King—Rejection—The Consequences.*

JEHOVAH was Israel's Leader (Deut. i. 30) and their King (Numb. xxiii. 21). This was to be their distinctive mark among the nations of the earth (Exod. xxxiii. 16). They were thus to be a separate and a peculiar people (Deut. xiv. 2; Numb. xxiii. 9): so are believers in the world *now*, as to their *position* before God (see I John iii. 2; John xvii. 16); and so ought they to be in *practice* before men (see Rom. xii. 21; John ii. 16). But Israel rebels, wants to be "*like* all the nations" (ver. 5), and thus became lawless, having rejected God (ver. 7). This is the path of the sinner, for "sin is lawlessness" (I John iii. 4, R.V.). In Eden, Adam and Eve rejected God, threw off His yoke, and became servants to sin: the parable of the prodigal (Luke xv. 11) tells the same tale; and all who now refuse to "obey the Gospel of our Lord Jesus Christ (2 Thess. i. 8) are thereby rejecting God, and Christ from ruling over them. Samuel points out to the people the consequences of their choice, as God does now to the worldling, and the sinner (Mark viii. 36; 2 Thess. ii. 10).

DECEMBER 8th.—**Saul Anointed.**—I Sam. x. 1-13.

*The Chosen Ruler—The Fair Promise—Return to Satan.*

ISRAEL'S rejection of Jehovah as their King, and their choice of Saul, was overruled by God, in bringing out His thoughts concerning the kingdom. The name Saul means "demanded:" he was what the people wanted; he was given them in anger by God (Hos. xiii. 13). Yet all the surroundings of their choice seemed favourable at the first, and forbode no bitter fruit: such oftentimes is the path of sin, but its last end is death (Rom. vi. 21; Eccles. xi. 9); Prov. xiv. 3). In Saul we have the picture of a reformed, but unregenerated sinner. He was "turned into another man" (ver. 6); got another heart (ver. 9); and, owing to his official place as king, the Spirit of God came upon him, and God was with him (ver. 10). But we have no distinct evidence that Saul was ever God's child. He had much, as we speak, that belonged to the people of God; but his latter end—his rejection by God (xvi. 1); his possession by an evil spirit (xvi. 14); his invocation of Satan's help at Endor (xxviii. 7, 15), all too plainly prove that Saul never really knew God. A warning to all who know much about Him, especially children who have been taught the way of life. Many go as far as Saul went, and yet are shut out at last (Luke xiii. 25-27).

## DECEMBER 15th.—Saul Rejected.—I Sam. xv. 1-31.

TO Saul was entrusted the work of executing divine righteous judgment on Amalek, the ancient enemy of Jehovah and His people (see Exod. xvii. 14; Deut. xxv. 17). That judgment had slumbered long, and Amalek had grown into a strong nation, with a king; so with the world: but its judgment will come (Jude 14; 2 Pet. iii. 9-10). Saul, moved by a false charity, spared Agag the king, and the best of the sheep, under the plea of doing sacrifice to the Lord. So now men are found toning down God's truth, denying "eternal judgment" (Heb. vi. 2) and "everlasting punishment" (Matt. xxv. 47). To reject a part of God's truth, is in His sight tantamount to the rejection of *all* that He has commanded or spoken (see ver. 26). There is solemn truth here, for both saint and sinner. To obey God in all that He has spoken implicitly, is the duty and privilege of the saint (see 2 John iv.; John xiv. 21; Psa. cxix. 128); to receive God's sentence (Rom. iii. 19; Job xl. 4), and believe His testimony, the duty of the sinner (John iii. 33-36; 1 John v. 9-11).

## DECEMBER 22nd.—David Chosen.—I Sam. xvi. 1-13.

*The Chosen King—Characteristics—Type and Antitype.*

IN David we have a type of the Lord Jesus—as Shepherd and Ruler of His people: the man after God's own heart (chap. xiii. 14), who "fulfilled all His will" (Acts xiii. 22). Born in Bethlehem (xvi. 4, with Matt. ii. 1), of no reputation (xvi. 11, with Phil. ii. 7); a stripling in the eyes of Saul (xvii. 58; John ix. 29); despised by his own brothers (xvii. 28, with John i. 11; vii. 5); yet the Lord's chosen king and captain (xvi. 13; Psa. cx. 1). For a time hid in the seclusion of the wilderness, shepherding his father's flock (see John x. 11, with Heb. xiii. 20), to be brought forth at last, and owned by all Israel as their rightful king (2 Sam. v. 1-3). So shall it be with Jesus (Zech. xiv. 9; 1 Cor. xv. 25); to Him every knee shall bow, and every tongue confess Him Lord (Phil. ii. 10).

## DECEMBER 29th.—David and Goliath.—I Sam. xvii. 1-52.

ISRAEL here away from God; sold into the hands of the Philistines, fearing and helpless, is a figure of the world—under sin, without strength (Rom. v. 6; vii. 14). Goliath, the Philistine champion, is a type of Satan, the prince of the world, him that had the power of death (Heb. ii. 14). The *forty* days of his challenge to find a man in Israel to fight with him, may remind us, that for forty centuries of man's history—four thousand years—there was none to combat Satan, or deliver man from his power. David (the Beloved) anointed (Acts x. 38), sent by his father (1 John iv. 14), unknown to Saul (John ix. 29), goes forth alone, and in the valley meets and conquers Goliath. "Five smooth stones"—emblems of weakness. The five wounds of Jesus—"He was crucified through weakness" (2 Cor. xiii. 4). Thus did Jesus deliver His people (Heb. ii. 14, 15), and return a Victor (Rev. i. 5).

## Correspondence.

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HOW WE GOT A LIBRARY.—“For a number of years we were anxious to open a library in connection with our Sunday-School, with a good supply of thorough Gospel Books, such as the young people would read; but the lack of “funds” always hindered. At last we resolved to invite the fellowship of the saints generally in the matter. One Lord’s-day, our superintendent mentioned to our fellow-believers what had been on our minds, and said, that if any desired to have fellowship with us in providing suitable books, their help would be welcomed, however small. He appointed a night when either books or contributions might be handed to him in the hall. There was a hearty response, some giving a shilling, some sixpence, and others offering to pay for whatever book he might think suitable. Before a week we had over fifty sound books on the shelves, which have been much read by our senior scholars, and I feel sure not without blessing.”

[The hint is worth remembering. There are many schools where such a library would undoubtedly be a blessing. Lads and girls *will* read something; and if they have nothing sound and healthful, they will easily find the sensational, if not the profane novel. In connection with Schools and Bible Classes, where there are apprentices, factory workers, and the like, a small library would certainly be a capital auxiliary to the work. Our brethren’s plan of obtaining it is good, and just what ought to be.] ED.

A REAPING TIME.—“We had sowed the seed for four years, occasionally seeing a case of conversion, but nothing akin to what we read of in other places, through the pages of the “Magazine.” We were rather downcast, and, in fact, several times at the point of giving up in despair. A visitor came among us, and we asked him to address the children on the first Lord’s-day of the month. He did, and God was with him. Several of the children were in tears, and at the close remained to be spoken with. The blessing has flowed on. Now we have a class of boys, and another of girls, all recently converted. The appearance of our school is changed ever since this time of reaping.”

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THE BIBLE SEARCHING TEXT-BOOK.—We would remind teachers that the Text-Books for 1890 must all be in early in the month of April for examination. The children should be pushed on with their Bible Searching.

## TO OUR READERS.

**T**HE present issue completes our *Fourth* Annual Volume, and the fourth year of the existence of our little "Magazine."

We take this opportunity of most heartily thanking all our friends and fellow-labourers who have shared the labour of contributing to its pages, and otherwise promoting its interest. We rejoice to mark the ever-increasing interest in that special branch of the Lord's great and glorious work, to which this little paper seeks to give its especial care—viz., the Lord's work amongst the young. During the year now closing, our Intelligence page has recorded the opening of many new Schools all over the great field, and there has been abundant testimony from many of those places, that in this labour, they have been abundantly blessed by God. There is much land yet to be possessed, but if individual believers and assemblies of saints were only half awake to the immense importance of this line of work, it would be speedily overtaken, and the tens of thousands of children and young folks, for whose souls no man cares, and others who are being trained up in a spurious and Christless religion, would soon be brought under the sound of the Gospel of the blessed God. It shall be our endeavour to seek, by means of these humble pages, to stir up our fellow-saints in this matter, and to combine what will edify, encourage, and stimulate them toward more zealous and fervent toil in this work.

During the year, labourers in Great Britain, Canada, United States, Australia, and New Zealand have taken advantage of the "Magazine," in communicating with each other, and we would most earnestly ask that this fellowship be increased. Keep back no item of interest, be it of joy or sorrow, dearth or refreshing, that will draw forth fellow-labourers' hearts, in praise or prayer.

"THE BIBLE STUDENTS' CLASS" has been increased by a half, and we would be glad to receive at the beginning of a new year, two hundred new names of those who desire to share our study of the Word.

"THE TRACT DISTRIBUTING BAND" has spread itself out far beyond our utmost hope, and its labours have been richly rewarded. Looking forward to the future, we would earnestly ask the continued prayers of all God's people for His blessing on these pages, and their help by sending articles, reports, and such items of interest as will be for general profit. We would also ask that mention may be



made of the "Magazine" in the assemblies of the saints (in many we believe it is unknown, or supposed to be only for teachers), so that others who desire, may share the fellowship of our studies in the *Word*, and our labours in the *work* of the Lord.

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### **W**ork and **W**orkers amongst the **Y**oung.

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KANSAS CITY, MO.—"The work among children here goes on quietly, with tokens of the Lord's blessing."

PORTSMOUTH, MICH.—"We have begun a Sunday-School here, and desire prayer, that the Lord may bless."

WALTHAMSTOW.—"The Lord has filled our room here. We long now to see His power."

SALZBURG, BAY Co. MICH.—"Since our School was opened here, the devil has opened a saloon next door, that had been unlet for long—a regular soul-trap. Pray that God may come in and give the victory."

ALEXANDER MARSHALL, who for seven years has laboured in the Gospel among old and young in Canada, has gone for the winter to California. May his labours there be richly blessed.

T. D. W. MUIR, of Detroit, who has been in this country on a visit, with his wife, has returned to America. Several pieces from his pen will (God willing) appear in next year's "Watchman."

MR. and MRS. REDWOOD, of Malavilli, Mysore, India, are at present in England. A very interesting work among children goes on in the Mysore district.

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NEW ORDERS.—Kindly let all new orders for next year's Magazines be sent as early as possible, and any alterations on present quantities. Unless we hear to the contrary, the same number of Magazines will be sent during 1890 as at present. The "Magazine" is posted so as to reach subscribers before the last Lord's-day of previous month. This applies only to Magazines that are supplied *direct* from "The Young Watchman Office."

SPECIMEN PACKETS.—We will be glad to send specimen packets of this, or other of our Magazines, to any who will assist in their circulation, by bringing them before their fellow-believers. If a brother in each assembly would kindly do this, and, at the same time, offer to send for and deliver them to subscribers monthly, we believe many would gladly take in the Magazine, and thus fellowship in the work would be increased.