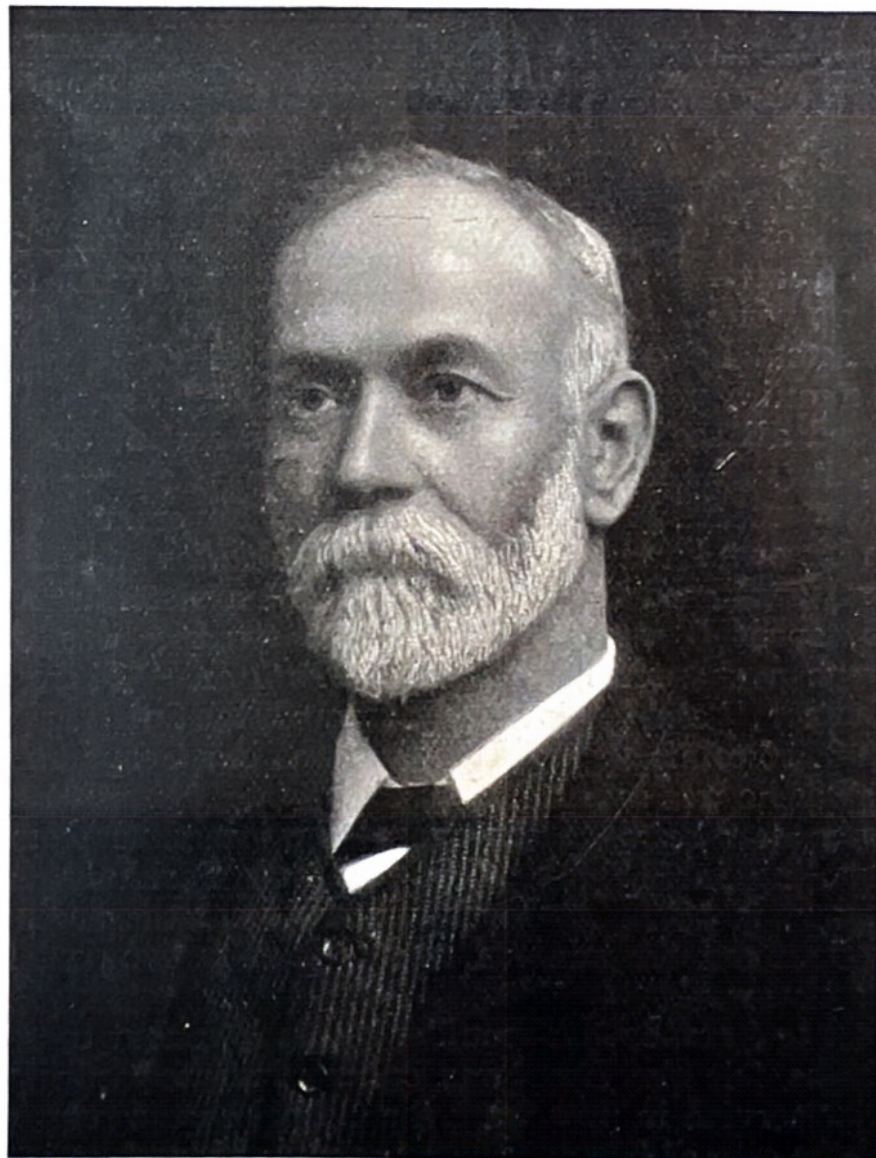


# The Believers Pathway

A MAGAZINE FOR BIBLE STUDENTS & CHRISTIAN WORKERS



FRANCIS LOGG, OF ABERDEEN.

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## FRANCIS LOGG, OF ABERDEEN.

**F**EW who remember the remarkable days of Richard Weaver but think of the spiritual fervour, unction, fire, or whatever it was, which permeated his meetings. Almost on entering the building you *felt* the presence of God, without seeking or intending; sinners were instantly aroused, saints revived, and souls stirred in a manner such as has seldom been witnessed in living memory.

A time rises vividly before our minds when, in measure, such a spirit was felt and such a power permeated the gatherings in the year 1887, when DAVID REA and FRANCIS LOGG conducted a fruitful series of meetings in the old Marble Hall (fragrant of many happy memories), in Dumbarton Road, Glasgow. Both men steadily continued to "Preach the Word," the former remains with us, the latter has just entered on his reward, and it is of him we write.

FRANCIS LOGG was born in Paisley, 11th July, 1853. When quite young the children were left orphans, and suffered all the disadvantages then consequent on such a calamity.

**Conversion.** In the story of his conversion, written with his own hand for the *Herald of Salvation*, he tells how he was awakened through the death of a sister in March, 1875, spent 6 weeks in deep soul trouble was helped through a chapter in *Grace and Truth* on "There is no Difference," and led into light through the Spirit applying John 3. 16 to his heart. He never was in a Gospel meeting till after he was saved.

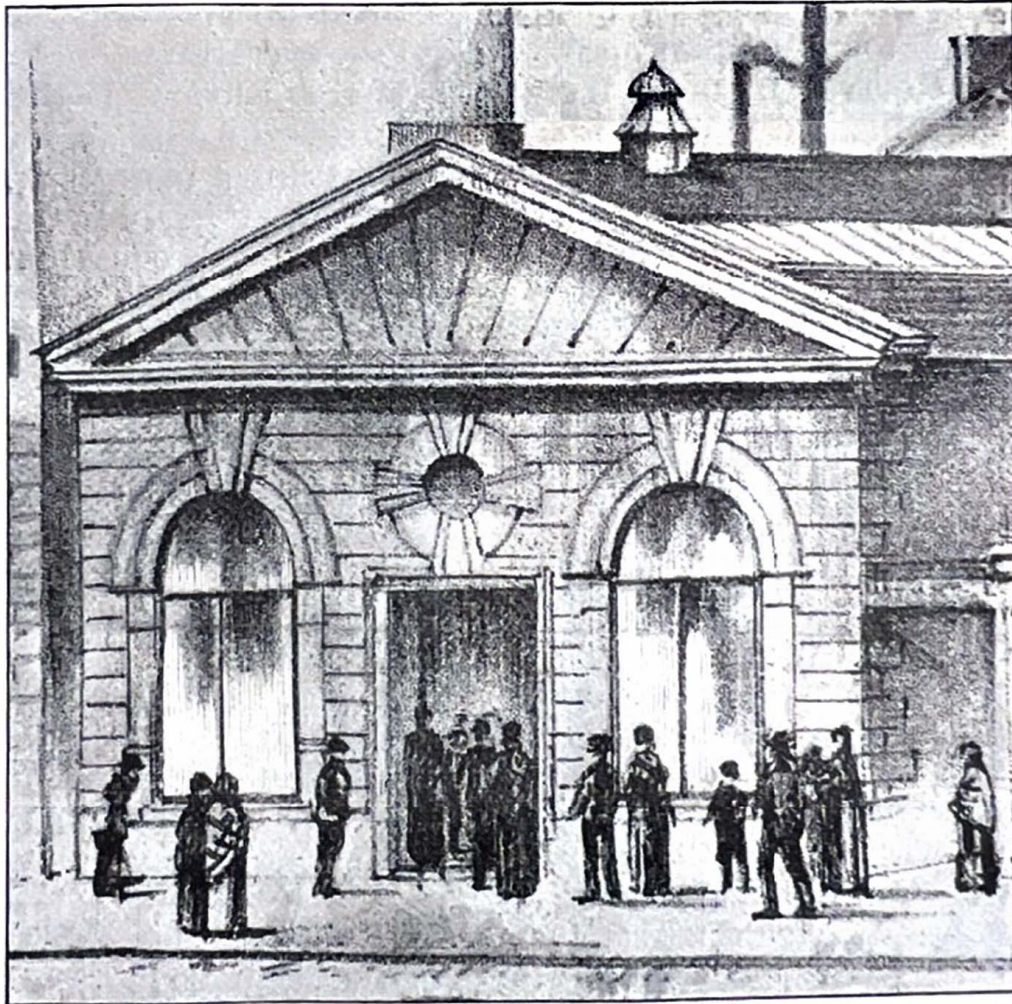
Soon after being "born again" he joined the company assembling in St. James' Street (now Parkholm Hall), Glasgow, in 1876. A lover of souls from the beginning, he sought out the anxious, and took an active part in all aggressive work.

**Call to Service.** A moulder by trade, about the end of 1884, he felt the Lord was calling him to definite and regular service in preaching the Gospel in the regions beyond the city of Glasgow. How the Lord led him in these early days can best be described in the words of his veteran colleague, David Rea, who writes from Belfast:

"Our brother, F. Logg, came over to this country at a most opportune time. When he arrived at our house in Portadown, I felt he was sent of God. I had just

## A Pioneer Gospel Preacher.

finished three months' meetings in the country in great weakness of body, yet we had a real time of soul saving power and blessing. At the close, fifty believers, mostly young converts, sat down at the opening meeting to remember the Lord. Mr. Logg went in and out amongst them, cared, and fed, and helped them very much.



MARBLE HALL, DUMBARTON ROAD, GLASGOW.

Opened by Mr. Caldwell, father of Mr. J. R. Caldwell, in which many were saved and helped on in ways that be in Christ. Mr. Rea and Mr. Logg were greatly blessed at the time of their visit.

“The first thing I saw in him was his kind heart, love for souls, and for myself in my weakness. I soon discerned that he was a man of prayer, and also a daily student of the Word of God. He regularly read his morning portion on his knees. Another important part of our brother's work was tract distribution. He always kept a good

## Francis Logg, of Aberdeen.

stock, and never missed an opportunity. On one occasion he handed a tract to a woman standing at her own door. She asked him if he had any relations in Hell, for she was going there, and if he had a message to send she would take it for him. Sad to say that woman suddenly died three weeks after, apparently without hope. Another day in a railway carriage, after handing round his tracts, a man got up to strike him. I stood up and told the fellow to sit down at once. He did so, and all was quiet.

“**Revival Days in Ireland.** At this time my health compelled me to move into the country, so I took an old manse, and we converted the wash-house into a baptistery, and the outhouses into a hall seating 300. Over 100 were baptised. When my health began to improve we consulted together, and brought over a tent which I had stored in Douglas, Isle of Man, for two years, being unable to use it. We pitched it at a place called Scotch Street, and for several months had a continual stream of blessing. One feature of the work was the deep soul contrition and repentance of men and women. That work remains with increase, and our brother's name is held in high esteem all over that country unto this day. Similar scenes of blessing were witnessed in many places in what we called ‘our own country.’

“We next took the tent to Clones, Co. Monaghan, but could get no ground, so we pitched a little outside the town, had a good deal of opposition, but God blessed. In one place we were fairly boycotted, and they would not sell us food, but hungry as we were we got the tent up. The second night we found a crowd of Roman Catholics with two big drums at the tent door hammering away. Mr. Logg kept the door, the meeting went on, and we drowned the noise of the drums. Afterwards the people became our friends, we got into Clones, God wrought, we gathered a few Christians together, and they still remain.

“In the model village of Bessbrook God gave a rich time of blessing. We had some striking cases of conversion to God, and also some notable instances of God's sudden judgment on daring oppressors of the work.

“Colonel Doran asked us to his place in Co. Fermanagh, gave us his lawn-tennis ground, and there were some remarkable conversions. We next pitched in the Clougher

## Plodding Work in the North of Scotland.

Valley, where God also showed His mighty power, as well as in many other places which could be named.

“In 1892 the north of Scotland was laid upon his heart, so we parted in body, but not in spirit. He there finished his course with joy, and many will praise God for his toil and labour in the Gospel.”

**Plodding Work in Scotland.** A wonderful record might have been made of his persistent, plodding work in the following years in the north of Scotland, with occasional visits to the south, as well as to Ireland and England. But as one who knew him best writes: “He kept no record of any of his work. He fought face to face, put issues into God’s hands, and often wrestled in prayer that what was of the flesh might perish and what was of God would remain as work for Eternity.”

Yet recollections abide of work in Inverallochy and Cairnbuly, and bear testimony to God’s approval of his labours. Also Kinnivie, Dufftown, Auchnagatt, New Deer, Elgin, and Lossiemouth, in addition to the many places during recent years in tent and other work.

Two young Ayrshire brethren who for six consecutive seasons spent their summer holidays with Mr. Logg, helping in his tent work, write the following appreciation:

“We were impressed by his zeal in the spread of the Gospel. He threw his whole heart into the work, and was ever on the alert for fresh fields whither to carry the Word of Life. He aimed pre-eminently at being a soul-winner, and exercised great wisdom in dealing with the anxious. His message being delivered in a plain, simple, homely fashion, the meeting was closed in an orderly way, while each on retiring received a Gospel tract. It was no uncommon thing to see one and another return to the tent in soul trouble, when our brother invariably had the joy of leading them to the Saviour. A keen observer of men, he displayed considerable tact in dealing with souls, not putting every one through the same mill. In the distribution of Gospel tracts, of which he always carried a good supply, he would approach ‘his man’—be he workman, tourist, or soldier—in such a way as would cause the receiver to think that the tract had been specially selected for him, and at once they were on friendly terms. He made it his practice to visit regularly every house in

## Francis Logg, of Aberdeen.

the district where his tent was pitched. The result being that even in lonely parts of the north of Scotland our brother had little difficulty in getting sinners to speak to, and oftentimes had his tent well filled. Our holiday spent with him proved not only a spiritual tonic, but was also an incentive to go on in the Lord's work, however humble our sphere, knowing that there is One 'Who without respect of persons judgeth according to every man's work' (1 Peter 1. 17).''

**Closing Days.** For the last 3 or 4 years his health had been far from good. At the New Year he was able to give help in meetings in Manchester. After returning home to Aberdeen he was afflicted with a stroke. The last verse he was able to repeat in full was that given in *The Believers' Calendar* for January 22: "The Name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18. 10).

The meditation alongside the text, by the venerable John Newton, was remarkably applicable to our brother and his family in their sorrow:

"The Lord has given us to know His Name as a resting place and a hiding place, a sun and a shield. Circumstances and creatures may change, but He will be an unchangeable Friend. The way is rough, but He trod it before us, and is now with us in every step we take; and *every step brings us nearer to our Heavenly Home.* Our inheritance is surely reserved for us, and we shall be kept for it by His power through faith. He will soon appear to wipe all tears from our eyes, and then we shall appear with Him in Glory."

After repeating the text, he added in a whisper, "Yes, that's good," dropped into an unconscious state, from which he never quite rallied. He passed into the presence of the Master whom he loved and served on 25th January, 1915, leaving a sorrowing widow and son to mourn the loss of one they loved, and seek by grace to say:

"Hush, be every murmur dumb,  
It is only till He come."

HYP.

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THE unconverted say, "Let us have a heaven down here; we will let you have the heaven up above." The Christian says he will stick to the heaven above.

## SUBJECTS FOR SPEAKERS AND STUDENTS.

### What God Does.

1. Searches us, - Psa. 17. 2
2. Sustains us, - Psa. 17. 5
3. Saves us, - Psa. 17. 7
4. Shelters us, - Psa. 17. 8
5. Satisfies us, - Psa. 17. 15

H. K. D.

### Jesus Turned

1. To a following multitude,  
Luke 14. 25
2. To a backsliding disciple,  
Luke 22. 61
3. To an impulsive disciple,  
Matt. 16. 23
4. To a trembling believer,  
Mark 5. 30 c.

### Six Cities of Refuge.

Joshua 20. 7, 8.

1. Kedish—holy, 2 Cor. 5. 21
2. Shechem—shoulder,  
Luke 15. 5
3. Hebron—friendship,  
Prov. 18. 24
4. Bezer—stronghold,  
Psa. 31. 3
5. Ramoth—high place,  
Hab. 3. 19
6. Golan—happy,  
Prov. 16. 20 J. R. B.

### Witnesses to Christ.

1. The Father, - John 8. 18
2. The Son, - - ,, 8. 18
3. The Holy Spirit, ,, 15. 26
4. The Holy Scriptures, - - - , 5. 39
5. The Baptist, - ,, 1. 15
6. The Works of Christ, - - - ,, 5. 36
7. The Prophets, - Acts 10. 43
8. The Believer, - ,, 1. 8

J. M. H.

### The Godly.

THREE REFERENCES TO THE  
GODLY IN PSALMS.

1. The Godly set apart, - 4. 3
2. The Godly at prayer, 32. 6
3. The Godly translated, 12. 1

T. B.

### "It is Good."

FIVE TIMES "IT IS GOOD" IN  
THE PSALMS,

1. God's Name, - - - 52. 9
2. To draw near to God, 73. 28
3. To give thanks, - - - 92. 1
4. To have been afflicted, - - - - 119. 71
5. To sing praises, - 147. 1

T. B.

### Five Downward Steps.

1. They soon forgot His works, Psa. 106. 13
2. They forgot God, ,, 21
3. They joined themselves also unto Baalpeor, - - ,, 28
4. They learned their works, - - - ,, 35
5. They were defiled with their own works, - - - ,, 39

H. C. H.

### Andrew, *i. e.*, Manly.

A LIFE STUDY.

1. His occupation, Mark 1. 16
2. His call, - - ,, 1. 17
3. His discipleship, John 1. 37
4. His ordination, Mark 3. 14
5. His first service, John 1. 14
6. His desire to learn,  
Mark 13. 31
7. His activity, John 6. 8, 9
8. His fellowship, John 12. 22
9. His continuance, Acts 1. 14
10. His joint testimony,  
Acts 2. 14 s. J. s.

## THE BELIEVER—HIS WALK.

**T**HE believer, reconciled by the death of Christ, regenerated by the Holy Spirit, made an heir of God, and graced with the Spirit of the Son, is left in testimony before God and the world, and ought to walk "even as He walked" (1 John 2. 6).

**Its Object** (Eph. 4. 1-6). "Follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6. 11). To follow His steps, to be imitators of Christ (1 Peter 2. 21) is our highest privilege, and if His Spirit indwells the Christian he will be found active in the pursuits and service which occupied Him: Righteous in our intercourse with men, godly in our relations with the world, dependent in faith upon our Father, by love serving our fellows with patience and meekness, seeking not our own, but that in all things Christ should be glorified.

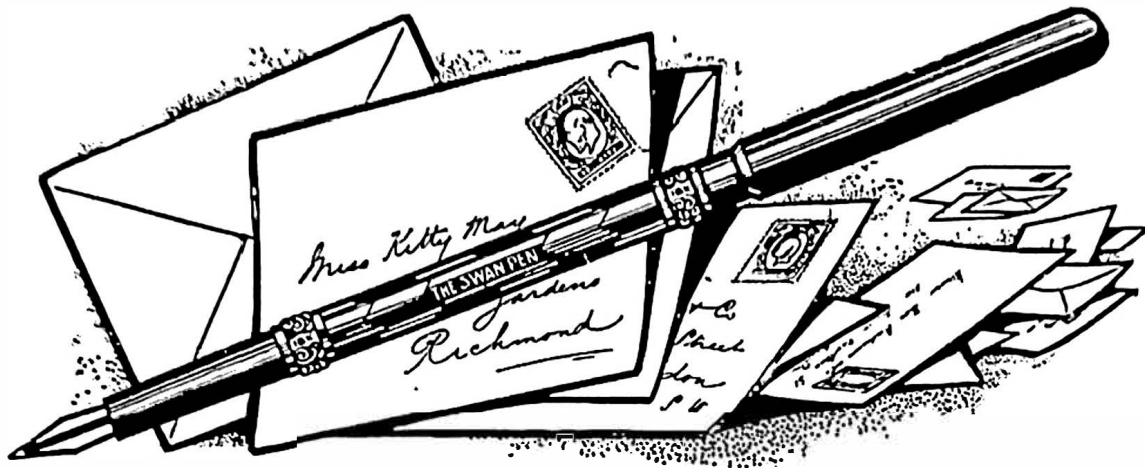
**Its Incentive** (Eph. 5. 1-10). "Draw me, we will run after Thee" (Cant. 1. 4). "Walk in love" (v. 2). The incentive to such devoted service is occupation with and affection to Christ. As the result of our daily contemplation of His unfailing service, His unwearied care, and His unchanging love, we are drawn towards Him. He becomes the ideal towards which we strive, the standard by which our work is measured, the pattern on which our lives are moulded, and we are "changed from glory to glory as by the Lord the Spirit" (2 Cor. 4. 15).

**Its Purpose** (Eph. 5. 11-20). "Take up the cross, and follow Me" (Mark 10. 21). "Walk as children of light," "walk circumspectly," are exhortations as to the character of our walk. Its great purpose should be to reproduce the life of Christ among men. A manifestation in practical everyday life of that "Grace and Truth which came by Him" (John 1. 12). To accomplish this there must be the denial of self and the taking up of the cross daily, thus patiently and diligently to "follow His steps" (1 Pet. 2. 21).

**Its Principles** (Matt. 28. 18-20). "In all thy ways acknowledge Him" (Prov. 3. 6). Subjection to the will of God for us as individuals, obedience to the revelation of truth He has given us, and dependence upon the Holy Spirit for power and wisdom are the secrets of holy and godly living, and on these principles the believer's life must be fashioned. Walking in the Light means the exposure and judgment of self (Jude 20, 21). J. II.

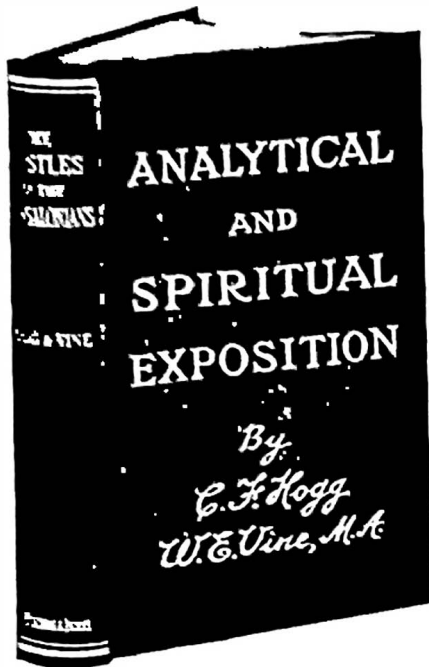


## A LESSON FROM A FOUNTAIN PEN.



YOU are called upon to address a few children in the home where you are staying, the Sunday school, at the seaside, or anywhere unexpectedly. Don't say you have not a lesson handy. Pull out your fountain pen. Take care you have a good one. If you want satisfaction, reliability, and endurance you will get the best—"the Swan Pen." After talking a little about the pen, the main point of which is its point, proceed with 6 points. (1) First of all the materials had to be **SOUGHT**. Some one had to seek for them, collect them, and put them together. Luke 19. 10, "To seek, and to save," will give you application. Lost sinner; seeking Saviour. (2) It had to be **BOUGHT**. Even a presentation pen has to be bought by some one. This gives a simple and straight point: "Bought with a price" (1 Cor. 6. 20). Tell of Calvary and the Precious Blood (1 Peter 1. 19). (3) When purchased it is empty and needs to be **FILLED**. So the new born soul needs to "be filled with the Spirit" (Eph. 5. 18). (4) Anything more? Yes, it is next **USED**. Little use unless used. So with the young Christian, he should aim at being "a vessel meet for the Master's use" (2 Tim. 2. 21). The useful life is the only happy life. (5) Then is the pen thrown away? Nay, it is **KEPT**. So the believer "shall never perish" (John 10. 28), but is "kept by the power of God, through faith unto Salvation" (1 Peter 1. 5). (6) Last, it is **TREASURED**. I have a *Swan* which I have used for 12 years, and treasure it much. Mal. 3. 17 margin gives this thought, "They shall be Mine, when I make up My special treasure, saith the Lord." Thus with a pen you need never be without a practical lesson for young people.   HYP.

## MEMS. FOR MARCH WORKERS.



**T**HE Epistles of the Coming are becoming more and more interesting as that Event draws near each day. Signs are not wanting that we are nearing the final order of things and the culminating battle of the Great Day. Hence the timely appearance of the volume depicted herewith—a word-by-word and verse-by-verse Exposition of "The Epistles to the Thessalonians," by C. F. Hogg and W. E. Vine. 308 pages. 3/6 net (3/9, post free). Commended by Sir Robert Anderson, K.C.B., Lord Blythswood, Jas. F. Arthur, Tutor in B.T.I., Glasgow; Geo. F. Trench, B.A., L. W. G. Alexander, J. S. Anderson, of Italy, and many others. Studious teachers should send for specimen pages.

**The Water Test.** A jeweller gives as one of the surest tests for diamonds the "water test." He says: "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water the contrast will be apparent to the least experienced eye." Many a young Christian has failed at "the water test" (Acts 8. 36).

Kindly inquire from your scholars if they have sent in their *Boys and Girls Almanac*, or the answers from *Boys and Girls* in connection with the 50 Awards.

**Recruiting for the King** is the title of "Christian Workers' Guide for March." Sent out with most parcels, or post free on application. Details a splendid assortment of **New Ammunition**, new books, and useful helps for workers and students. Tract Bands should send for free sample packet, with lowest rates.

**The Concise Course of Bible Study for 1915** deals with "THE BELIEVER—HIS PORTION, PATH, AND PROSPECT." It is suitable for Bible Classes, Senior Scholars, and Home Studies. Notes are a month ahead. Neat folding card. 3d. per doz.; 1/ per 100, p. f.

THEME FOR MONTH.	DATE.	SUBJECT.	PORTION TO READ.	REFERENCE.
THE BELIEVER— HIS WALK.	Apl. 4	Its Object,	.. Eph. 4. 1-6,	1 Tim. 6. 11
	" 11	Its Incentive,	.. Eph. 5. 1-10,	Cant. 1. 4
	" 18	Its Purpose,	.. Eph. 5. 11-20,	Mark 10. 21
	" 25	Its Principle,	.. Matt. 28. 18-20,	Prov. 3. 6

**The Gospel Scheme of Lessons** deals with "SCENES IN THE PROMISED LAND," forming a consecutive study of the Scriptures of Truth. Instead of taking a familiar portion here and there, we seek to diligently study all our Father's letter. *Notes on following pages.* Over 40,000 Students are regularly using these schemes.

# SCENES IN THE PROMISED LAND

WITH NEW TESTAMENT LESSONS FOR OPEN SUNDAY  
as given in "The Gospel Scheme of Lessons." 1/6 per 100, post free.

Lesson 14  
April 4

## ELIJAH COMFORTED OF GOD.

READ 1 Kings 19. 1-18. LEARN Psalm 46. 1, 2. HINTS, Jacob, Gen. 28. 16, 32. 24; Moses, Exod. 34. 28; woman, John 8. 9; other forty days, Matt. 4. 2.

IN our present lesson we see how a strong man becomes as weak as water. Elijah, the most courageous of men, became such a coward as to be afraid of the threat of a woman.

**Ahab's Weakness.** "And Ahab told Jezebel all" (v. 1). The demonstration at Mount Carmel doubtless made deep impressions on Ahab at the time, but these impressions were only partial and temporary. He was a weak man morally, and completely under the influence of his wicked wife. Poor Ahab preferred the word of Jezebel to the guidance of God's servant Elijah.

**Jezebel's Sin.** "Then Jezebel sent a messenger unto Elijah" (v. 2). The contest at Carmel had amply demonstrated two things: (1) that Elijah's God was the true God; (2) that Baal worship was false. Jezebel refused to be convinced, because she loved her sin. Many to-day prefer their sins to Christ.

**Elijah's Fear.** "Elijah arose, and went for his life" (v. 3). What a change in this strong man! Surely the God who at Elijah's word had sent down fire from Heaven would enable him to prevail over a woman, however powerful and cruel. Like Peter on the lake, Elijah had got his eye off God. With God on our side we may well defy the devil; without God, we become afraid of our own shadow.

**God's Goodness.** "An angel touched him, and said, Arise and eat" (v. 5). Elijah may run away from duty, but God's goodness follows him, and God's messenger prepares him a meal. He fell asleep again, and the angel visitor waited as his guardian all the time. God's goodness *provided* for him, and God's presence *protected* him.

**God's Voice.** "What doest thou here, Elijah? . . . Go forth, and stand upon the mount before the Lord" (vv. 9, 11). God's searching question, "What doest thou here?" would imply that Elijah should have been elsewhere. The capital "I" is very prominent in his reply. God then caused wind, earthquake, and fire to pass before His servant—tokens of His almighty power—a rebuke to his faint heart. God is not in the great noise of outward display, but in the voice of His Word, winning, wooing, converting.

**Elijah's Restoration.** "Go, return," said the Lord, and gave him instruction what to do, thus graciously restoring him to office and his work (2 Cor. 12. 9). The unconverted sinner finds in the Lord saving grace, while the backsliding saint finds in the same Lord restoring grace. Surely such a Saviour is worthy of our confidence and trust.

**Illustration.** Luther writes that he was once sorely vexed and tried by his own sinfulness and the dangers that beset his path. One morning he saw his wife dressed in mourning. Surprised, he asked who had died. "Do you not know?" she replied. "God in Heaven is dead." "How can you talk such nonsense, Katie?" said Luther. "How can God die? He is immortal." "And yet," said she, "though you do not doubt that, yet you are so hopeless and discouraged."

Lesson 15  
April 11

## AHAB'S TERRIBLE CRIME.

READ 1 Kings 21, 1-16. LEARN 1 Thess. 4, 6. HINTS, Another vineyard story, Matt. 21, 33-41; another murder, Acts 3, 14, 15; other murderers, 1 John 3, 15.

IN our lesson to-day we see God as the avenger of the poor and humble. Teachers should endeavour to get the truths taught in this portion into the minds and hearts of the young.

**Ahab's Covetousness.** "Ahab spake unto Naboth, saying, Give me thy vineyard" (v. 2). As if Ahab had not enough, he set his covetous eye on a poor man's vineyard. The covetous heart is always wanting a little more. Ahab did not seem to know that a man's life does not consist in the abundance of the things which he possesseth (Luke 12, 15). Ahab evidently believed that happiness was bound up with *getting*, whereas real joy is only found in *giving*. God is spoken of in the Scriptures as the "blessed" or "happy" God because He is a *giving* God. He *gave* for us His only begotten Son (John 3, 16).

**Naboth's Faithfulness.** "Naboth said to Ahab, The Lord forbid it me" (v. 3). The Lord certainly did forbid it. We learn from Leviticus 25 that the condition on which the land was leased to the Jews was that they were not to part with it to another except in extreme necessity—such as poverty—and then only till the year of jubilee. Naboth was therefore up against two things—the demand of Ahab and the law of God. Naboth did what every wise person should do, he obeyed God rather than man. Naboth died a martyr to the truth (Acts 5, 29).

**Jezebel's Deceitfulness.** "Jezebel his wife said, . . . Dost thou now govern the kingdom of Israel?" (v. 7). Ahab having failed in his endeavour to get the vineyard, began to sulk like a spoiled child. Jezebel, the emissary of Satan, comforted him by telling him she would procure the much coveted treasure for him. Naboth was one of God's children—one of the 7000 who had not bowed the knee to Baal—Jezebel hated both him and the God he loved and served. Hypocritically pretending that Naboth had blasphemed God, she sent letters proclaiming a fast, and found false witnesses, the result being that Naboth was stoned. Just the way men treated the Lord Jesus (Mark 14, 56).

**Ahab's Unhappiness.** "Thus saith the Lord, Hast thou killed, and also taken possession?" (v. 19). Now that he had got the garden, was the king happy? Was Judas happy when he had the thirty pieces of silver? No, there is a conscience that will wake up and tell the evil-doer, perhaps when too late, of the evil that has been done and the judgment to follow. This came to Ahab in the person of Elijah, who found him out and pronounced his fate to him.

**God's Righteousness** (see 2 Kings 9, 26). The mills of God grind slow, but they grind sure. Twenty years passed before God's righteous judgment was fulfilled, but sure it came, and of haughty Jezebel the dogs only left the skull, feet, and palms for burial. "Be sure your sin will find you out" unless "blotted out" in God's mercy, through the atoning blood of the Lord Jesus Christ (Heb. 9, 22).

**Illustration.** Jay Gould, the American millionaire, said on his death-bed: "I suppose I am the most miserable devil on earth."

Lesson 16  
April 18

## ELIJAH'S TRANSLATION.

READ 2 Kings 2. 1-11. LEARN 1 Thess. 4. 17. HINTS, Enoch, Heb. 11. 5; Jesus, Acts 1. 10; saints, 1 Cor. 15. 52, 1 Thess. 1. 9, 1 Thess. 4. 17, John 14. 3.

OUR lesson is concerning the glorious closing of Elijah's stormy life on earth and his translation to "brighter realms above." It forms a beautiful type of the coming of Christ, when the saved dead will be raised, and the living saints will be changed. What a blessed prospect!

**Elijah's Translation.** "The Lord would take up Elijah into Heaven" (v. 1). In 1 Kings 19 we find Elijah wanted to die, but God had better in store for him. He took him to Heaven without dying. God does better for us than we would do for ourselves. Enoch and Elijah were the only two men who reached Heaven without dying. Those of the Lord's people who are alive when Christ returns will be caught up with Him into glory, and, like Elijah, never pass through the grave (1 Thess. 4. 17).

**His Resignation.** "And Elijah said unto Elisha," &c. (v. 2). Elijah seemed quite prepared to depart this life. Like Paul he could say, "I am ready" (2 Tim. 4. 6). The attitude of the believer should be one of expectancy, "looking for" the coming of his Lord. The unbeliever dreads that moment.

**Elisha's Fidelity.** "As thy soul liveth, I will not leave thee" (vv. 2, 4, 6). Three times over the prophet gave Elisha the opportunity to leave him, but he would not. Like Ruth clinging to Naomi (Ruth 1. 16), Ittai to David (2 Sam. 15. 22), and the disciples to Jesus (John 6. 67), Elisha determined he would remain in the company of Elijah as long as he could. He was faithful to his master, and he got his reward. For the Christian, it is true wisdom to *cleave* to the Lord (Acts 11. 23), whilst we must ever remember that faith is the *link* that unites dead souls to the living Christ.

**Elisha's Choice.** "Ask what I shall do for thee, before I be taken from thee" (v. 9). Elisha is called upon to make a choice, and he makes a wise one. "Give me a double portion of thy spirit," says Elisha. The double portion was the first-born's share (Deut. 21. 17), so that what he asked for was a son's legacy. God's word to the unconverted is "Choose ye to-day whom ye will serve."

**Elijah's Departure.** Suddenly, as they talked, arrived the chariot, and the wind caught Elijah away from Elisha's side, and up to Heaven the prophet went. Elisha saw him go, the promise came true, and the mantle of Elijah became the property of his successor in the work. Many saw Jesus go into Heaven; these also at Pentecost received the Holy Spirit to carry on His work. The translation of Elijah is a suggestive picture of the rapture of the saints when, in a moment, in the twinkling of an eye, they shall be caught up, changed, and clothed with immortality (1 Cor. 15. 51).

**Illustration.** An unconverted British officer, about to leave for the Front with his regiment, wrote the other day to a Christian friend who was interested in his eternal welfare. He said that much as he desired it he had not yet found peace. He knew not what awaited him, and he was not ready to die. He wished he were. What a contrast to Elijah.

Lesson 17  
April 25

## CHRIST'S HEALING POWER.

READ John 4. 43-54. LEARN John 4. 48. HINTS, A widow's son, Luke 7. 12; Ruler's daughter, Luke 8. 54; a loved brother, John 11.

FROM Sychar, Jesus passed on to Cana of Galilee, where He made water wine. Cana was twelve or fourteen miles distant from Capernaum, where the sick son of the nobleman lay.

**The Rich Nobleman.** "There was a certain nobleman" (v. 46). Pilate, the Roman governor, ruled only in Judea, and one of King Herod's sons, named Herod Antipas, reigned over Galilee (see Luke 3. 1). It is generally believed that the man who came to Christ was a courtier in the house of Herod Antipas; indeed, it is even possible that he may have been the steward, Chuza, whose wife was one of the wealthy women who "ministered" to our Lord (Luke 8. 3). Though not many "noble" are called (1 Cor. 1. 26), it does not say "not any." The rich are difficult to reach with the Gospel. "The poor have the Gospel preached to them" (Matt. 11. 5), but rich and poor alike need to be saved.

**His Son's Illness.** The nobleman had a son who was seriously ill; the doctors could do nothing for him; indeed, he was dying (v. 46). Having heard that Jesus of Nazareth had healed some at Jerusalem, he set out early in the morning, and covers the twenty miles to Cana of Galilee by the seventh hour (1 p.m.). It was an urgent case, and he came in person. He did not send a servant, though he had many. Oh, that men to-day exercised the same anxiety in regard to eternal life.

**His Defective Faith.** He cried, "Come down, ere my child die," seemingly thinking that the distance between them prevented healing. The nobleman (unlike the centurion of Luke 7) did not know the power of Jesus' word, which can bless from Heaven to earth as easily as from Cana to Capernaum.

**Christ's Powerful Word.** It was a trying time for the anxious nobleman; Jesus seemed to put him to the test severely (1 Peter 1. 7), and did not start for Capernaum at his entreaty, but said, "Go thy way; thy son liveth." Thus, without any other ground of hope than the bare word of Jesus, not "seeing," only believing (Luke 8. 50), the nobleman had to start homewards. He would be filled with comfort or otherwise just in the measure of his believing (Rom. 15. 13).

**Christ's Marvellous Power.** Next day, as the nobleman travelled towards his house, a company of his people came out to meet him with the good news that the boy was quite better. He asked, "When did my son *begin* to amend?" "Oh," they said, "he got well all at once!" the "fever left him." "At what hour?" (v. 51). "At the seventh hour!" Exactly the hour when Jesus had spoken the word—quicker than telegraphic flash (Psa. 33. 9).

**Faith's Glorious Object.** The nobleman had believed the word (v. 51); his belief now rests in the Person who spoke the word, and the result of the miracle was a household of believers (v. 53; see also Acts 16. 15, 34; 18. 8).

**Illustration.** There is no merit in our faith, all the merit is in the Person in whom the faith is placed. There is no value in a bank note which is just a simple piece of paper; all the worth is in the bank represented by the note. We depend upon Christ for our salvation because we have no faith in ourselves. Faith in Christ alone saves (John 5. 24).

## NOTES AND INTIMATIONS.

**INTIMATIONS.**—Cumberland Hall Tract Band Conference, Paisley, in Y.M.C.A. Hall, New St., Mar. 20. A. Stewart, W. J. Grant, J. Ritchie, and A. Payne. Half-Yearly Conference of S.S. Teachers in Wellcroft Hall, Glasgow, Mar. 27, at 4.30. A. Payne and Hy. Pickering. S.S. Teachers' Meeting in Iron Room, Churnet St., Liverpool, afternoon, and Crete Hall, Gt. Homer St. evening, Apl. 3. A. Payne will give address on 'Methods of the Model Teacher.' Half-Yearly Meetings, Glasgow, Apl. 3-6. A. M. Kyd, W. E. Vine, J. C. Steen, A. Bayne, and others. Missionaries Dr. Hunter, F. Butcher, C.T. Wright, A. Gook, S. Buccus.

**UNITED GATHERINGS.**—Young People's Conference in Leith, Feb. 7. Large and helpful. John Fraser, W. J. Grant, John Steel, and Hy. Pickering gave words in season. S.S. Conference in Grove Green Hall, Leytonstone, Feb. 13, was large. Most helpful address by J. W. Jordan.

**WORK AT HOME.**—A number of young people have been saved during fortnight's meetings conducted by J. A. M'Cullagh, at Shrewsbury. Services for young people, started by John M'Alpine at Upton, have increased from 12 to 87. Much interest shown. Sunday school commenced in Apl., 1914, by assembly in Belvedere, Kent, now numbers 150. Bradford, Mar. 13, S.S. Teachers' Conference. Mr. John Gray will give address on 'Sunday School Work: Its Reality, Responsibility, and Reward.'

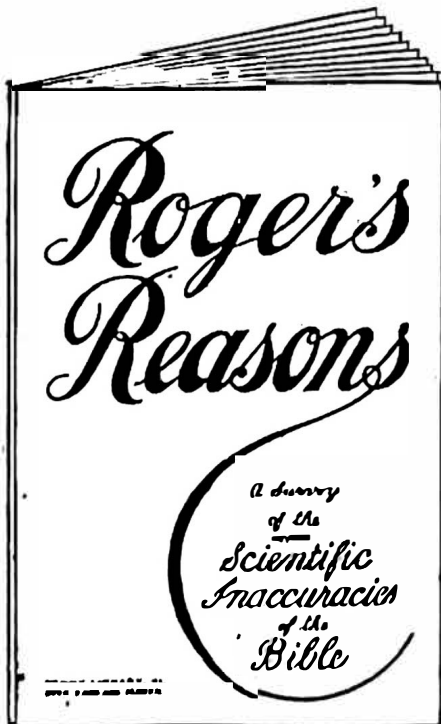
**WORK IN OTHER LANDS.**—Sunday school work in Copenhagen has opened many homes to the Gospel, and is most encouraging. One or two of the scholars in Sunday school at Pueblo, Colo., have recently been converted. About 400 came together to S.S. gathering at Cordoba, Argentina, including children and friends from 4 schools. Mrs. A. M'Kinnon, Hualondo, is having much joy in her day school. A Missionary Study Class started recently in Bethany Hall, Hamilton, Ont., is deepening missionary interest. Quite a number of children of believers have recently been saved, baptised, and added to assembly in Ryan Hall, Toronto. Miss Hosegood and Miss Emmerson commenced Sunday school in Singapore, 20 years ago, with a family of 4. Now some of the former scholars are sending their little ones.

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