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*Edited by*  
*Andrew Borland, M.A.*

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## “Concerning Himself” (12)

(Luke 24. 27).

“ALL authority is given unto me in Heaven and on earth (Matt. 28. 18). Our Lord made that statement at a critical stage in His sojourn on earth. His work had been seemingly completed. From the agonies of the Cross He had shouted “It is finished”; from the consciousness of an unbroken fellowship the Son had given His account to His Father, “I have finished the work which Thou gavest me to do.” His work in Heaven was about to begin. As High Priest of His people He would soon “appear before the face of God” for them, making intercession. None in Heaven would dispute the Glory and honour and authority belonging to Him to whom God would say, “Sit on My right hand until I make Thine enemies Thy footstool.” All authority in Heaven is His! What a glorious Person! What a consoling thought for His saints as they pass, one by one, along the solitary way, that leads to Home! One, Who has all authority in Heaven, angels and principalities being in subjection to Him, awaits them, to welcome them, to escort them, to honour them, yes! to lead them “far into bliss.”

But He has not relinquished His authority on earth. The hour will yet dawn when the Kingdom will be His, when “kings shall bow down before Him, and gold and incense bring,” when He will be acknowledged King of kings and Lord of lords.” Appearances in the political world of to-day do not encourage that anticipation, but faith not only trusts but also *knows* that the wounded Man of Calvary will become the central figure in the great event of the future, the manifestation of the sons of God. “Jesus shall reign,” because He must. All authority is His! Blessed Redeemer! Worthy Lord! Let us love and obey His beneficent authority. He brooks no rival. Soon, perhaps, He will wield empire over the nations of the earth. Now He yearns for mastery in the hearts of His saints. Intrusion of other purposes He resents. We submit to these rival claims, all of which must be unworthy, at our own peril. We lose fellowship with Him. We grieve the Holy Spirit. We interfere with our own usefulness; and He longs to use us for His glory.

THE EDITOR.

# *The First Christian Revival (Acts 2.)*

## THE LOCAL CIRCUMSTANCES.

NEVER, humanly speaking, was there a more unpropitious moment for launching a world-wide movement, than that day when Peter stood up in a hostile city to "preach the Word." The original band was small. It was composed of despised people surrounded by fanatical enemies. None of the company were influential; they belonged chiefly to the "ordinary middle class" people, while many of their leaders had the distinct disadvantage of being recognised by their speech as Galileans. In a city that was overcrowded with visitors from every known country, men like Peter and John were unknown personages whose words, in ordinary circumstances, carried no weight.

For fear of the Jews they had met behind shut doors. Seven weeks before the foes of their Master would have condemned them all, perhaps would have given consent to their death. The cause of the disciples was dishonoured. The hopes that the people had of a restored kingdom with a magnificent Miracle-worker as King had been shattered: they had treated the claims of Christ as those of a mere visionary, and had reverted to their old ritual, disappointed, and disillusioned. The disciples had kept together, but in the eyes of the people their cause was a dishonoured one. To complete their discomfiture, their enemies had circulated lies contradicting their beliefs. Christ, they said, was an impostor. His death had been well merited. The Resurrection story was a fraud. How hard it must have been to face such opposition!

Moreover, the disciples were a company whose expectations had been tragically disappointed. The Kingdom they had longed for had not been restored. Their Master, even after His resurrection, had been taken away from them, and they had no recognised head. With difficulty could anyone have confidence in its leaders. Peter lay under the stigma of having denied his Lord. Thomas had moped for eight days in blank unbelief. Seven of them had gone off on a fishing expedition in spite of the fact that they had been commanded to tarry at Jerusalem. Consequently the company was without leader or organisation. No course of action had been discussed. No committee had been formed to draw up a plan of campaign. Not one of the leaders seemed to have courage enough to make anything out of the desperate situation. Social standing they had none. In short, all the elements of defeat mingled together in the company that was before long to be the vanguard of a mighty army sweeping with unprecedented power through the whole Roman world.

## The First Christian Revival (Acts 2.).

Yet God had designed that there in Jerusalem with its organised religious antagonism, and its bitter national conservatism should begin the revival that, in a sense, has not ceased even in our day! And God had planned that a handful of discredited men and women, fearful and unimportant, should be the instruments for the commencement of His work! When the Holy Spirit took possession of that entire company Jerusalem was moved, until all the city knew what God had wrought.

Surely there are lessons for us. God takes no account of difficulties when He has planned to work. He shatters opposition when His instruments are ready. How often the story of Acts 2. has been repeated within the last two hundred years of missionary enterprise! Never need we despair when we have read the stories of Carey and Judson, of Gilmour and Hudson Taylor, of Paton and Williams. All God desires is the sincere co-operation of those whom He has called, and the obedience of all whom He has chosen as instruments for the furtherance of the Gospel.

If God could use such a company in such a city what can He not do in more modern times if we are willing? This narrative should encourage us to further trust in God.

A. B.

---

## PRINCELY PREACHING.

Suggested by "Princes of the Modern Pulpit," by Ernest H. Jeffs.

The character of Preaching, if a true  
Delivering a message from Above,  
Is always to be viewed as princely work.  
Let no weak, faint ambassador for Christ  
Think of the pulpit prince as only one  
Who gathers round his feet admiring crowds!  
It is the blessed Embassy itself  
Confers upon the man a princely state.  
He brings a message from the Court of Heaven,  
No earthly prince may be so privileged.  
He brings a healing balm for sin's deep wounds;  
Physicians trained of men may not possess  
So great a boon as healing human souls.  
Preach on, dear heart! though difficulties loom  
Before thee, Heaven itself is with thy word,  
But ere thou standest at the sacred desk  
Be thou "a prince with God" as Jacob was,  
By persevering and believing prayer.  
Then mount thy pulpit steps, and like a prince  
Prevail with men as thou hast done with God.  
Then bring hearts, which of late rebellious seemed,  
To seek and find Redemption at the Cross.

—William Olney.

## *Is it worth while?*

ON his own confession Gardner was a prodigal son. Like his New Testament predecessor he had run off from home, thinking by so doing to release himself from restraints that were irksome. The restrictions of godly parents had been too much for him. He was, however, far from being a dissolute run-away, for he gave vent to no undesirable passions. He merely wanted to see a bigger world than his circumstances had hitherto permitted. Flight from his own country seemed the best and easiest way of escape. He, therefore, left Londonderry, Northern Ireland, for Ayrshire.

Strange, but it is true, this prodigal, wishing to rid himself from the control of parents, brought with him his own personal library. It consisted of two volumes. These were both Bibles, one of which had cost its owner twenty-five shillings, and the other thrice that amount. With more avidity and assiduity than many a professing Christian he read the precious volumes, one of which the writer handled, and for himself noticed on it marks of its frequent use. Stranger still, but again true, he read to other men on the farm as often as opportunity afforded, and impressed upon them a real affection for the Scriptures.

August passed. September sped its way through an early harvest. Sheaves were stacked, and work had almost come to an end. The month was three-quarters gone. The local cinema beckoned as the nights began to grow chillier and darker. The world of pleasure spread its enticements. But God holds the hearts of men in the hollow of His hand, and Gardner found himself on a Monday evening, without any well-defined reason within a Gospel Tent, where the services, conducted by Mr. Thomas Richardson during the summer of 1934 had reached their last week. Three more nights and the canvas would drop! The prodigal listens again to the story of the Cross. The Spirit of God works, and the close of the meeting witnesses a penitent form at the back seat of the tent weeping his way with tears of sorrow and tears of joy to the forgiving arms of the Saviour. Twelve years of conviction had borne their fruit! The prodigal had come to himself and had returned from the far country.

Twelve passing harvests had haunted him. Memory would not permit him to forget that more than a decade of years before he had listened to an earnest appeal by a young Irish curate from the text, "The harvest is past, the summer is ended, and we are not saved." The intervening years had been years of conviction and resistance; but now, at length, another harvest over, and its repeated lesson bringing again its message from God, peace had come to a tortured heart, not "dropping slow," but suddenly and to abide.



## Is it Worth While?

True is it that sower and reaper rejoice together. Parents sow the good seed in infancy and childhood. A curate sows a conscience-pricking word that annoys when none are aware it does. The Holy Spirit keeps aflame in the heart an unusual love for the Bible. An evangelist, far removed in time and place but not in spirit, from the other human instruments, thrusts in the sickle, and garners a soul ripe for harvest. Gardner enters the kingdom, and beams his joy in confessing his faith. We saw it. Was it worth while?

## Questions asked by Modern Youth.

### I.—IS THERE A GOD?

#### 1. Four Attitudes.

- (a) Atheistic—Positive denial—usually from “corrupt” men.
- (b) Agnostic—Veiled Atheism—Sceptical here, credulous in all else.
- (c) Apathetic—Indifferent—God is not in all their thoughts.
- (d) Affirmative—Positive assertion, the Christian position.

#### 2. Is Such a Faith Reasonable?

- (a) Observation shows that civilisation is most advanced, peoples are most contented, laws are most humane, children are most happy in countries where God is acknowledged. e.g. Britain and her colonies.
- (b) Observation and history show that where there is a denial of God, society breaks out in immoral practices. e.g., France at time of Revolution, present-day Russia and U.S.A.

#### 3. Is Such a Faith Tenable?

N.B.—God uses two methods to “prove” His existence.

- (1) From External to Internal through the avenue of man's senses. Intelligence and reason used lead to faith.
- (2) From Internal to External. He reveals Himself to the heart, then leads to evidence in external world.

#### External Evidence—

##### 1. God is a Physical Necessity.

- (a) Creation cries for a Creator. “Every house is built by some one; He that built all things is God” (Heb. 3.).
- (b) Creation reveals His “Power and Godhead” (Rom. 1.).
- (c) Creation declares His Might, His Magnificence, His Beneficence. (Multitude and Magnitude of the Stars; the composition of Air, the anomalous expansion of water, wonderful variety in scenery, in vegetation, etc.)

##### 2. God is a Moral Necessity. One who holds the balance of justice to whom all men must be responsible.

##### 3. God is a Spiritual Necessity. Man craves for fellowship. Idolatry is a “seeking after God” perverted through sin. Man reaches his best when he “finds God.”

##### 4. God is a Bible Necessity. How can we account for this Book, its Prophecies, its Preservation, its Power?

#### Internal Evidence.

##### 1. Answers to prayer—not mere coincidence.

- (a) Individual cases.
- (b) Ashley Down; Bridge of Weir.

##### 2. Instantaneous Conversion. Saul of Tarsus, John Newton, John Bunyan.

## *God still works.*

### A NEW TESTIMONY AT LATCHFORD.

LATCHFORD is a new housing scheme on the outskirts of Warrington, Lancashire. In 1932 a work for God commenced there in a rather remarkable way. A company of young believers, associated with the two assemblies in Warrington, were exercised about a wider witness in the gospel, and, getting together during the winter months, formed themselves into a choir to assist during the oncoming summer. The intention was to visit towns in the neighbourhood where there was no aggressive work for the Lord. During that winter, however, the Corporation of Warrington decided to build fifteen hundred houses in the part known as Latchford.

One evening, during these practices, a brother, in the course of discussion regarding their campaign, put forth the suggestion that he thought it would be wise if they concentrated their efforts in the new district. Prayer was made for guidance and all felt that the Lord was leading them in the direction of Latchford.

Meetings were held regularly in the open-air during the summer. Occasionally we met together to discuss the progress of the work and to seek the Lord's blessing on the good seed sown. As we did so the great need of the hundreds of children was impressed on our minds. They had no Sunday school and no spiritual instruction of any kind. A meeting-place was sadly needed. Through all the succeeding winter meetings were held in the open-air, all the while prayer was being made for a Hall. The leading brethren in both assemblies in Warrington became impressed with the urgency of the need, too, and in the autumn ground was purchased and building operations were commenced. The young men toiled on faithfully until in February, 1934, the hall was opened.

Wisely the elder brethren allowed their younger brethren to continue the work and maintain the testimony. The young men assumed responsibility, and the Lord has been pleased to bless their efforts. Sunday-school and week-night children's services have been well attended. There have been signs following the preaching, and the testimony is growing. The first soul was saved in the New Hall when Mr. John Macdonald was with us for a week. Mr. H. P. Barker, Mr. H. St. John, and others have given help at different times.

The work is in its infancy. Pray that the blessing of the Lord will attend the preaching of the word and that the saints will be kept in a serviceable condition for their Master.

W. JEFFERSON.

The Editor will be pleased to have reports of new work being commenced. Nothing encourages saints like the knowledge that God's work still goes on. If you can help—do so. A. B.

## *A Page of Tonic.*

DO you read "Echoes of Service"? If you do not, you miss a monthly tonic to faith. No Christian Worker who appreciates the labour of love of hundreds of God's servants who toil in hope, sow in tears, and trust in God, can afford to forget them in prayer, or to lose the encouragement brought by a reading of their letters.

STILL THE BEST. At the Book Fair in Madrid in May the Bible was one of the best sellers.

GOD MOVES IN A MYSTERIOUS WAY. This is how the Lord moved in order that the sister of a lady in the meeting might be saved. Miss Capati is a good golf player, and when there was a tournament in Manila, the people in her town sent her here to play. She did win the cup, but she won something else of far more value, and that is eternal life. She took an interest in the meetings from the very first, and I could see that the Holy Spirit was working in her heart, and was not surprised when she stayed behind one night. The joy of the Lord just shone on her face all the remainder of the time she was with us. She has returned to her home and work now, but we know she will be kept. Before she went she said she would like to be baptized when we thought best. Pray for her. Gertrudez, her little eleven-year-old niece, I think, has been saved too. She seemed to take in the truth of the way of salvation, and, although she came to San Juan just to attend Daily Vacation Bible School, she did not want to return to her home.

OUT OF THE STORM—BLESSING. KIANGSI.—*Mrs. Keith*—I had much cause for thankfulness a couple of weeks ago. We commenced a Bible-class over two months back for women and girls, and a fortnight ago there was such a downpour on the afternoon of the meeting that we did not expect any to turn up, but to my surprise two women came, one a stranger. In course of conversation she told me that she had often longed to know the true doctrine. I put the gospel plainly before her, and pointed out to her that God would hold her responsible for the Word she had heard, and she would without doubt stand before Him one day, and would be unable to say that she never heard the Way of Salvation. She turned to me and said, "I will take the Lord Jesus as my Saviour, I will settle it now before I leave this house." To all outward appearance she seems to be going on well. Since her conversion she is learning to read the New Testament which I gave her. Her husband, although unsaved, does not hinder her from coming to the meetings. She is Mrs. Hu. Please pray that she may be kept and may soon have the joy of seeing her husband saved.

## *She Escaped from Rome.*

(Continued).

THE remaining years of Rose Connor's life were crowded with incident. Their narrative reads like an extract from the pages of mediæval martyrdom. Rome's emissaries did their utmost to stifle the new life and to suppress the testimony: but for nearly sixty years with undimmed splendour the light shone amidst the darkness. The hand of God was upon His servant for good.

Gradually family opposition diminished. The mother, at first bitterly opposed, began to show interest. That interest increased. The story of the gospel cast its spell over her spirit: her daughter's consistent witness-bearing to the finished work of the Saviour overcame her religious prejudices. Her hatred relented. She saw the truth dimly, then publicly confessed her faith in Christ. The fury of the local priests knew no bounds. Persecution only steadied the faith of mother and daughter. The mother suffered with a courage reminiscent of the heroisms of the saints in the Colosseum in the first century. She was waylaid. The hands of infuriated Romanists pushed her into a bog, and left her. Wet to the bone she managed to crawl home—to bed with a chill. From the effects of that she died within six weeks.

Again the maiden's faith was tried. Should her mother's body be buried with the rites of the system she had left? The priests officiated, but at a convenient moment Rose snatched the spade from the grasp of one of them, and herself threw in the first spadeful of earth. Such an action was considered insult of the highest kind against a priest whose prerogative it was to do so at the burial of one of his flock. In the scuffle which ensued Rose suffered bruises to several of her ribs, and to her end she carried a painful internal witness to the relentless hatred of the Roman Church.

Without friends the young woman's life was now in constant jeopardy. Her movements were carefully watched. She lived in dread. The net of treachery enclosed her, and soon she was kidnapped, and discovered herself within the walls of a convent. Communication with the outside world was forbidden. Doors were locked and barred against her escape. Those who might have befriended her were ignorant of her whereabouts. Yet God knew, and He heard the cry of the needy. Her escape was effected in a way that was most providential. This is her story—almost a copy of Peter's release from Herod's grasp.

It was a high day in the convent. Nuns, workers and others had gone off to some celebration. The Protestant maiden was forgotten. Left alone within the walls of her prison.

(Concluded on page 19).



## *“The Christian Worker” for 1935.*

THIS month sees the first issue of the enlarged Magazine, with several new features. Next month we are presenting a supplement in the form of an outline of the first section of The Epistle to the Romans. Readers should preserve the Supplement for use in studying the Epistle, and thus have it to attach to the next one a few months hence. We hope that old readers will endeavour to encourage new subscribers, and by increasing the circulation of the Magazine widen its usefulness.

Along with the regular features the Magazine will contain the following useful series of papers.

1. “IN TRAINING.”—A series of papers for Christian Boys and Girls in their teens, by Robert C. McKee, Bangor. These papers cannot fail to stimulate interest as they deal with such subjects as Necessity of early choice for a Consecrated Life; Necessity of judging issues by Spiritual Standards; Aims; Suggestions for a graded course of reading and Study; How to memorize the Scriptures.

2. THE FIRST CHRISTIAN REVIVAL.—The Preaching that Mattered.—The Book that Brings Revival.

3. JEHOVAH’S PERFECT SERVANT.—Editorial notes on The Life of our Lord as seen in Mark’s Gospel.

4. OUTLINE ADDRESSES ON VITAL QUESTIONS, such as—Is There a God? Can We Trust the Bible? Was Jesus Christ Different from Other Men? Why Believe the Gospel? Is the Resurrection a Myth? etc. This should prove a useful series for the Young Preacher’s Note Book.

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# *Notes and Outlines of Sunday School Lessons for 1935.*

**JANUARY 6th.—MOSES IS BORN.—Exod. 2. 1-15.**

**Suggestions.**—To-day we begin a study of the life of Moses. He was one of the greatest men the world ever saw. (1) His life was full of strange experiences. He was rescued from the Nile and he was buried by God on Mount Nebo. (2) He is one of the greatest leaders of men. (3) He gave the world the greatest code of laws for governing a nation. (4) He was the friend of God and spoke face to face with Him. Recall briefly the history of the Israelites showing how they came to be in Egypt and showing how that after the death of Joseph the kings of Egypt adopted very harsh measures to retard the growth in numbers lest the strangers should possess the land. Their treatment was cruel. Notice, too, that in to-day's lesson all the people mentioned are nameless with the exception of Moses whose name is given because it commemorates the manner in which he was rescued. There are various ways in which to treat such an interesting story.

1. Moses had a courageous mother. She, assisted by her husband, defied the law of the land. That was courting death. Three factors in her courage were (a) Her mother-love. How much children owe to the love of a mother. She hid the child at home and nursed him because she loved the child more than she feared either Pharaoh or death. (b) She saw he was a goodly child. His beauty attracted her attention. Perhaps she thought that his beauty suggested that he was the deliverer promised by God. (c) Her faith in God. She did not fear the wrath of the king because she feared to displease God. How often she would pray for and over her boy. What a splendid beginning Moses had! There is no home like a home where God is honoured. What a disappointment that mother would have had if Moses had turned out badly.

2. Moses had a loving sister. Later we learn that her name was Miriam. Who took the ark down to the bulrushes? Who stood by in the scorching sun watching lest anything should befall the boy in the ark? Who suggested to Pharaoh's daughter where to find a nurse for the child? Whose wit suggested the boy's own mother for a nurse? Many a boy owes everything to the labours and love of a sister. What a heartbreak it would have been for Miriam if Moses had not become a firm believer in God.

3. Moses had a splendid upbringing. It consisted of two parts. His early life was spent in his own mother's home playing with Miriam and Aaron. There he was taught to have faith in God and to think of the hardships his brethren were suffering. Later his training in the palace would begin. He was trained in warfare. He was trained in statescraft. He was trained in all the arts that Egypt could produce. All this stood him in good stead when he was to lead a whole nation for forty years. God was training His man in His own way. Observe that what he learned at home was to have a more lasting effect upon him, for when he became forty years he turned his back upon the palace and took sides with his despised people.

4. Moses had a Living God Who cared and controlled. God sent him to a family where he would be well trained. God preserved his life in the ark. God made him cry at the right moment.

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God touched the heart of the princess, who broke the law of her own land to save the boy. God preserved at the palace and perhaps on the battle field. For God had a purpose for His servant. Moses did not know God's plan, but God knew.

Lessons:—(1) The princess was a philanthropist. She saved a child life from destruction. Think of Christians like Barnardo, Muller, Quarrier, Raikes, Shaftesbury. Nobody loves children like God. He cares for the little ones. (2) Moses forsook the palace to take sides with his brethren. What a stoop! That was nothing to the stoop that our Saviour took in order that He might rescue sinners from a far worse bondage than that of Egypt. Moses failed at first, but Jesus did not. Moses defeated the Egyptian. Christ defeated the devil. He sets at liberty all who trust in Him.

### JANUARY 13th.—MOSES HEARS GOD'S VOICE.—Exod. 3. 1-22.

Suggestions:—Moses' call to service took place in strange circumstances. He had been forty years in the desert as a shepherd and all the glamour and splendour of the court had been forgotten. He had become a man of quietness . . . the last man one would expect God to use. His call is connected with three events. (1) A pharaoh had died. (2) The lot of the Israelites in Egypt had become worse. (3) The nation had begun to cry earnestly to God. They were now ready for a deliverer, a condition different from that when Moses made his first attempt. People do not hail a deliverer until they feel the need. So sinners do not flee to Christ for deliverance from sin and wrath until the Holy Spirit brings deep conviction into the life.

1. God attracted Moses by a miraculous sight. The bush burned but did not burn out. That is a picture of God's unchanging nature. He is holy and consuming like a fire. Yet He invited Moses to stay and listen to Him. That was a testimony to the purity of Moses' life. God does not communicate thus with anyone. Only those whose hearts are pure may hope to see God. God now attracts men by a more miraculous sight. He shows them His Son. Of Him we read in the New Testament. He calls us to look at Calvary and there see besides the love of God, the holiness of His nature that cannot abide sin. God desires to attract men to Him to-day in a far more wonderful way than He did when He called Moses.

2. Moses gave God the opportunity to speak to him. He turned aside. He took off his shoes. Was that a sign that he wished to stay there? Yet he was afraid of what the sight meant. The holiness of God overawed him. He knew something of his own failures now. How much humbler he was since he had come to the desert! The trouble to-day is that so few are willing to turn aside to see the sight of Calvary. Nothing will capture our hearts for God like a recognition of what Christ suffered on the Cross. Teacher should press the point that children should give God the chance to speak to them. Like Moses they will have a wonderful surprise. Too many destroy the possibility of hearing God by listening to so many other voices, pleasure of various kinds.

3. God gave Moses a difficult task to perform. It was the very task he had wished to undertake forty years before. But he had had no vision of God. No man can serve God who has not first heard His voice. He was to go back to the palace as the messenger of Jehovah. His task would be hard but God would be with him. He was going to a heathen palace where men worshipped other gods. Is not that what many missionaries have had to do? Think

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of Carey in India, Paton in Tanna, Crawford in Africa, Mary Slessor, and hosts of others who heard the voice and call of God to go to the heathen with the message that God had sent. The missionary like Moses, takes a message that opposes the beliefs of the people and turns their thoughts to The Living God. Many of these missionaries were able to continue because they were confident that they had heard the call of God and had a divine message to tell. No task is too hard for anyone who can count on the help of God. This should encourage children to stand up for Jesus at school, at home, at play, for God will be with them.

### Lessons:—

1. God never changes. His nature is holy. He is a consuming fire. He cannot look lightly on sin. Calvary is a proof of that.
2. God is a God of deliverance. He looks upon the bondage of His creatures. He sees them in the grip of a worse enemy than Pharaoh, the Devil.
3. He still hears the cry of those who have become sick of the bondage and groan for deliverance. He has sent a greater than Moses. He has sent His Son to be the Saviour of the world. Cry and He will hear.

### JANUARY 20th.—HOW THE CALENDAR WAS CHANGED. —Exod. 12. 1-37.

Suggestions:—The Israelites began their year usually about the middle of September. After this great event they began to reckon their year from the middle of March. The feast of the Passover still commemorates that change. The observance of that feast till this day proves the historicity of the event. Julius Caesar changed the Roman calendar, and made January the first month. Pope Gregory changed the calendar in 1582. But the Jews still cling to their old manner of reckoning. It was God who changed their calendar. The new day was the beginning of days to them. Teachers should tell the story and make a simple explanation of each of the acts. The lamb spoke of purity and substitution for the firstborn. The blood-sprinkling spoke of security because of the promise of God. The bitter herbs and unleavened bread were to remind the people of the hardness of their bondage in Egypt. The manner in which the feast was eaten was an indication that they were about to leave on a long journey after their deliverance. In all this we can now discern a type of our Passover Lamb, Jesus Christ. An interesting study even for a class in Sunday School is the typology of the Lamb. The New Testament shows the Lamb sent forth, sacrificed, enthroned, returning, reigning in power. The Book of Revelation mentions the Wrath of the Lamb. This change in the calendar has various messages.

1. It commemorated a deliverance from a severe judgment of God upon Egypt. But for the blood the destroying angel would not have spared the houses of the Israelites. Life was granted, instead of death God carried out His judgment after repeated warnings. He never fails to fulfil His word, whether it be for deliverance or for judgment. All had the same opportunity. Only those who availed themselves of the provision were safe. So is it now with the Gospel about THE LAMB.

2. It commemorated the day when the people came out of bondage. They were at liberty. That self-same day the power of Egypt was broken. No longer were they slaves. So the gospel brings a message not only of safety from wrath to come, but also



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of deliverance from the power of sin. The Israelites had a new leader, were under new laws, and went out into a new experience. So does the believer in the work of Christ. God brings him into a new experience of power. Christ becomes the believer's life, and sin loses its power. The Christian becomes a Victor instead of a Victim.

3. It commemorated the day when National Life began. Before, Israel was not a nation. Now they felt that they were all one. So, when a sinner believes the gospel and becomes a child of God, he realises that he is part of a great family, the greatest on earth, the church of the living God. What an honour for any liberated sinner-slave!

4. It commemorated the day when they had a new experience of God. They began to know something about His Presence, His Power, His Protection, His Providence. He became peculiarly "The God of Israel," and they were His "Peculiar People." So a boy or girl, begins to have a new experience of God on the day of conversion. He can look up to heaven and say "My Father."

5. It was a day to be observed annually. Every year there was to be a passover, lest the people should forget the bitterness of their bondage, the deliverance which GOD had wrought, and the joy of being free. Those who are Christians do not readily forget the day when the burden of sin rolled away and they felt the freedom of God.

6. The parents were to talk about it to the children. It was a day greatly to be observed. A great many towns now have their annual pageant days in which they commemorate the chief events in the local history. But how much greater was this national event! And how very much greater is the day of one's conversion. That is worth talking about.

### JANUARY 27th.—EGYPT'S MIGHT IS TUMBLED DOWN.

—Exod. 14. 1-31.

Suggestions:—Recall the hurried exodus of a whole nation of liberated slaves under the leadership of a one-time shepherd, now eighty years of age. There were neither arms nor leaders for such a huge crowd. The first joy of liberty soon disappeared as difficulties arose. They came to a tight corner. To go back meant captivity. Before them lay the sea. On either side were mountains. The position was desperate. But God is fit for any situation. He is never taken by surprise. How often His swift judgment destroys His foes and liberates His people! He destroyed Sennacherib's army. He smote Belshazzar, He spoiled Jericho. The word of His mouth will wipe out the armies of His last foe (Rev. 19.). His judgments are often swift and sure. It is a fearful thing to fall into the hand of the living God. This story teaches various lessons. No might is great enough to oppose God. Think of the anti-God campaign and remember it is bound to fail. This story will give us confidence in God. God protects His people, as and when He will. When they cry He hears. He had heard in Egypt, now He hears by the sea-side, although He knew the murmuring of the heart. God can work a miracle when He pleases, often using natural forces for His work. He can send a strong wind or an earthquake when He likes. The Armada was scattered by one of His storms. This is the story of God and Moses against a grumbling people and a relentless foe.

1. **The Grumbling People.** They were in a fix, like a mouse in a trap. They could not deliver themselves. Notice (a) **Their Terror.** They were sore afraid. They had no reason for fear. Had they forgotten the 14th of March? God was not dead.

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(b) **Their folly.** They longed for graves in Egypt, as much as to suggest that they wished they had never been set free. (c) **Their cowardice.** It is better to serve the Egyptians. There was no fight in them. They did not love liberty enough to die for it. Think of a handful of Greeks later fighting a million Persians at Thermopylae rather than become slaves. The Israelites looked at their enemies and forgot God. No foe is great to the one who knows God. Fear destroyed their faith.

2. **The Relentless Foe.** Bitter regret made them come out in hurried pursuit. Their stoppage was sudden. A supernatural darkness surrounded them. How they must have feared! Did they remember the plagues? The Devil does not willingly give up his lost captives. But Christ can always protect.

3. **MOSES.** His **Courage.** "Stand still and see the salvation of God." He did not lose heart. His **Confidence.** "The Lord shall fight for you." His **Command.** "Go forward." His **Co-operation** with God. He used his rod as he was commanded. Nothing magical in the miracle! He superintended the crossing during the night under the light of the pillar of fire. He knew God was looking on. What courage that gives in the hour of trial!

4. **The Deliverance.** Not one was left or lost. All were on the safe side before the cloud lifted. That is how God works. All the saints will be in Heaven before the devil makes his last assault upon God. All the enemies were destroyed. Not one was left to pursue. How complete was the victory! Out of Egypt was Redemption by Blood. Over the Red Sea was Redemption by Power. God is still the same to-day. Calvary is succeeded by Pentecost, and His Spirit gives power to the sinner who values the precious blood for salvation.

Lessons:—

1. The way that God chooses for us may not be easy, but it will always end in victory.

2. God can give those who believe on Him power over every foe. Think of the taskmasters who lay dead on the shore. We have taskmasters such as Bad Temper, Lying, etc. God can give us victory.

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### HELPFUL POINTS TO ALL LOVERS OF GOD'S WORD.

The New Testament was originally written in Greek. Among its writers were three fishermen, a physician, a tentmaker, and a tax-gatherer. It has 27 books, 260 chapters, 7,650 verses.

**Bible Words.**—It is reckoned that over two hundred words, appearing in the Authorised Bible, have changed their meaning since the translation of 1611 appeared. Among these may be noted:—"Prevent," changed in R.V. to precede (1 Thess. 4. 15); "castaway"—rejected (1 Cor. 9. 27); "conversation"—citizenship (Phil. 3. 20).

**Scripture Synonyms.**—Words related, yet bearing varied meanings, should be distinguished. For example: "bathed" and "wash" (John 13. 10 R.V.), "fold" and "flock" (John 10. 1-16 R.V.), "light" and "lamp" (John 1. 8; 5. 35 R.V.), distinctions which are not clear in A. V.

**Footnotes of Epistles.**—These are not part of the inspired Word, but have been added from time to time, and in some cases are misleading. For example, at the end of 2 Timothy, we are told that it was "written to Timotheus, ordained the first Bishop of the Church of the Ephesians." We have no record in the Word that Timothy ever had such a title or filled such a place.

# *Bible Class Subjects & Weekly Studies*

January 6th.—THE GOSPEL OF GOD.—Rom. 1. 1-7.

The Epistle is from an apostle called, to saints called. It discusses the Gospel from the point of view of man's Need and God's Nature. Consequently the Gospel is called "the Gospel of God, concerning His Son"; it is also "unto salvation." The letter expounds the cardinal truths of the Gospel—Sin, Righteousness, Justification, Faith, The Spirit, Election, Sanctification. Notice in to-day's section.

1. **The Servant.** (a) His Commission in the Gospel. He was under authority and constraint. (1) Grace and Apostleship—Grace, association with all saints in salvation; Apostleship—authority with saints in service. He had been sent to serve. (2) Separated, called, servant (v. 1). These terms indicate, a Divine purpose fulfilled, Divine message heeded, and Divine claims acknowledged. He was a pattern "bond-slave." Service is in the gospel.

2. **The Scriptures** i.e., Old Testament. Note how frequently he quotes from, endorses, or refers to Old Testament in the epistle. He treated these writings as inspired, authoritative, predictive. (a) A Record in which God preserves His promises so that the identity of the Saviour's Person may be recognised. (b) A Revelation that was given in prophecy and must be true because Scriptures are "holy" (v. 2). See 1 Peter 1. 10-12; 2 Peter 1. 21.

3. **The Saints** (6-7). (a) The Location—in Rome. Yes, saints there! (b) The Vocation, saints: i.e., holy, separated, consecrated ones to God's service through the gospel. The "call" had a purpose. (c) The Designation—"beloved of God." (d) The Salutation, Grace and Peace from the Father and the Son.

4. **The Son.** The Gospel is "concerning Him." (a) Names given. Jesus Christ, Our Lord, The Son of God. These state both identification with and separation from mankind. (b) His Person. (1) His true humanity—"seed of David." (2) His Deity, expressed in His name, the Son, and demonstrated in the Resurrection, a proof of His absolute sinlessness. This epistle is about Him.

January 13th.—NOT ASHAMED.—Rom. 1. 8-16.

The key-note in the Apostle's life was not ashamed (c.f. 2 Tim. 1. 12). No one need ever be ashamed of a gospel such as Paul explains in this Epistle. It vindicates God's holiness, establishes His righteousness, expresses His love, explains His purpose, endears His Son, and encourages the sinner to accept His terms. Notice three facts of which the writer was not ashamed.

1. **Of the Recipients of the Gospel.** They had been genuinely converted. (a) Praise for their undeniable faith (8). Observe Paul's unselfish commendation of work in which he had had no part. He had heard testimony about their faith and had rejoiced. (b) Prayer. (1) It was evoked by personal sense of obligation to God in the Gospel. "In my spirit" suggests emotional intensity; "serve," devout obligation, (2) Expressing a longing for their good. His visit would result in their establishment, and his comfort. His prayer was, continuous, intense, individualising. Its answer was conditioned by "God's will" (v. 10). Notice that faith can be developed by further instruction either by oral ministry (v. 11) or by written ministry (as in the Epistle). (c) Passion. Seen in his intense longing, in his frequent endeavour to travel to Rome, and in his readiness to be in the city for the Gospel.

2. **Of the Demands the Gospel Makes** (14-15). (a) I am debtor.

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Necessity was laid upon him. He was under obligation by commission. (b) I am ready to preach. No considerations of time, place, or circumstances deterred him. No sin dulled his sense of the need of others.

3. Of the Power the Gospel Reveals (v. 16). This verse is an epitome of the Epistle. (a) It concerns a Person (Christ). (b) It presents a Power unto salvation: (c) It reveals a Principle—faith not works. The Gospel can cope with a Populous Centre, a Powerful City. Peoples of different pretensions. The Gospel is for all: (a) Social classification—Greek and Barbarian (b) Intellectual classification—wise and unwise. (c) Religious classification—Jew and Gentile. What a glorious Gospel!

### January 20th.—**RIGHTEOUSNESS AND WRATH.**—Rom. 1. 17-32.

Having stated his theme, the apostle now proceeds to show the need for such a Gospel. First he shows the guilt of the Gentile world (1. 17-32); then of Jewish world (2. 1; 3. 19), all the world is guilty. He adduces proof from (a) Nature, and (b) Scripture.

1. A Revelation of Righteousness. God is holy. His "children" must be just, or righteous; therefore the gospel must be based on righteousness and must be enjoyed in experience on the principle of faith. At the very outset he condemns work, establishes grace, and demonstrates the greatness of God's salvation.

(a) The Gospel which tells of God's love (5. 8), is established in the death of Christ (3. 24) does not give indulgence to sin, nor lightly ignore sin; it brings sinning man into a new state of righteousness through justification. (b) This justification is conditioned by "faith," not mere credence, but an act of committal to God, and an attitude of life before God.

2. A Revelation of Wrath. Men sin (i.e., are godless), and unrighteousness (i.e., break God's laws). They suppress the truth that they might sin the more. This section (18-31) deals with these matters.

(a) God's Revelation through Nature. Reason leads from nature up to God. Men could know "His power and Godhead." The Medium was "things visible." The Message was about "things invisible."

(b) Man's Attitude to God. A process of degeneration—ingratitude (v. 21); idolatry (v. 23); immorality (24-27); ignorance (v. 28); iniquity of every kind (29-32). Here are revealed Man's wisdom, wickedness, waywardness, and his worthiness of God's wrath.

(c) God's Answer to man's Sin. He gave them up, i.e., He allowed them to go their own way and reap the consequences of their actions. (1) Their bodies were degraded (v. 24); (2) Spirits corrupted (v. 26); (3) minds bestialised (v. 28). Man needs a Saviour badly!

### January 27th.—**THE JUDGMENT OF GOD.**—Rom. 2. 1-16.

This section deals with the condemnation of the Jew. We are reminded of the equity of God's judgments, for He does not respect any person. He is impartial. The Jew boasted in his privileges, and condemned the Gentile for his ignorance and iniquity. A great principle is established.

First: Revelation is not sufficient. The Jew had Scripture as well as Nature as his guide. He condemned himself when he condemned the Gentiles.

Second: This Revelation demands not only belief, but also behaviour. It is ethical and practical. Religion is expressed in

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terms of living. God's judgments are delivered on a threefold basis.

1. According to truth (v. 2). i.e., in equity, without partiality for either Jew or Gentile. (a) There is no escape for those who are privileged (v. 3). (b) Special privilege should create repentance, and not arrogance (v. 4). (c) Continued disregard for the goodness of God will merit wrath despite the goodness, forbearance and long-suffering of God. No one will ever charge God with an unjust judgment. All are alike to Him.

2. According to works (v. 6). There is no Respect of Privilege, nor is there Respect of Person. Every man will be judged, and on the same principle, "according to deeds." There are two classes. (a) Those who "seek for glory, honour, immortality, every man that doeth good" (b) "Every man that doeth evil, contentious, disobedient, unrighteous." Two Rewards for (a) "Eternal life, glory, honour, peace"; for (b) "indignation, wrath, tribulation, anguish."

3. According to the Gospel (v. 16). The Judge will be Jesus Christ. The Judgment will be of "the secrets of men." God looks on the heart. Outward appearance is nothing to Him. He knows everyman, and everything. There is no escape. Every man as he is acknowledges his guilt.

## BOOK REVIEWS.

"Behold the Throne of Grace." Published by Marshall, Morgan and Scott, Ltd. (2/6). This is a selection of Prayers and Hymns of C. H. Spurgeon, selected and arranged by Chas. T. Cook—and a refreshing collection it is. A man is never nearer God or more hypocritical than in his prayers. That Spurgeon lived in terms of closest intimacy with God is evident from a perusal of this book. The spirit becomes warmed as the soul of this great preacher is bared in his extempore addresses to his Heavenly Father. He speaks as if he "had come straight from the Presence." Perhaps much of the powerlessness of modern preaching is due to the cold formality manifested in the public prayers. All true praying is "in the Holy Ghost," and that characterised Spurgeon when he prayed. How simple and humble were his words! "We have to confess that sometimes we go through the service as a mere matter of routine. We are afraid that many of Thy people do not join as they should do in prayer, nor does their heart go up with the sacred longing. May it not be so now. May there be real worship the whole service through." Such a book will repay a frequent use for private devotions. Young preachers (and older ones too) will find the spirit refreshed by the natural eloquence of a man whose prayers were often spontaneous outbursts of adoring worship. Of Spurgeon's prayers Dr. A. T. Pierson wrote, "And oh, what praying, peculiar for that element of adoration, in which nearly all public praying is lacking! His confession of sin is humble, his supplication humble, his intercession importunate; but when he praises and extols God, it is an eagle soaring toward the sun, and bearing you on its wings."

"The Salvation of God." Published by Marshall, Morgan & Scott, Ltd. (2/6). The author of this book, Oswald J. Smith, has written several books on vital Christian themes. This one deals in non-technical language with the great truths connected with man's ruin and God's remedy. No one who reads should fail to understand the plan of salvation. To a generation that has hazy notions about sin and regeneration such a book should contain a living message. The young Christian worker who has no "theological training" will find plenty of matter for thought, and cannot but benefit by the numerous Scripture references.

## Junior Lessons.

January 6th.—ADAM AND EVE.—Mark 10. 6; Gen. 1. 26-2. 24.

Children are usually interested to know what Jesus did. One of His chief delights was to hear read, or, later, to read for Himself, stories from the Old Testament. One of these stories was about Adam and Eve. Tell the story simply, using as far as possible, the language of the Bible. During the telling of the story point out in the proper places these interesting facts. 1. God is the Creator of all things, trees, plants, beasts, fishes, and man. 2. Man is the last and best of all His creatures. He is made in God's image. He can "understand" something about God. Beasts never pray, little children can. Beasts cannot love God, little children can. 3. God filled the world with good things for the benefit of Adam and Eve—fruit and vegetables. Teach the "saying of grace" as a good practice. 4. God gave man a day of rest. Show how God intends His creatures to have time to think about Him. He cannot be pleased with those who break His desire. 5. God placed man and woman together in the first home. Teach what "home" means, and how God expects children to love, honour and obey "father and mother." The first home was very happy because there was no sin.

January 13th.—NOAH AND THE FLOOD.—Matt. 25. 37; Gen. 6. 5-7. 1; 7. 11-24.

If a Model or Picture can be procured this lesson can be made very instructive. Imagination may be sanctified to a good use here. Tell the story principally to show how wise was the provision of God. Show the children how there were two classes of people on the earth. (1) Those who followed evil. They were in the majority. God was angry with their ways. They did not love Him or keep His word. Sin produced that result. (2) Those who followed good. Noah loved God, walked with God, and taught his family about God. The family owed its safety to a godly father. Lessons to point out in the course of the story. 1. God had His plan ready, but He had thought about a way of escape for Noah and his family. 2. The ark was all planned by God, not by Noah. He had just to obey the instructions given. 3. The ark was the best means of safety, for when every other thing was under the water, it floated on the top of the water. 4. God was "inside" the ark, saying "Come." He kept everyone safe. The family could not but trust God for His provision. The ark is a picture of the Saviour and the Salvation He brings.

January 20th.—ABRAHAM, THE FRIEND OF GOD.

—Matt. 22. 32; Gen. 12. 1-10.

A friend is one whom you trust, and who trusts you. Friendship is based on love. Abraham was the friend of God, because he loved God, and God loved him. Abraham lived in Ur of the Chaldees at the mouth of the River Euphrates. The people of the city worshipped the Moon-goddess, and at first Abraham was an idolater, visiting the great temples. A change took place in his life for God spoke to him. Notice how Abraham proved he was a "friend of God." 1. He listened to God's voice. He had no Bible as we have, but he sought to hear the voice of God when He spoke to him. If we are "friends" of God we shall love to read or have read to us the Bible. 2. Abraham went where God told him. He left the wicked city to go on a long journey. For hundreds of miles he followed the guidance of God. He kept "going on" (v. 9). 3. He interested others in God.

## Junior Lessons.

His father, his nephew and others went with him. They must have respected Abraham because he told them of God. 4. He was not afraid to worship God, and build an altar in the midst of enemies. Is there any wonder why he is called "Friend of God"?

January 27th.—ABRAHAM AND LOT.—Gen. 13. 1-18.

Abraham and Lot were cattle farmers. Although he was rich Abraham thought more about God than about his goods. He often "called upon the name of the Lord." Perhaps that is why he was prosperous. But Lot was more greedy, and when the chance came he tried to be richer than his uncle. He put his own pleasure first. Bunyan tells a story about two boys, Passion and Patience, which beautifully illustrates this incident. Lot was selfish, as greedy people usually are. How kind Abraham was! He was not quarrelsome, but allowed Lot to make the first choice. Notice about Lot's choice. 1. He chose the place where he would become rich quickly. 2. He did not think whether he could live a good life or not in the place where he was going. 3. His tents were pitched near two wicked cities, Sodom and Gomorrah. 4. His choice shut God out of his life and led to his ruin. We should never put pleasure before profit for eternity. Abraham's choice was different. He left his future to God. We shall learn how God blessed Abraham and how Lot spoiled his own life and the lives of others.

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### SHE ESCAPED FROM ROME (Concluded).

(From page 8).

the unwonted silence impressed her. She looked around. An open door invited her. She passed through, and no one impeded her progress. Another door was open. Through it she passed, to behold a third beckoning her to liberty. Beyond that door was a fourth—the door in the wall, beyond which were green fields and safety. Panting with excitement Rose ran over the intervening ground, dreading discovery every second. No enemy eye saw her—she had escaped. Exhausted she reached a nearby farm where she was succoured and from where she proceeded to make her escape sure. Rome had lost its prey.

On more than one subsequent occasion her enemies waylaid her, but God always brought deliverance. For her Master she worked assiduously, spending during many years of activity, six as a Deaconess in slum-work in Manchester. Christian friends, in Ireland especially, took a personal interest in her. Among these were Mr. and Mrs. Richardson of Moy-Allon, in a little house on whose estate she passed many happy days towards the close of her career. Her last days were spent in Bangor, where she loved to meet to remember the Lord in Holborn Hall. It was the writer's honour to assist Mr. Richardson at the burial service on Saturday afternoon, August 11th, and to return with these words bearing a sweeter meaning than ever, "Who His own self bare our sins in His own body on the tree."

A. B.



# Primary Lessons.

January 6th.—THE RIVER JORDAN.—Matt. 3. 1-17.

A good map of Palestine, and large wall pictures will greatly help in this series of lessons. Simple remarks about the Jordan will attract attention. It is the only big river in Palestine, and runs through a very deep valley. Pools in it were suitable for "dipping" people. This chapter describes John the Baptist and Jesus.

**C**OMING out of  
ONFESSING Their  
ONDEMNING the  
HRIST  
COMMENDING His

**S**OLITUDE—John  
INS—People  
SCRIBES—John  
UBMITS to John  
ON—GOD

January 13th.—THE DEAD SEA.

The Dead Sea is an Inland lake with no outlet. Into it run the Jordan and many smaller streams. It is the lowest sea in the world, being hundreds of feet below sea level. It is called the Dead Sea because nothing lives in it or near it. It has no fish, no trees, no vegetation. Its waters are very heavy, being full of mineral salts. Swimming is very easy on its waters. The salts are very rich in food for plants. Lessons we may learn from it. (1) Selfish lives take in all but give out nothing. (2) In the "Dead Sea" of the world sinners are "dead in sin." (3) Nothing good can grow in a life that God does not bless. (4) Nothing on earth can sweeten a life that has no love of God.

January 20th.—ROUND THE SEA OF GALILEE.

—Luke 5. 1-11; Mark 1. 35-45

The Sea of Galilee was in the north of Palestine. Many fishing villages were on its shores. Jesus spent much of His time there, for His disciples were Galileans. Capernaum was one of the chief towns. To-day's lesson shows our Lord at work there.

**C**URING THE SICK  
CLEANSING THE LEPER  
CASTING OUT DEMONS  
CATCHING FISH  
COMMANDING MEN TO FOLLOW HIM

January 27th.—IN CAPERNAUM.—Mark 2. 1-38.

Our Lord called Capernaum His own city. He often stayed there. It was a busy place, and Jesus had splendid opportunities for serving His Father and helping other people. How kind He was! No case ever beat Him. He was angry only at people who tried to hinder Him. Observe the following in the portion.

**P**ALSIED Man is CURED  
UBLICAN (Taxgatherer) is CALLED  
HARISEES are REBUKED  
ARABLES are used to ILLUSTRATE

## *Jehovah's Perfect Servant.*

I.—“JESUS CAME FROM NAZARETH” (Mark. 1. 9).

**M**ATTHEW writes of the King, His Person, His Programme, His Passion, and His Power: Mark delineates the character of the True Servant. The writer had himself been so imperfect, that he could not but recognise in his Master the traits in which he had failed signally. Of Him, we, too, may learn if we will, for a disciple is one who learns to follow and then follows to learn. All who follow Him, even when they are conscious of having caught a little of His spirit, and learned a little from His ways, will be constrained to say with John the Baptist, “There cometh One mightier than I.” Yet we may humbly and profitably watch Him as He serves Jehovah as His appointed and devoted Servant. He will kindly whisper to our hearts in the silence of our meditation, as He called to men when He walked among them, “Follow Me.” It will be to our present joy and our eternal benefit if we heed His call.

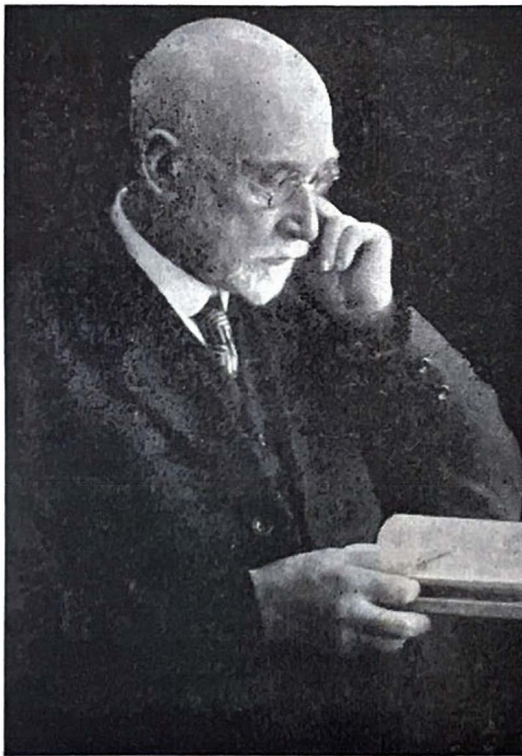
Mark makes no apology for announcing the Servant as the Son of God. He writes of Him that He came from Nazareth. Men knew Him there. To them He was simply “Jesus.” Yet that city was the place where the self-renouncing Servant demonstrated in the ordinary vocations of life that He was flawless. There His approval took place, discharging, in the home, at the bench, in the synagogue, and in visiting the fatherless and the widows in their affliction and in keeping Himself unspotted from the world, His obligation to His Father by doing His will. No detail of life was regarded as so trivial as not to be an opportunity of doing what was well-pleasing in his sight. Mark does not tell us but Luke does, that His first memorable words were, “Wist ye not that I must be about My Father’s business?” Eighteen years were spent doing the Father’s will in the seclusion of Nazareth where He was the reputed son of the carpenter. He was working far within the limits of His power, but His time was not yet come. He had learned to wait the hour of the Father’s choice. There every true servant begins. Failure there is failure everywhere.

In Nazareth the True Servant stored His mind with the verbal knowledge of the Scriptures, for, one presumes, He Who was soon to say, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” did Himself feed upon these words of God. Out of Nazareth He came preaching the gospel, reminding us that he who has not devoted much time in patient reading, quiet study, and spiritual assimilation of the Scriptures will hardly be fit to preach the gospel.

THE EDITOR.

## *A Workman that needed not to be Ashamed.*

THIS could be appropriately applied to our dear departed brother, William Hamilton, evangelist, Prestwick, for he has had a long, honourable record of service. He was born about eighty years ago in Co. Down, Ireland. He was born again sixty-one years ago in the village of Hurlford, following his attendance at a Gospel meeting in Temperance Hall, Kilmarnock. He at once became a worker, taking a great interest in the people in the village as well as in the town.



WILLIAM HAMILTON.

Some ten years after his conversion he gave up his secular employment, devoting all his time to the Lord's work. For over fifty years he laboured as an evangelist, preaching the Word all over Scotland and in many parts of England and Ireland. God signally used him in the conversion of many precious souls. Mr. Hamilton was not only an able preacher of the Gospel but he was a splendid visitor as well. For long years he devoted about five hours daily to visitation and personal work and eternity alone will reveal the great results of this important service. He was an ardent Tract Distributor.

After long experience, he testified in public that he found Tracts by the late John Ritchie to be amongst the best and most useful for his work.

He lived for many years in Prestwick, and did good work there. His village work in Ayrshire will not be readily forgotten. He took seriously ill at the beginning of December, and in about a fortnight's time he was at home with the Lord. He will be much missed. The large and representative gathering at his funeral gave some little evidence of the great esteem in which our departed friend was held.

G. G.

# They Loved the Children.

## I.—OUR LORD.

“Blessed Jesus ever loved to trace  
The innocent brightness of an infant’s face.”

SO wrote Keble. He simply expressed what the Gospels repeatedly narrate; for nothing, perhaps, is much more evident to the careful observer than the fact that our Lord loved children. Grown-ups are often in danger of forgetting the value of the child-life, and of disregarding the primary claims of children in the message of the gospel. The tendency in modern civilisation is to prolong the period of childhood and dependence, so that we may be tempted to overlook the assertion that *age is not always a guarantee of adolescence*. While it is true that young children of the present generation, on the whole, have more knowledge about the world than their forbears had, they have, on the other hand, less experience in it.

Children respond emotionally to love more readily than do adults. Our Lord found that, and used the fact to teach one of the primary lessons of the gospel—childlike trust. Statistics prove that the more lasting work for God is done amongst children than amongst grown-ups. Our Lord never lost sight of the fact that youth has latent possibilities that later years do not possess. As in many another matter, he taught men the value of winning the young. Every cause can be determined as to its worth and durability by discovering the importance it puts upon its youngest adherents. Christianity has as an undying asset, a place for children in its programme.

Our Lord’s example should be followed at all costs. He carried into manhood experience of a sinless childhood and youth. His own life as a boy, shot through and through with the common joys and sorrows, without sin, guarantees a perfect sympathy with every growing child. He knew, in those early years, the blessedness of subjection to “His parents,” and the delight of obedience to His Father’s will. “In all points like as we are” He was tested; and He bore with Him through life and death into heaven a “fellow-feeling” for children of all ages and all climes.

His Sacrifice was necessary, for, and its scope embraces “all the world.” Children are not excluded. His death was as much for them as for others. His blood cleanses their sins; and takes away their guilt. What truth is in the chorus the little ones sing,

“The children’s Friend is Jesus,  
His life He gave, their souls to save,  
The children’s Friend is He!”

### They Loved the Children.

He is their Friend because He died for them. Moreover, He still cares for them. Many of His most devoted servants have been called to Him (and by Him) in very early years. The Holy Spirit works conviction of need among children, as surely as He does among adults.

Our Lord's example on earth proves His interest in children. How closely He observed their characteristics! He watched them play their games, remarking how petulant they were each with the other, when some sitting in the markets and calling unto their fellows blamed them, saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." He noted their trustful disposition, and taught His disciples the mode of entrance into the Kingdom by declaring the necessity of child-like trust. He pointed a much-needed lesson from the freedom of children from duplicity and selfish ambition. True service in His Kingdom was to be rendered in the spirit of humility and self-abasement.

How considerate He was for them! On one occasion He said, "Let the children first be filled," laying down a canon of procedure we dare never violate. Duty demands compliance with His declaration, for those who neglect the rising generation in their zeal for more "advanced work," will live to regret their short-sightedness. Experience teaches that our Lord's implied principle points the method of safeguarding the future. A starved childhood means a debilitated manhood. Let Christian parents be as careful with the spiritual food of their offspring as they are about their physical and mental training. Put the child's claims first, and secondary matters will assume their true worth.

It was our Lord who rebuked His disciples and said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." His sympathy for and understanding of them reveal themselves in His kindly actions towards them. "He set a child in their midst," perhaps seating the child on His knee while His kingly hand rested upon a shock of curly hair. The infants He blessed. On others, like Jairus' daughter or the Nobleman's son, He performed miracles, illustrative of His power and methods in the realm of the Spirit.

How He encouraged children. A lad with five loaves, He does not despise, but uses. Inconsiderate disciples were tempted to deem the supply insufficient, but the Lord "knew what He would do." His plan of campaign is always ready—He had designed to utilise the means at a lad's disposal. He knew how to encourage!

# Setting the Course.

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

No. I.—TAKING HEED UNTO OURSELVES.

ROBERT MCKEE, BANGOR, CO. DOWN.

PREVENTION is better than cure; but for a wasted life there is no cure. When setting out on the Christian life it is well, therefore, to have a clear idea of our position and the direction of our course. It is best at the outset to ponder carefully the paths of our feet and firmly to establish our ways. If we drift unthinkingly till the end of our days it will be too late then to change matters; nothing will remain but vain self-reproach and remorse. When Esau had bartered his birthright there was no place of repentance found for him, though he sought it carefully and with tears.

At the outset the question faces us, What is the best possible life? Surely, in this world, to enjoy to the full the zest of life, to attain the height of well-being and true happiness which God gives; to use to the full to His glory the divinely-bestowed powers with which we are endowed: in short, to fulfil abundantly the purpose for which God has saved us, and so have no regrets at that end. And for the life to come, to receive the Master's "Well done," and the crowning rewards at the Judgment Seat of Christ given to those who strive lawfully, and perhaps to meet in Heaven those whom we have led to the Saviour. These ideals may be realized in every life. Consider carefully the words of the Apostle Paul in 1 Timothy 4. 8, "Godliness is profitable unto all things, having the promise of *the life that now is*, and of *that which is to come*." Only a life ordered in accordance with the course planned for it by its Creator and Redeemer can fully satisfy, and this is the life summed up by the Apostle in the words, "For me to live is Christ, and to die is gain."

The years between 12 and 20 are in many aspects the most important of our life. It is during these years that our character and conduct largely become moulded and fixed. Habits and inclinations formed then become in great measure part of our later life. Habits of laziness, of worldliness, of self-pleasing formed during our teens take deep root, and if allowed to persist can be eradicated only with the greatest difficulty. Men whose lives are impeded by a host of hindering habits have in almost every case developed these during their youth. Our after life falls very largely in the direction towards which it leans during our adolescent years.

### Setting the Course.

Let us resolve, then, to provide ourselves with a set of habits and inclinations which tend to Godliness, so that when these become more or less fixed and part of our nature we shall be provided with a lifelong attitude of mind towards spiritual things.

We pass this way but once. Time wasted in worldly pursuits or aimless drifting can never be recalled to be used in the Master's service. It is gone for ever, and no effort of ours can bring back a moment of it. The utmost effort we can put forth in carrying out the will of God is what is required of us at all times; there is no possibility of redoubled effort in later years reclaiming wasted time. The loss is eternal. We should see to it, therefore, that right from the start of our Christian career no time is wasted in by-paths. The minutes pass away, but they are laid to our account.

Let us take heed unto ourselves, and look ahead. A life in early youth given to the service of the Lord Jesus is thrice blessed. First, the attitude of mind and habits of prayer and study thoroughly acquired in adolescent years make their influence felt for good in the years to come. Under the Spirit's power these become of immense benefit in the Lord's service in later life. Second, precious years which otherwise might be wantonly wasted are filled with fruitful service for God, and the Judgment Seat of Christ will yield us an everlasting reward instead of the disapproval of the Lord. Thirdly, we shall experience true happiness in this present life in the events and circumstances as ordered by the Lord, and whether in the stern joy of strong endeavour, in the elation of purposes accomplished or in the discipline of sorrow and pain, it is ours to be fundamentally satisfied and at peace.

A young man, a builder by trade, who was drunken and unreliable, married a maidservant who was greatly liked by her employers. Soon the couple began to be in want because of the man's drunken and spendthrift habits. In order to help the man's wife, her former employer, who was going away for a time, gave the man a contract to build a house. In the absence of the personal supervision of the employer the builder used unseasoned wood and poor and shoddy material in the erection and fitting of the house. When the gentleman returned the house was finished and looked outwardly well in its new paint. The employer inspected it, and then, as a kindness to his former servant, handed the man the title deeds of the house and the plot of ground on which it stood. The man's surprise and chagrin may be imagined when he discovered that he had built the house for himself. So with our lives we build them for ourselves, and according to the material we put in them shall be our abiding place for eternity.



## *The Life of Christ.*

IN sequence to the Work of the Lord in the Open-air, we purpose giving consideration to the Life, Death, Burial, Resurrection, Ascension, and Coming Again of the Lord.

Many believers are disinclined to face the enemies of the Written Word on their own ground, but this we consider wrong, because our faith is one which can stand critical investigation. Much opposition has been offered to the above mentioned themes, and so we wish to bring before the readers of *The Christian Worker* an intelligent statement of our position.

No person of consequence to-day would deny that Jesus Christ, the Prophet of Nazareth, lived on this earth; although many pay little, if any, heed to His words and claims. That the One Who was unique among men has ever been a problem to mankind is apparent when we consider the statements which appear in the writings of men of repute.

John Stuart Mill (*Essays on Nature, Religion, and Theism* pp. 253-255) wrote "It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been super-added by the tradition of His followers. Who among His disciples, or among their proselytes, was capable of inventing the sayings attributed to Jesus, or of imagining the life, and character revealed in the Gospels? Certainly not the fishermen of Galilee—still less the early Christian writers."

Even Matthew Arnold ("Literature and Dogma." Preface to last edition) wrote—"Jesus Himself is an absolute; one cannot explain Him."

E. Renan (*Life of Jesus*) wrote that, "Palestine was one of the countries most in arrear in the science of the day; the Galileans were the most ignorant of all the inhabitants of Palestine, and the disciples of Jesus might be reckoned among the most stupid Galileans." If Renan were even only partially correct the problem of Christ, for the unbeliever, is more difficult than ever. Apart from recognition of Him as the Son of God from Heaven there is no solution of the problem.

The existence of Christ on earth has been questioned by some, due, we believe, to their minds being blinded by the god of this world (2 Cor. 4. 4). Going back over the various centuries until the birth of Christ we are faced with definite records of His historic being, and of believers in His name. The very dating of the years is fixed from the birth of the Lord, and the weekly day of rest dates from His resurrection.

The recognised books of the New Testament (as well as the Apocryphal Gospels) definitely, and unmistakably point,

## The Life of Christ.

to the One who spake as never man spake (John 7. 46) and bear striking historic testimony to His life.

JOSEPHUS, THE JEWISH HISTORIAN, in *Antiquities*, Bk. 18, Chap. 3, Sec. 3, refers to Christ and His death, as well as to "the tribe of Christians, so named after Him." This passage some say is an interpolation, but if taken out, the whole sense of Josephus' writing here is confused.

JOSEPHUS, IN BK. 20, CHAP. 9, SEC. 1, wrote of "the brother of Jesus, who was called Christ, whose name was Jesus." This passage is unquestioned, and bears witness to the authenticity of the earlier reference.

TACTITUS. ANNALS. BK. 15. CHAP. 44. (A.D. 110). Wrote "the author of this name was Christ, who, in the reign of Tiberias, was brought to punishment by Pontius Pilate the Procurator."

JUSTIN MARTYR, records that the world "proclaim our madness to consist in this that we give to a crucified man, a Name second to the unchangeable and eternal God." This was written about the year A.D. 150. *1st. Apology* chap. 13. p. 17.

Celsus wrote against the faith, and was replied to by the great Origin in his book against Celsus: proving conclusively that in that year, 230 A.D., many believers were gathered out to the name of the Lord. Gibbon, the infidel historian, reckons that there were as many as three million Christians in the year 313.

We might bring forward much more testimony to the historic character of the Lord Jesus Christ, and that from those who were opposed to Christianity, but let a final quotation from one of the most modern infidel publications suffice. In *Supernatural Religion, 2nd Edition*, Vol. 2, p. 487, we read, regarding Christ, that He was "a man of unparalled purity and elevation of character, surpassing in his sublime earnestness the moral grandeur of CHAKYA-MOUNI, and putting to the blush the sometimes sullied, though generally admirable teachings of Socrates, and Plato and the whole round of Greek philosophers."

(To be Continued).

R. W.  
C.

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"I love to steal a while away,  
From every cumbering care;  
And spend the hours of setting day  
In humble, grateful prayer."

# Questions asked by Modern Youth.

## II.—WAS JESUS CHRIST DIFFERENT FROM OTHER MEN?

**Note.**—If Jesus Christ was not different from other men then,

- (a) We are confronted with the miracle of "The Four Gospels," each of which presents a Person who is without compare among men.
  - Either**—(1) The character delineated was historical and the facts recorded are genuine
  - Or**—(2) Four men produced without collaboration four portraits which are without parallel in history.
- (b) The Faith of the Christian Church is founded on a non-historical fiction—a mere myth.
- (c) Man's need as a Sinner has not been met, for the death on the Cross was not a sacrificial act, but simply another example of the miscarriage of human justice.
- (d) The world cannot look forward to the Reign of Righteousness promised in Christ.

### Some Attitudes—

- (1) Merely a legendary figure, the product of Jewish religious enthusiasm. The historicity has been proved.
- (2) A Good Man, the Best Man, but only a product of the evolution of the Jewish Religion.
- (3) His Death was a heroic act to teach men how to suffer for a good cause, and as martyrs for their own convictions.

### How He was Different.

#### 1. In His Birth—

- (a) Supernaturally Predicted—Old Testament foreshadowed His coming. Human (Gen. 3. 15) Jewish Race, Royal Family, Bethlehem (Micah 5.); Actual Time (Dan. 9.).
- (b) Supernaturally Announced (Matt. 1. Luke 1. and 2.). Angelic messengers declared the fact.
- (c) Supernaturally Accomplished. He was "that Holy Thing." The virgin Birth must be true because such a story as New Testament records is humanly inconceivable.

#### 2. In His Life. He was Sinless.

- (a) The General Testimony of the Gospel Narratives, apart from specific declarations.
- (b) God's Witness:—at Baptism, Mount of Transfiguration, at Resurrection (Rom. 1. 4).
- (c) Enemy Declarations:—Judas, Pilate, Pilate's wife, Centurion, Malefactor.
- (d) Affirmations of later writers in New Testament.
- (e) Consensus of opinion of men of all shades of thought—Honest men have placed Him "apart."

Read such books as "Ecce Homo," "The Christ of History" (Young)

(Continued on page 34).

# *Notes and Outlines of Sunday School Lessons for 1935.*

**FEBRUARY 3rd.—BREAD FROM HEAVEN.—Exod. 16. 11-35.**

**Suggestions.**—Recall the interesting events of the early wilderness journey, to impress children with these facts. 1. God was interested in the affairs of the people. References in "The Song of Moses" might be read (N.B.—the mention of "The Lord"). (2) God could intervene when necessary as He did at Marah. (3) God knew how to prove whether the trust of the people was genuine or not, and He led them through the wilderness. That was a long way, but it was the safest way. Two things are always scarce in a wilderness—food and drink. The stories of Old Testament show how God provided both in a miraculous way. Observe that this story informs us how God supplied the need of a nation for nearly forty years.

1. The Gift of the Manna showed the Wisdom of God. These people could not carry great loads of food. This provision gave them fresh food daily. It was sent to test the obedience of the people as well as to satisfy their hunger (v. 4). God desires all who follow Him to obey His Laws. Notice the "laws" regarding the gathering of the manna. (1) Greed was guarded against. A man could not gather more than was necessary, for hoarded manna "wasted." (2) Stinginess was prevented: for if a man tried to save a little from his daily portion he found that what remained had to be thrown out. (3) Laziness was outwitted. A man might have argued at the end of the week, there is no use gathering a double supply, for the extra will rot. But God's provision was that the double supply remained fresh on Sabbath, but anything extra was useless beyond that day. God's wisdom is seen in the fact that the Israelite was required to live just a day at a time. God desires faith, and obedience from all who profess to love Him.

2. The Gift of the Manna exhibits the Mercy of God. The people murmured, but God supplied manna. He might have been angry with them; He was really anxious about their welfare. God is love. He tries to win by kindness. Even after continued murmurings God was good to them. Think of the wilderness. He provided a leader: He gave them protection and guidance in pillar and cloud. He supplied them with water and food. Their clothes did not wear out. How kind! Yet they murmured. God does not change. How good He has been to the world! He sent His Son, and in spite of men's treatment and neglect of Him, He still offers salvation through the Saviour. Wrath is His last resort. He would rather preserve than punish.

3. The Manna was a Type of Christ. John chap. 6. shows that. Notice points of resemblance. (1) It came down. So did the Saviour. (2) It lay on the earth. Christ lived among men. (3) It was small. Christ was humble, poor, unacknowledged by the great men of His day. They did not know that He was the Son of God. (4) It was easily obtained. How easily Christ was approached! Think of the great many simple helpless people who

## Notes and Outlines of Sunday School Lessons.

came to Him, He never turned any away. (5) Manna was "the bread which the Lord gave to eat" (v. 15). Our Saviour gave His flesh for the life of the world. (6) The Manna was provided, but it had to be gathered by each individual and eaten before it did any good. So with Christ! He has been sent as the Saviour of the world. Yet all are not saved. Why? Because they do not accept Him as their own personal Saviour. A man, or child, in Israel would have perished in sight of the Manna, if he did not stoop down and take and eat. Hunger was only appeased when the Manna was eaten. So is it with salvation. None need perish since "Christ has died for all." But some will perish because they will not believe.

4. The Manna may be taken as a Picture of the Bible. It, too, has come down from God. It is as sweet as honey. It should be gathered daily, that is, we should read a portion every day. The Bible is spiritual food. No Christian can grow or be strong who does not make a practice of "feeding on the word." The Bible is called "sincere milk," by drinking of which we may grow. Good advice is "Drink plenty!"

### FEBRUARY 10th.—THE LAW WAS GIVEN BY MOSES.

—Exod. 19. 16-20. 21.

Suggestions.—The Israelites were now completely escaped from Egypt. On the journey they had learned about the Power of God, the Wisdom of God, the Goodness of God, and the Presence of God. He was now about to teach them about His Holiness. Moses already had learned that lesson. At the Burning Bush God had invited him to "take off his shoes," and converse with Him. Moses had learned that a Holy God was also a God of Love. In Egypt the Israelites had seen a great King in the Pharaoh; now they were to learn that their King was invisible. They knew how cruel Pharaoh could be; they were to learn how kind God was. They knew that the Pharaoh gave laws for his subjects to obey; now they were to listen to the laws of their invisible King, speaking through Moses, from the smoking mountain. They had seen Temples and Idols, and the wicked practices of the worshippers. These gods took no interest in the moral wellbeing of the people. Now the Israelites were about to hear from Moses the laws their living God desired they should keep. The code of laws is the finest in the world, for it came from God. Israel was to become God's "peculiar treasure" (19. 5).

1. The Holiness of God. This was seen in the restrictions made. Only Moses was allowed at first to approach the mount. How dreadful it appeared to the people—shrouded in smoke, clothed in thick darkness, lit up by flashes of lightning and echoing with thunder blasts. These were the garments of Jehovah. Him no eye saw. His voice Moses heard, but he communicated the message to the people. What an impression we get of the majesty, power, mystery and holiness of the Being of God! How fearful it must be to "fall into the hands of the living God! Try to impress upon the children the sense of reverence and fear. The whole Bible emphasises that attitude towards God. He is holy and does not look lightly on sin.

## Notes and Outlines of Sunday School Lessons.

2. **The Ten Rules.** These rules suggest: (1) God was to have no rival in the lives of His people. (2) Idolatry of any kind is wrong. Wherever the Bible goes and is obeyed, idolatry ceases. Purity of life follows. (3) God's name must not be used in a senseless way. How careful in thought we ought to be. (4) All God's commandments should be obeyed—about rest (i.e., giving special place to one day in seven), about parents, about other people and their property. If men applied these rules to life, how safe and happy life would be! These are God's standard of life for man.

3. **Man has failed.** Failure is sin. No one has loved God and his neighbour as he should. Moses gave the law. It brings condemnation—and guilt. "Grace and truth came by Jesus Christ." His blood cleanses from all sin; for He magnified the law, and yet gave His own life as a sacrifice for sins He had not committed. An explanation of the hymn "Free from the Law" would make a good close to lesson.

### FEBRUARY 17th.—THE TABERNACLE—OUTSIDE.

—Exod. 26. 1-30.

**Suggestions.** On Sinai God gave Moses "Precepts" and a Pattern. The "Precepts" were to regulate the ways of Israel, the pattern to control their worship. The Holy God of Mount Sinai could be approached. To remind the people that He was always with them, He gave them the Tabernacle and its services. If the teacher can procure a model or a picture of the Tabernacle, good! To-day we deal with the outside, remembering (a) the structure was divinely appointed, (b) it is a pattern of things in heaven, (c) it has important lessons to teach us in our approach to God. Observe that God gave the pattern, but His people were commanded to carry out the work. That is "human co-operation" in a "divine enterprise." God never does for men what they can do for themselves. The Tabernacle is called "the Church in the Wilderness." It is a picture of the Church (i.e., believers) at present on their way through the world going towards heaven.

1. **Its Entrance.** Round it was a wall of linen, attached to boards of shittim wood, fastened to the earth by cords and made steady in sockets of silver. Facing the east was a "doorway" of curtains. There was only one way into the "courtyard." (See John 10. 9). But how easy—a child could push the curtain back! So, a little child may come to Christ and enter into safety. The wall was of linen, shutting out those without, shutting in those within. All who are in Christ, made righteous through His work, are separated from the world of sinners. The "sockets of silver" came from the "redemption money levied from the Israelites (Read Exod. 30. 11-16). That illustrates the price of our redemption, the blood of Christ. How precious! Only those who stand "upon redemption ground" are in Christ.

2. **Its Beauty.** White linen, silver headpieces and sockets for the woodwork, a gateway of purple, scarlet, blue on a white background, all spoke of beauty. The outside of the tabernacle looked rather black because of the covering of badger skins, but the doorway in was of beautiful workmanship. In the courtyard were

## Notes and Outlines of Sunday School Lessons.

a Brazen Font (or Basin for water) called the Laver, and an Altar for sacrifice. These sparkling in the sun spoke of beauty, too. So "in Christ" everything is beautiful—altogether lovely!

3. **Its Strength.** The sockets made it steady. Pins and cords strengthened the linen wall. The bars through the shittim wood kept the Tabernacle rigid. The corner-pieces secured the ends. Although it consisted of many parts, the building was one. So with the "Christian Church." It is composed of multitudes of people each united to Christ. The hidden bond of union is The Holy Spirit. How strong is that "Building" which, like the word of God, abides for ever! Nothing can destroy it (Matt. 16. 16-18).

4. **The Outside View was not Impressive.** Badger skin (black and uncomely) covered the outside. So about Christ; He did not attract people by His glory and greatness. He looked a very ordinary individual. But He was the Son of God. Only those who went inside could tell how beautiful the Tabernacle was: and only those who know Christ as Saviour, Friend, Master, Guardian realise "how lovely He is." So, too, only those who are born again, and "in the Church," know how blessed is the society of Christian men and women, boys and girls. The Tabernacle gave place to the Temple by and by. So, too, will the Church, one day be at home with the Lord, to abide in Heaven for ever. Make sure you are "in the Church."

### FEBRUARY 24th.—THE TABERNACLE—THE INSIDE.

—Exod. 25. 1-40.

**Suggestions.** Impress upon the class the value of Old Testament as giving types or pictures of realities in the New Testament. Perhaps this would be a good opportunity to show that these prophetic foreshadowings prove two points. (1) There is a God Who has a redemptive plan working out towards a climax in the New Testament. (2) The Bible is God's Book often informing us by "picture" concerning great matters we could not otherwise understand. Remember, however, that the Israelites, did not understand the same about the Tabernacle, that we do. It had its own special message for them. Let us visit the inside.

1. **The Material.** Gold, silver, brass, linen, etc., were all supplied as free-will offerings by the people. Each gave willingly the "Lord's offering." Each had something to offer. So to-day God expects those who love Him to show their love by what they give to carry on His work. Nothing is too small; nothing can be too great. Teachers can show the value of a system of giving even among children. Remind them, of course, that God desires the heart first. Then the workmanship was all voluntary. The women (and girls, too) wrought the curtains and linen. Men wrought in wood, gold, etc. We may all do something in the service of God. Think of little Samuel, the Captive Maiden, the Lad of John 6., Rhoda (Acts 12.), etc. Again material was "pure." Gold was "pure" gold; linen was "fine twined." God always wants the best. The tongs were of pure gold. He wants a pure heart, pure ways, clean hands, clean lips. He has given His Best; He wants us to give our best.

## Notes and Outlines of Sunday School Lessons.

2. **The Furniture.** There were two divisions of the Tabernacle. (a) **The Holiest of all, the Sanctuary.** In this was the ark—a chest with a lid on it. The lid is called the Mercy-seat. On the Mercy-seat were placed two cherubim, looking inwards and downwards. These seem to represent guardians of God's righteousness, and to indicate His "meeting-place" with His people. The High Priest alone was permitted into this sanctuary, once a year, taking in blood (Lev. 16). The New Testament teaching is (a) That Christ is the "Mercy-seat," the meeting-place between the sinner and God, for His blood has been shed in sacrifice (Rom. 3. 25—where propitiation might read "mercy-seat"). (b) That Christ has gone into the sanctuary of heaven in virtue of His own blood (Heb. 9. 22-28). He appears before God as the great High Priest of all who trust Him as the Sacrifice for sin. (b) **The Holy Place,** where the priests ministered every day. In this were two principle pieces of furniture, the Lampstand and The Table. The Lampstand gave light, the Table held bread. The former reminds us of Christ the "Light of the world," who gives the Light of Life to all who seek Him. They then become lights in the world. The light in the Lamp was maintained by oil supplied daily—teaching us that daily contact with Christ is necessary if we would shine for Him. The Table of shewbread speaks of Christ the Bread of Life and the Bread of God. Only those who eat of Him (i.e., believe on His name) have divine life. Bread must be eaten to do any good. So we, too, must learn to feed our souls on Christ (i.e., read about and commune with Him) daily. Some souls are dead and dark; some are starved and dim; some are healthy and bright. God loves to see growth and glow.

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### QUESTIONS ASKED BY MODERN YOUTH

(Continued from page 29).

#### 3. In His Teaching—

(a) Its Veracity. (b) Its Centrality ("Me," "I") (c) Its Finality ("verily I say") (d) Its Vitality (it continues to live) (e) Its Variety (f) Its simple sublimity—He teaches like no other.

#### 4. In His Death—

(a) He "laid down His life."  
(b) He "died for the ungodly."  
(c) He bore away the sin of the world.

#### 5. His Conquest of Death.

(a) He was Raised. (b) He was seen. (c) He ascended into Heaven.

#### 6. He shall be Judge of all—

(a) Of Christians at Judgment Seat.  
(b) Of Nations for treatment of Jews (Matt. 25.).  
(c) Of raised Dead at Great White Throne (Rev. 20.).

#### 7. He shall yet reign as King of Kings and Lord of Lords.



# *Bible Class Subjects*

## *and Weekly Studies.*

February 3rd.

A TRUE JEW.

Rom. 2. 17-29.

This section is one of condemnation to prove that the Jew in spite of his loud verbal protestations of privilege is guilty, too. The aim of the Apostle is to show that all need a Salvation based on righteousness. Notice in the section.

1. **The Jewish Assertion (17-18).** "Instructed out of the Law." **He Boasts.** Of five matters he boasts. (a) His national life was regulated by law. (b) He knew God (unlike the Gentile of chap. 1.). (c) He acknowledged the goodness of the Supreme will. (d) He knew how to distinguish between good and evil. (e) The Law was his school-master. Remarkable privileges.

2. **The Jewish Assumption (19-20).** He considered himself "Better than others." In privilege he was. (a) He had the "form of knowledge." That is he possessed a grasp of divine truth given for the regulation of man's life. (b) He was a guide to the blind, i.e., he knew the path of righteousness. (c) He was a light, i.e., he had knowledge to shew the way. (d) He was an instructor and teacher. Others were blind, in darkness, foolish, babes, but not he.

3. **The Apostle's Accusation.** In a series of questions he condemns the Jew for doing what he taught others not to do. His knowledge of the law was merely intellectual, and not practical. He dishonoured God, because he transgressed the law.

4. **The Gentile Attitude.** Often the Gentile lived on a higher plane than the Jew although his knowledge was not so accurate or extensive. Because of malpractice, the Gentile blasphemed God, for the Jew lived unlike his pretensions.

**Further Observations.** It is possible to be religious without being right with God. It is possible to have a knowledge of the truth about the true God, without a personal knowledge of God. It is possible to instruct others about the Law of God, and at the same time, be guilty of disobedience to that law. Privilege is something; but practice is more important. True religion is inward in the heart, evidenced in true practice in the life. No racial barriers interfere with the true interpretation of the mind of God. Christianity is spiritual, ethical, and its practice depends on volitional responses.

February 10th.

ALL HAVE SINNED.

Rom. 3. 1-23.

1. **Combatting Difficulties (1-8).** A series of questions raised by statements regarding the culpability of Jews. (a) What advantage hath the Jew? The chief advantage was that he had "the oracles of God"—a true guide on matters of life. (b) Regarding unbelief (v. 3). Every Jew will be judged or justified according to the books. (c) Regarding judgment (v. 5). God will judge the world—Jew and Gentile alike.

2. **Collecting Final Evidence (9-18).** Paul had been appealing to **Argument.** He had condemned the Gentile world by what he saw; the Jewish world by what he heard. Now he turns to

## Bible Class Subjects and Weekly Studies.

**Authority.** He condemns the Jew and Gentile by what he had read. Notice (a) **The Validity of the Evidence.** It is culled from the Scriptures. Paul has no hesitation in accepting it as true. (b) **The Variety of the Evidence.**—From many Scriptures. These deal with the Words, Walk, and Worship of men.—“throat, feet (way), eyes.” (c) **The Value of the Evidence.** (1.) It includes all men, “none,” “both Jew and Gentile,” “altogether,” “all.” (2) It includes the whole man—His moral nature (none righteous); his intellect (understandeth); his volition (seeketh).

**3. Concluding the Argument.** The Final Verdict—all guilty, without exception, without excuse, without escape. The verdict is righteous, irrevocable, incontestible. All have sinned. All have come short. Sin is both nature and activity. The Law is merely a mirror; it can reveal sin, but cannot remedy the evil. The Apostle leaves man to the mercy and plan of God.

### February 17th.—REDEMPTION IN CHRIST JESUS.

—Rom. 3. 24-31.

This is the turning point in the argument. Notice “But Now.” This “Now” marks a climax in the epistle and is used frequently throughout, e.g., 5. 9; 5. 11; 6. 22; etc. The God who has charged, and condemned His creatures now intervenes on their behalf. He has shown that “God is Light,” now He proves that “God is Love.”

**1. The Plight of Man.** (a) Silent guilt. He owns the justice, and submits to judgment of God. (b) Sentenced by God—by deeds of law no flesh to be justified. There is no escape.

**2. The Plan of God.** (a) **The Divine Intention**—“witnessed by law and prophets.” Old Testament was a preparation. There are indications of God’s method. If Scriptures condemned, they also showed God’s way of dealing with the situation. (b) **Divine Intervention.** “Now manifested.” “Now” speaks of timely coming. He came in accordance with a well-devised plan (c.f. “The Hour” in John’s Gospel). “Manifested,” tells of undeniable appearance, not hidden, but open (c) **Divine Inclusiveness.** God omits nothing (1) He “justifies” His forbearance of “sins done aforetime”; and includes (2) “the present time.” How marvellous is His Plan!

**3. The Propitiation made by Christ.** (a) **The Method:** “set forth” means “ordained.” It was not haphazard. Vindicates God’s righteousness; violates no law. (b) **The Meaning.** Christ is “The Mercy-Seat” or “meeting-place” (Exod. 25.; Lev. 16.). His blood is basis of God’s activity. Christ’s death procures “Redemption” The Mystery. God can justify the sinner, and yet remain just. The believing sinner is seen “in Christ.”

**4. The Principle of Salvation** is revealed in the expressions, “without law,” “without deeds,” no boasting, “faith,” “them that believe,” “by grace,” “Jew and Gentile,” “No difference.”

### February 24th.—THE PRINCIPLE OF BLESSING.—Rom. 4. 1-22

Chapter 3. ends with a series of questions and answers regarding “justification by faith” to the exclusion of works. The

## Bible Class Subjects and Weekly Studies.

problem confronting enquiring Jews was, "Do we make void the law through faith?" Chapter 4 is the answer in extenso to the shorter answer given in 3. 31.

1. Confirming the Principle. (a) The conclusion already arrived at was: "no works, therefore no boasting: all grace, therefore by faith." (b) The objection raised now is, "What about Abraham?" Does God's attitude towards him not invalidate the writer's argument? (c) The illustration advanced to show that Justification is of Grace, and Salvation is for the Gentiles.

2. Abraham's Personal Acceptance (2-8). (a) By an act of faith: therefore, he could not glory before God. (b) The Scriptural Proof: (1) Regarding Abraham. He believed God. Righteousness was imputed not as payment of debt due, but because of his faith. (2) Re-inforced from "David" (Psa. 32. 1). God does not impute sin (negative); He imputes righteousness (positive).

3. Abraham's Representative Position (9-17). Circumcision was merely a sign. Justification came before. Circumcision gave him a national standing. Justification gave him a spiritual. Abraham was both the Father of the Circumcision, and Father of all them that believe. The second is greater than the first because it historically precedes it, and links him with a larger (not national) family.

4. The Promise of the Seed was on the Principle of Faith. (a) It preceded the giving of the Law by Moses. The Law violated brings wrath. (b) Its fulfilment was contrary to nature. It was established on the power of God, and experienced because of faith. Abraham simply believed God. Paul's argument is sound. It has scripture to endorse it, and experience of Old Testament saints to corroborate it. The general conclusion is that God justifies both Jew and Gentile on the same ground and according to the same principle. That ground is "blood"; that principle is faith.

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### PRIMARY LESSONS—(Continued from page 38).

February 24th.

MOUNT HOREB.

Exod. 3. 1-18.

This is the mountain of Holiness, of Vision, of Conversation. God reveals Himself to Moses. It is called the Mountain of God. It is difficult to say where it was—somewhere in the Peninsula of Sinai. Tell the story of Moses, and his flight to Midian where he kept sheep. He learned several lessons at this mountain. 1. God is everywhere—in the quiet desert-place, as well as in the home of His mother, where He lived as a boy. 2. God is holy, but yet He loves to make Himself known to people who want to know Him. He invited Moses to "draw near." 3. God can let people know what He wants them to do. He spoke to Moses out of the Burning Bush. He speaks to us now in the Bible. 4. Moses had failed once, now God gave him a second chance after 40 years of training. God will use us if we fail and give Him an opportunity to use us. But we must be willing to forsake all sin.

# Primary Lessons.

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February 3rd.—HEALING IN CAPERNAUM.

—Matt. 8. 5-13; 9. 18-26

This city was greatly favoured. Many miracles were performed showing the pity, the prayer and the patience of Jesus. He healed "all manner of diseases," and cured all kinds of people. To-day's lesson contains three miracles. 1. **A Centurion's Servant.** He was sick. Paralysis had laid him low. He could not walk. His master told Jesus about him (That is what many a teacher does about the scholars in prayer). Jesus healed him by speaking a word. There is still power in His Word. 2. **A Diseased Woman.** She came to Jesus. She was afraid, yet she touched Him. He knew. She knew; but nobody else knew. Jesus made her "confess Him" before the crowd. She was completely healed. No disease ever baffled Him. 3. **A Dead Girl.** Her parents loved her. Jesus came to her. He raised her—gave her new life. He still loves children, and delights to save them from "death."

February 10th.

IN BETHSAIDA.

Luke 9. 10-17.

We are still round the sea of Galilee. Jesus was always busy. Bethsaida was a lake port, with lots of fishing vessels in it. Philip, Andrew, Peter, James, John had lived there. They were not ashamed to confess Christ among their friends, for they went with Jesus back to their own town. Notice 1. Jesus and His disciples had always plenty of work to do. So should we all. Hands, feet, lips, etc., should always find something good to do. 2. Yet they needed a holiday. Their bodies grew tired and Jesus wanted them to have a quiet time with Himself in the country. Always take Jesus on holiday with you; don't leave Him behind. 3. He worked a miracle to satisfy the hunger of the crowd. Now He is the True Bread of Life, giving true life, new life and abundant life to all who believe in Him.

February 17th.

MOUNT GILBOA.

1 Sam. 31. 1-13.

To-day we start to visit some Bible mountains. Mount Gilboa lay almost half-way between the Dead Sea and the Sea of Galilee. It is a mountain of tragedy. 1. The Philistines defeated the Israelites there. That was the result of disobedience and sin. God allowed His people to suffer for their own wrong doings. It is always so. Sin brings disaster because of weakness, We cannot resist evil when we disobey God. 2. Saul and his sons were slain. That was a disgrace for a royal family. They lost their lives; but worse, they had lost their characters. Their bodies were ill-treated, and their enemies "made a great song" about their triumph. They had religious celebrations in their idol temples—they mocked the true God—all because of a man's sin. Remember sin is always punished. God is slow to wrath—but He does not forget.

(Continued on page 37).

# Junior Lessons.

February 3rd.—SODOM AND GOMORRAH.

—Matt. 11. 20-24; Gen. 18. 20-23; 19. 23-29.

Our Lord used this Old Testament story to remind the people of His day that if they did not take advantage of the opportunities God gave them, their punishment would be more severe. How much more severe must be the eternal doom of those who know the gospel but do not obey it! Teachers should press this point in a simple way.

**S**INFUL CITIES SEEN BY JEHOVAH  
SAINLY MAN PRAYS FOR INHABITANTS  
SUDDEN DESTRUCTION SENT FROM HEAVEN  
STUPID WOMAN OVERTAKEN BY DISASTER  
SAFETY WAS IN ZOAR—GOD'S PLACE

February 10th. LOT'S WIFE. Luke 32; Gen. 19. 15-22; 19. 26.

When Lot fled his wife tarried behind him. The sulphur-fumes and other "salt" substances overtook her, and her body was turned into hard stoney material and stood up like a pillar. There was nothing really miraculous about this. She was caught by being too late.

Remember Lot's wife

**L**ISTENED TO AN URGENT WARNING  
LEGGED OUT BY MESSENGERS FROM GOD  
LINGERED BEFORE SHE WAS IN SAFETY  
LOST HER LIFE ON THE WAY TO ESCAPE

February 17th. ISAAC IS OFFERED. Gen. 22. 1-14.

Our Lord makes no reference to this story, but He must have read it often. How beautifully it pictures the story of the death of Christ for the sinner! We can look at it in two ways; first, Isaac is a picture of Christ; second, the ram is a picture of Christ and Isaac of the sinner.

First

**O**NLY SON  
OBEDIENT  
OFFERED ON THE ALTAR  
OFFERED BY FATHER

Second

**A**PPROVED BY GOD  
ANSWERING SINNERS NEED  
ACCEPTED FOR SINNERS

February 24th. ISAAC AND REBEKAH. Gen. 24. 1-67

The whole of this chapter need not be read in class. The circumstances should be narrated by the teacher and the story read from v. 50 to end. The incident is often taken to illustrate how the Holy Spirit goes out to seek suitable persons to become the "bride of Christ." Matt. 25. tells the story of a Bridegroom and a marriage.

**R**ICHES ISAAC POSSESSED—How rich Christ is!  
RELATION ISAAC WAS—Christ was "one of us"  
RESPONSE OF REBEKAH  
RESULT OF HER CHOICE—Saints will dwell with Christ

## Book Reviews.

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"Gleanings of Golden Grain," by H. A. Woolley (John Ritchie, Ltd., price 1/-). This is a book of quiet musings for the devotional hour . . . a book for the heart. Its aim is to exalt the Lord Jesus Christ and make Him more precious to those who read. There is always need for any volume which leads the mind away from the distracting opinions of men of the world to the heart breathings of a spirit that has felt the touch of Christ. This little volume of six chapters cannot fail to endear the Master to the loving heart.

"In Journeyings Oft," by James W. Fish (John Ritchie, Ltd., price 1/-). Those who have read the previous book from the same pen, "Robben Island," will welcome this further one regarding the closing days of witnessing for Christ among the Lepers in the Asylum there. For over forty-one years the work was carried on, but ceased when the victims of that dread disease were transferred elsewhere. We recommend this account of Mr. Fish's last labours. The closing words are worth quoting: "Many and varied have been our experiences during that long period, but through it all the strength of our God sustained us; His grace sufficed us; His word was our stay; His glory our object.

"Men and women physically blind have received, spiritual sight. Many who were cast down have been lifted up, their faith strengthened, their hearts gladdened by the truth that Jesus will come again.

"We sowed the Word in conscious weakness, but sought to do so faithfully; what the harvest will be we know not, but the 'Lord knoweth them that are His,' and, 'the day shall declare it.' To Him be all the glory and praise.

"There will be no greater trophy of His grace in Heaven, than he who stands there resplendent in the glory of our blessed Lord, comely in His comeliness, perfect in His perfection, but who on earth dwelt alone, an outcast from the society of men because his poor suffering body was a mass of corruption and putrefying sores, which proclaimed to all around that he was a leper."

"Topics for Teachers." Points for Preachers and Words to Workers. A valuable volume giving Outline Notes on Gospel Subjects throughout Luke's Gospel, Lessons from the Prophets and Apostles, Emblems and Object Lessons from Matthew's Gospel, and Notes for Students in the Epistles to Timothy and the Psalms, with many Devotional and Expository papers by A. Borland, M.A. 2/-. By post, 2/4.

Where Comfort Is. A Biblical Anthology by Wilhelmina Stitch (Blackie & Son, Ltd., 1/-). A dainty little volume for slipping in one's pocket and reading at odd moments. Many will endorse the authoress quotation from Coleridge, "I have found in the Bible words for my inmost thoughts, songs for my joy, utterance for my hidden griefs, and pleadings for my shame and feebleness." A suitable gift book.

## *Jehovah's Perfect Servant.*

II.—INTO THE WILDERNESS.—(Mark 1. 12-13).

NAZARETH was the place of steady growth, of increasing knowledge, of unbroken intimacy, of unceasing testing in ordinary vocations. Jordan was the place of crisis, of public announcement, of divine attestation. The opened heavens, and the Father's approval, were the inevitable climax to thirty years of unflinching compliance with the Father's will. Private consciousness of that blessed fellowship had its reward as angels and men (at least John Baptist) heard the unqualified acknowledgment by the Father of the Son Whose character was without flaw and whose conduct was without fault.

The act of Baptism was an act of identification with man. It declared the Son's acceptance of the position of Representative. He closely associated Himself with man's need, pre-figuring that greater and more blessed act when "Christ died for the ungodly." Obedience marked His pathway from commencement to consummation.

After Jordan, with its sorrowful tale of obligation because of sin, and its joyous acceptance of a beneficent Father's will; came the wilderness. Upon Jehovah's Servant had descended out of Heaven, to rest upon His shoulder, the Holy Spirit in the form of a dove. That signified His equipment for service, without measure. His was to be work nobly done, because done in perfect accord with the Father's plan.

Mark gives few details of the wilderness experience, but his graphic narrative indicates several important truths.

FIRST—the temptation was all in the purpose of God. It was designed evidently to display the Father's confidence and to demonstrate the veracity of the Father's declaration at Jordan. Following immediately upon that scene, the experience in the wilderness gave angels and demons opportunity to witness a visible corroboration of the divine announcement.

SECOND—the temptation was continuous. For forty days the Spirit kept Him there. He knew He was doing the Father's will because He was ceaselessly under the "urge" of the Spirit: His fellowship was unbroken. For forty days the Devil remained with Him, too. Of what nature this long temptation was we have no means of ascertaining. This much we know that, like a cunning strategist, the Enemy launched his most malicious attack at the supposedly weakest moment. That triple assault failed.

THIRD—The true Servant emerged in triumph because He kept within the circle of the Father's will. He leads the army of victorious, less-perfect (because sin-girt) servants, who triumph as they follow Him. None need fail who have His Spirit.

THE EDITOR.

## The Death of Christ.

IN this article we purpose considering the subject from a purely historic aspect, and not in connection with the work of redemption. The Jewish priests had always been opposed to the Lord and His work, and they thought that they had an advantage over Him when they made the covenant with Judas. Things had reached such a stage that the very presence of Christ was obnoxious to the priests, and His continual reference to their departure from the revealed will of God only added to their wrath. He told them "Ye have not His word abiding in you" (John 5. 38). The position for the believer is the same to-day. Abiding strictly by the Written Word of God has its blessings as well as penalties in time, but the reward in eternity vastly outweighs the present discomforts. Let us now consider the historic record.

"Then gathered the chief priests, and the Pharisees a council, and said, What do we? . . . if we let him alone all men will believe on him. . . From that day forth they took counsel together for to put him to death" (John 11. 47, 48, 53). "They consulted that they might take Jesus by subtilty, and kill him" (Matt. 26. 4). "The chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him" (John 11. 57). Judas evidently heard of this order, and so he "went unto the chief priests, and said unto them what will you give me, and I will *deliver* Him unto you? And they covenanted with him for thirty pieces of silver" (Matt. 27. 14, 15). Thereafter Judas "sought opportunity to betray Him unto them in the absence of the multitude" (Luke 22. 6), and as the crowds continually flocked around the Lord this was a difficult matter. It was here that Judas' service came into prominence for he "knew the place: for Jesus oftentimes resorted thither with His disciples" (John 18. 2), and, consequently, "Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons" (v. 3). What an absurd position for Judas. He had been much in the company of the Lord, and knew His peaceable purposes, and yet he is joined to a company who were prepared to take life without much consideration. Oftentimes had Judas been in the Garden of Gethsemane, but never before with such a class of companions.

Mark (14. 43) says that Judas had "with him a great multitude with swords and staves." Judas had made his arrangements very exact so that there was no dubiety about the prisoner being Jesus of Nazareth. He "gave them a sign saying, Whomsoever I shall kiss, that same is He: hold



### The Death of Christ.

Him fast" (Matt. 26. 48), and "lead Him safely" (Mark 14. 44). These instructions were carried out in detail for "they laid their hands on Him and took Him" (Mark 14. 46), "bound" (John 18. 12), "to Annas first; for he was father-in-law to Caiaphas, who was the high priest that same year" (v. 13). Annas in turn "sent Him bound unto Caiaphas the high priest" (v. 24). "They that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled" (Matt. 26. 57).

The Mohammedan Koran (chap. 4. p. 70. Sales Edition) says "they slew Him not, neither crucified Him, but He was represented by one in His likeness." This statement shows how unreliable the Koran is for there is no doubt about the fact of the prisoner being Jesus Christ. The people knew Him; the soldiers knew Him; the authorities knew Him; and His enemies as well as His friends knew Him. From the moment He was taken prisoner in the Garden of Gethsemane, until His dead body was handed over to Joseph and Nicodemus, He was never out of the hands of the Roman soldiers. He was "delivered unto the Gentiles" (Luke 18. 32).

There was no question about the identity of the prisoner. Before this council He was arrayed, and false witnesses were brought against Him. The chief priest questioned Him as to His claims (Matt. 27. 61), and their judgment thereafter was unanimous—"they all condemned Him to be guilty of death" (v. 64). As they had no power to carry out their decision they had to wait until the morning, before they could go to Pilate for the death penalty. "When the morning was come; all the chief priests, and elders of the people took counsel against Jesus to put Him to death. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the Governor" (Matt. 27. 1, 2). With murder in their hearts these leaders of the people were so religious that when the Lord was led from Caiaphas unto Pilate's Judgment Hall, by the soldiers, "they themselves went not into the Judgment Hall lest they should be defiled; but that they might eat the passover" (John 18. 28).

The reason why Jews were allowed to take Christ prisoner without Roman interference was due to the fact that "a large measure of self-government was allowed at Jerusalem. The Sanhedrin was the chief court of the nation, and as many judicial functions as possible were retained by it. Death sentences required the governor's confirmation and were executed by him." (See Josephus. Antiq. Bk. 20. chap. 9., and Hastings' Bible Dict., Vol. 3., p. 876).

*(To be continued).*

R. W.  
C.

# Setting the Course.

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

## II.—“SPIRITUAL VALUES.”

ROBERT MCKEE, BANGOR, CO. DOWN.

ONE of the first lessons we have to learn as young Christians is to see things in their true perspective. At conversion there is an overturning of values: the standards by which we judge whether anything is worth while have changed entirely. No longer do we judge by the outward appearance as those of the world; “we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

From our earliest years we are familiar with what the people of the world consider worth pursuing. To be promoted in our business or profession; to become rich in this world's goods; to achieve fame; to develop exceptional skill in a game or hobby; “to have a good time”; to have carefree days and good health, and no sorrow or pain—all these the man of the world values very highly. Not so the instructed Christian. For us “all things have become new.” The standard by which we measure has changed entirely, for we take into account the things which are not seen. Advancement in our business might be a worthy pursuit, but not necessarily. It brings with it a measure of power, more money to spend, and a higher social status: three things which weigh heavily in its favour in the estimation of worldly men. For the Christian these considerations weigh lightly. The test is whether the new position tends to curtail our usefulness in the Master's service; whether it will wither our testimony for the Lord Jesus, and finally whether we shall “suffer loss” for eternity at the Judgment Seat of Christ. Of course, advancement in our career often carries with it increased scope for service for the Lord, but in coming to a decision, spiritual values are the only ones that count.

In Psalm 73. the writers says:

“For I was envious at the foolish,  
When I saw the prosperity of the wicked.

. . . . .  
They are not in trouble as other men;  
Neither are they plagued like other men.”

Here the psalmist is judging according to worldly values. In contrast to himself he envies the wicked “who prosper in

### Setting the Course.

the world" and "increase in riches." Then in verse 17 his annoyance vanishes when he views them in their true light:

. . . I went into the sanctuary of God;  
Then understood I their end.

Only in the light of the sanctuary can we see aright, and judge accordingly. In exercising spiritual judgment we take the long view: only as we foresee the end can we understand truly whether the pursuit is worth while.

In the nature of things, certain types of Christian experience can be our lot only in this life. Sorrow and care and want and tears can never be known in Heaven, and with them the blessed and comforting experiences of the Saviour's care and compassion for us, and the provision He has made for us by the way. From a spiritual standpoint it may be infinitely more valuable to a Christian to have a time of grief and pain than uninterrupted shadowless days without worry or anxiety. Deep spiritual lessons are taught in times of special dependence upon God, and the gracious ministry of comfort of the Lord Jesus is called forth only in sorrow and disappointment. Only when we wrestle with temptations we may know His succour "who Himself hath suffered, being tempted." To receive a pound when in want, directly in answer to prayer, is an experience more valuable than that of receiving a legacy of thousands of pounds, without spiritual exercise. Let us bear in mind that these experimental dealings with the living Lord pertain only to this life, they cannot be known hereafter, and only in sorrow and trial may we have the richest experiences of God's comfort and care.

*(To be continued).*

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### THE FIRST CHRISTIAN REVIVAL (Acts 2).

(Continued from page 47).

a message of forgiveness to those thus repentant. What a masterpiece of unpremeditated oratory this first Christian sermon is! As quick as a flash, the speaker's answer is ready as soon as the question is asked. He had a mandate from heaven, and, skilled to use it, he presented the pardon in the terms of his Master, to all who cared to avail themselves of it.

That is our need to-day. Men who fear God above all; men pained because of the heart-hardening of men against God—these are the preachers we need to-day. Where such are found with a passion for God and for the souls of men, blessing follows the preaching of the Word.

# *The First Christian Revival (Acts 2.)*

## THE RESULT.

THE believers were immediately affected by this new manifestation of the presence of the Holy Spirit. They began to speak with tongues as the Spirit gave them utterance. Such a manifestation was necessary as a sign to an incredulous people that again God had personally interfered in the history of world events. This speaking with tongues was probably an outburst of praise to God. From the hearts of those thus visited rose uncontrollable streams of gratitude. Ecstasies of delight carried them away on the tide of enthusiastic thanksgiving. The only escape for the unusual experience was through the vehicle of unwonted praise. Added to this was the unparalleled use God made of the lips of men to convey in languages they had never practised before the wonderful works He had performed.

Their testimony before the startled populace was united. What a transformation had taken place! The company that had hidden itself behind the doors of their meeting places now rushed out into the streets to bear bold witness to all that God had done. A new sense of power had gripped them, and made them impervious to fear. Each of them, once so straitened in himself because of the feeling of helplessness, witnessed under a new constraint of a passion that they could not describe. All was bewilderingly new and unusual, yet not one of them stayed for an explanation. Witness they must, and witness they did. Now they lived under a new attachment to Christ. The gift of the Spirit had made them aware that He had not forgotten, and that He had still an intensely personal interest in the affairs of His own and in the evangelisation of the world. This new sense of attachment to a risen and hidden Leader produced in their ranks a splendid feeling of cohesion. Their service became unified around the person of the Saviour.

From the midst of them Peter stood up. He became for the time the chosen medium to convey the message of the gospel. His personality had the qualities of centrality about it. He was the God-appointed spokesman. Through him the assembly voiced its message as from one mind. As he opened his mouth he became the channel of utterance. For the occasion he was deemed by the Holy Spirit the person best fitted to give expression to truths Jerusalem so much needed. The others silently acquiesced in the choice. The spontaneity of the whole proceedings strikes the reader with glad surprise. Without any seeming prearrangement Peter stepped into the midst, opened his mouth and gave

## The First Christian Revival (Acts 2).

expression to the facts he must have frequently rehearsed in his mind during the previous days. As he spoke he was conscious of the encouragement given by the sympathy of those who gathered around him. His auxiliaries were a splendid band of men and women who had had an experience similar to his own, and who could corroborate every declaration he made. The onlookers could not but be compelled to recognise that while the voice was one the witness was multiplied. The earnestness of the band spread an atmosphere of sincerity and reality around their spokesman.

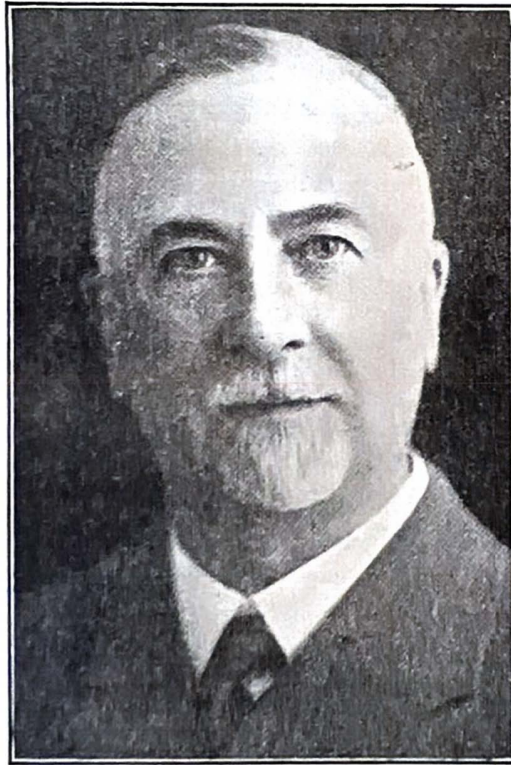
While he delivers his message look at the speaker. He was a man who had full reliance upon the Scriptures as he knew them. They were his court of appeal. Out of them he marshalled his facts to prove his contentions. If he argued, he did so from the pages of Holy Writ. He was fully persuaded of the truth concerning Christ. There was no hesitancy about his witness to the cardinal facts regarding his Master. His declarations were in no apologetic strain. Whether his statements were popular or not did not concern him; he was content to announce what he knew. He played the role of witness, using for his weapon the facts with which he was personally acquainted and for which he had the unqualified assertions of word of God. Added to these, he had an undimmed fellowship with his Lord. Seven weeks before, a personal interview had restored him after a lapse from overweening confidence. Between times, there had been repeated opportunities for assurance that his Lord had not cast him aside. Now the gift of the Holy Spirit had come to him from the risen Lord, Who had evidenced His faith in His numerically weak band of followers by granting them this new power for witness. In the strength of that endowment Peter was not afraid to charge home to the listening people their guilt as participators in the crucifixion of their Messiah. His denunciation was outspoken to a degree that almost courted interference. To-day his charges would be deemed rude in some quarters. His words would be called unpalatable. But they performed the end the Holy Spirit had in view. They wrought deep conviction of wrong-doing in the hearts of the hearers. Many of them without any seeming previous compunctions of conscience suddenly became fearful of the consequences of their deeds. None who listened could be the actual "murderers" of the Lord from heaven, yet they instantly began to acknowledge their guilt. But the preacher, driven along in the power of the Spirit, was equal to the occasion. Used to convey a message that wrought conviction of sin, he was capable of knowing how to carry

(Continued on page 45).

## Charles Albert Swan.

PIONEER MISSIONARY TO CENTRAL AFRICA;  
DEVOTED WORKER IN PORTUGAL AND MANY OTHER PARTS.

THE subject of this brief sketch was born in Sunderland seventy-three years ago. Some twenty years later he was born again, and very soon after became associated with the assemblies. From the outset he manifested a keen interest in the Lord's work and soon became very actively engaged in same. But our beloved departed brother will ever be remembered for the kindly and practical interest he showed in the late Frederick Stanley Arnot. At the age of twenty-four he left home and friends to go to Lisbon in order to acquire



Portugese, and thus better fit himself to go and seek out F. S. Arnot from whom no communications had been received for two years. After some months there he proceeded to West Africa, accompanied by P. Scott. The latter had to return home on account of his health, but Mr. Swan found another companion in the person of W. L. Faulknor from Canada and together they set out from Benquella reaching Mr. Arnot in Garenganze on the 16th December, 1887. There Mr. Swan remained for 3½ years. After a brief visit to the homeland he returned to Africa taking his wife with him and settling in Biē where they laboured together

till 1903. Later they took up work in Portugal and were much used of the Lord there as well. It was a great joy to him to be present at the Jubilee Conference held at Muchacha, Central Africa, in 1931, and to see the great progress in the work of the Lord in the "Beloved Strip." He returned to Lisbon for a brief period and then back to England. During the last few years he suffered much and the Lord took him Home on 30th November; after a long life of devoted and loving service in many different parts and under many trying circumstances.

G. G.

## Try Again.

**I**TERUM, iterum, iterumque"—"Again, again, again." That was the unpremeditated motto adopted by Samuel Foote when he had become the possessor of this third fortune, after two previous fortunes had been foolishly squandered away. That motto might readily be adopted by every Christian, for "again, again, again," in spite of our unthankfulness, God has lavished blessings upon us. As He is the Giver of every good and perfect gift, it is but fitting that we should record our recognition of His bounty by being grateful. Within twenty years God has provided every one of us with 21,900 meals, at the rate of three meals a day. What bounty! If we are becoming unthankful, let us recall the multitude and variety of blessings God has bestowed on us.

In the hour of seeming defeat we should "try again." It is the constant dripping of the water that wears away the roughness of the stone. The stone-breaker hits away until his blows succeed. He "tries again," if his first blows do not achieve his end. The spider taught Robert Bruce a similar lesson. Dejected and disconsolate he might have ceased from his efforts, if the insect had not demonstrated to him the need for and value of perseverance. He tried again, and did succeed.

During the American War for the liberation of the slaves a gentleman asked of President Lincoln, "Do you expect to end the war during your administration?" "Can't say, can't say." "But what do you mean to do?" further inquired his questioner. "Peg away, peg away, keep pegging away," was the prompt reply. He did peg away, and he succeeded.

When William Carey was an old man he sat in his library. Around him were numerous books from his own abundant labours. Few men worked as he worked, or succeeded in his aims as he did. With laudable modesty he quaintly remarked, "I can do one thing—I can plod."

The Apostle Paul's motto was—and why should it not be ours?—"This one thing I do." Let us learn to do one thing well—living for Christ, and succeed we will, for God's grace is sufficient.

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### CHRISTIAN WORKER NEWS.

The next Sunday School Teachers' District Meeting will be held in James Street Gospel Hall, Ayr, on Wednesday, 13th February, at 6.30 p.m. with tea. Mr. Robert Murdoch will introduce the lesson for Lord's Day, 16th February (J. R., Ltd., Scheme), with a class of Boys and Girls, followed by Mr. James Rollie and Mr. W. D. Whitelaw. Each district should advise Mr. M. Paterson, "Balgownie," 34 Oswald Place, Ayr, likely number attending.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

MARCH 3rd.—BREAKING THE SECOND COMMANDMENT.  
—Exod. 32. 1-35.

**Suggestions.**—Recall how the Israelites during the stay in Egypt had been accustomed to idolatrous worship among the Egyptians. Now Moses had been absent from them for a long while. They had no leader. Faith was being tested. The difference between "man-made religions" and a Divine Revelation is:—religions deal with "things that are seen," the Divine Revelation is of "things not seen." God is invisible. The pillar of fire and the cloud were symbols of His presence. This lesson shows how the Israelites wished for something they could see—a calf like the Egyptians. That spirit produces all the "tom-foolery" connected with elaborate ritual in many religious systems.

1. **A Broken Commandment:** (a) The Desire came from the people. Following the crowd is usually a bad policy. What people want is not always what they need. This desire must have been growing. The people had not really broken away from Egypt. They wanted to be like others. (b) The Deed was performed by Aaron. He gave bad advice. He should have shown their folly, but he lacked courage. He did an evil piece of workmanship. He carved out the calf. Many people are following the "bad advice" of the "spiritual leaders." They are being told all kinds of substitutes for the simple gospel:—to rely upon their own good works, their own offerings, their "image worship." (c) The Daring outcome. They made a feast to the Lord. They had broken His commandment, and yet they tried to "keep a feast." God looks on the heart. He demands obedience first. How many attend "Holy Communion" or "keep Mass" and yet have never been converted?

2. **A Broken Heart.** God's judgment would have been swift. He knew what Moses had not yet seen. He would have consumed them—and Moses' heart was broken. He would rather see God's name honoured than have himself honoured. God's reputation was at stake. Moses interceded in their behalf. Does this action not illustrate how Christ died for the ungodly to avert the wrath of God from the sinner? There is "one Mediator between God and man—Christ Jesus." How much Israel owed to Moses! How much men owe to Christ! Yet, just as the people despised Moses, so do men now despise Christ. How ungrateful!

3. **The Broken Tablets.** Try to imagine the descent of Moses and Joshua. How different do the sounds appear to each. Moses recognised something "wrong." Perhaps he heard the old songs of Egypt connected with idol-worship. He knew what that meant—sin of most degrading kind. Disgust and anger filled his breast—and he broke the Tablets of Stone. Do our hearts revolt from evil? Moses hated evil because he knew and loved God.

4. **The Broken Image.** The people paid for their folly. The calf was smashed. (Do you remember what was done later with the Brazen Serpent?). They drank the powder in water. Sin comes back upon the doer—we can never escape the consequences of our sin, unless in Christ.



## Notes and Outlines of Sunday School Lessons.

### MARCH 10th.—CLEANSING THE LEPER.—Lev. 14. 1-20.

**Suggestions.**—God was lawgiver of Israel. He had chosen men to carry on the forms of public worship in connection with the Tabernacle. Moses communicated God's will: Aaron and his sons ministered in the Sanctuary, and the Levites attended on the other matters of the services. Regulations were required. God's rules were of various kinds. (1) Some referred to the conduct of the people—to make them holy. (2) Some controlled their attitudes towards their bodies—to make them healthy. These last laws had a spiritual meaning and convey to us lessons worthy to be learned. One related to leprosy and its cleansing.

1. **The Disease.** It began as an imperceptible evil. It took some time to develop. Once seen it was easily recognised. It brought down the pronouncement of the priest. It saddened a man's life. It shut him away from his home. It grew with the years—and there was no human cure for it. When the disease took its course, the victim died—without pity, without friends. What a picture of sin—present in even the youngest, only waiting the opportunity to show itself! Sin makes havoc of life—brings spiritual death, and shuts out from God. There is no human remedy for it. The leper might try to hide his disease; but sooner or later, the trouble would appear. Sin, like leprosy, spreads unless its influence is curbed.

2. **The Cure.** Nothing is said about the cure. It was not by human remedy. It was attributed to God. That is like the "cure of the curse of sin." Our best endeavours are in vain. God undertook our cause. He sent His Son—and the work of forgiveness is entirely divine. Read Rom. 5. 1-11.

3. **The Ceremony of Cleansing.** The leper could now come back to society, to his friends, to the Tabernacle, etc. But he had certain rites to perform. Observe these points. (a) **Cleansing.** Two main points in it. (1) **Slaying the bird.** Blood must be shed. The man's past was being blotted out. He was no longer to be charged with being a leper. The priest was a witness to the blood-shedding. God always valued the blood. So now forgiveness, pardon, justification, are due to the blood of Christ (Eph. 1. 7; 1 John 1. 7, etc.). Nothing else avails. (2) **Freeing the living bird.** With blood on it, the bird returned to its native element. That spoke of liberty. The man had been set free from the restrictions of his disease. It also illustrates the Resurrection of Christ. He not only died, He rose again, and returned into heaven. But He carried with Him the marks of death. In His body are signs that blood had been shed. Now the sinner's assurance rests on the fact that the Saviour lives "no more to die." God is satisfied. (b) **The acts of gratitude.** After being cleansed and made clean, on the eighth day the leper (if he could afford them all) was commanded to bring various animals, fine flour and oil, as offerings to God. This was not to make him cleaner, but to show his gratitude, and to remind himself that the only way of approval to God was by blood. We too have our "sacrifices of gratitude." If we trust the work of Christ for cleansing, we ought to live for Him.

## Notes and Outlines of Sunday School Lessons.

### MARCH 17th.—THE DAY OF ATONEMENT.—Lev. 16. 1-22.

**Suggestions.**—The Israelite was accustomed to daily sacrifices either as "sin-offerings," or "thanks-offerings." The ritual of approach to God centred round the altar of copper in the courtyard of the Tabernacle. But there were special days of "thanksgiving" and "sin-offering"—e.g., Harvest Thanksgiving and, as in our lesson, the Day of Atonement. This latter is known in Jewish history as "The Day," when the whole nation gathered to "make atonement." The ritual connected with it was elaborate, impressive, solemn, but its efficacy was incomplete. The story should be used simply as a background for the greater "atonement" made by Christ when He offered Himself once for all.

1. **The Ritual.** (a) Aaron put off his garments of glory and beauty, and, having bathed himself all over, donned linen garments of spotless white to remind himself and the nation that purity is necessary. Sin pollutes even Aaron. (b) He brought two offerings for himself and his household: a young bullock for a sin-offering and a ram for a burnt-offering. (c) Then he brought forward two goats for the people. These were looked on as just one. With them was brought a ram for a burnt-offering. Now followed the actual work of the day, divided into two sections; first, what was done with "Blood"; then, second, what was done with the "Bodies." The procedure seemed to be the following. The Bullock was slain. Then Aaron took a censer and went into Holiest, beyond the veil. There he left the censer sending up sweet incense. Returning outside he took the basin in, and sprinkled blood on and before the Mercy Seat. He came out again, killed the one goat, and took its blood inside. Then he came out into the Holy Place, and sprinkled blood there. Out into the court he came, making atonement for the Altar, and the court. While he did this no man was allowed inside the Holy Place. Then came the scenes on the outside with the Bodies. The live goat had sins confessed over it. Then it was taken away never to return. Aaron changed his garments, bathing himself all over again. Next, burnt-offerings were consumed wholly. Then the carcasses of the sin-offerings were taken "outside the camp" and reduced to ashes. Other participants were now cleansed—so that no defilement might reach the camp. What a solemn ritual!

#### Lessons:—

(1) Sins must be confessed before forgiven; and only forgiven when blood has been shed. No burnt-offering (i.e., thanksgiving) is accepted until sin has been atoned for.

(2) God must have holiness in all those who draw near to Him.

(3) This pointed forward to Christ. Christ "put away sin"—His sacrifice does not need to be repeated. Aaron had to make atonement for his own sins; Christ died "for our sins." He is "Saviour of the World." Aaron went "in and out." Christ went in and sat down. He appears before God for His people. He will come again. What a wonderful Saviour!

## Notes and Outlines of Sunday School Lessons.

**MARCH 24th.—SPYING THE LAND.**—Num. 13. 21—14. 24.

Suggestions. Deuteronomy chap. 1. should be read in conjunction with this section. The lesson is a solemn reminder that God expects His word to be obeyed, that disobedience always brings down His wrath, and that, as in the case of Moses and Aaron, Caleb and Joshua, obedience is always the best course to pursue, even when difficulties arise. Faith trusts God; fear looks at the giants. Canaan may be taken as a picture of either the blessedness of heaven, or the joys of a life of faith in God. Both are enjoyed in spite of what unbelievers say.

1. Look at the Story. Twelve daring men went out to spy. For forty days they were away. Nothing is said about their difficulties or dangers. On the return journey they brought back a bunch of grapes. Evidence was convincing. Look at the reports. The majority thought more of the Giants than of their God. Fear smote them. They had forgotten all the deliverances of the past. Yet God does not change—that, too, they had forgotten. This report put the people into a panic. So easy is it to give wrong impressions. Cowardice is very "catching." Caleb and Joshua saw more than their fellows. They saw God. They wished to "go up at once." "Courageous assault" was their motto, because they trusted in God. Yet the bad report won the day: and the people spent the night in weeping and the next morning in trying to appoint a leader to take them back to Egypt. What short memories they had of both the hardships of the way and the terrors of Egypt!

Observe, too, the intercession of Moses. It was unselfish, earnest, prolonged, reasonable, effective. How little did the people know of the grief and love of that noble heart! Does he not remind us of a greater Mediator, Jesus Christ, who interposed Himself between God's wrath and the sinner? Both prevailed. Moses bases his plea on the knowledge of God's character (v. 18). Yet there is a limit to God's forbearance. He will not clear the guilty. Sin must be punished. The nation of murmurers was denied entrance into the land, and their carcasses lay in the desert (Heb. 3. 17). Caleb entered because he "followed fully."

Lessons:—

(1) There are still giants to fight. Fear keeps many a boy or girl from trusting Christ and entering into "Life with a capital 'L.'" God makes wonderful promises, and "He is able to fulfil every one." He promises forgiveness, peace, joy, hope, Heaven, to all who trust in Him. What giant is hindering?

(2) "The Lord is with" those who trust Him (v. 9). He never forsakes. We need not fear. He does not give us "a bunch of grapes," but He gives the Holy Spirit as an earnest of heaven. Many laughed at Caleb's advice. Many scoff at the confidence of the Christian's trust in God. Caleb spoke because he knew God. Missionaries would never succeed if they did not believe God was with them. Apply the Memory Text.

(3) Only those who trust fully can follow fully. It is worth while being out and out for God. If you know it tell the story of C. T. Studd.

## Notes and Outlines of Sunday School Lessons.

### MARCH 31st.—MOSES GOES UP HIGHER.—Deut. 34. 1-12.

Suggestions.—Even the longest life comes to an end. Moses lived 120 years—three 40's. Forty were spent in the Palace in Egypt. During that period he was being fitted to write and lead. It was through Moses that God gave the Law. Forty years were spent in the desert, getting to know God in intinerate fellowship. God had been making Moses trustworthy. Forty years were spent in leading the people, mostly wandering through the desert because of their unbelief. What wonderful moments this man had!—the Burning Bush, the First Passover, the Conference with God on Sinai, the Rearing of the Tabernacle (Exod. 40.). What hardships he endured! yet his natural force was not abated. It is good to serve God, even from a physical point of view. This is a mountain scene. Study these in the life of Moses.

1. Mount Horeb. (Exod. 3.). Here Moses received his commission. He met God face to face. He gave God a chance to communicate with him, by turning aside. Had Moses failed here, we know not what would have happened. God gives us all "a chance." Think how often He calls in youth, that He might have us to trust Him. God will "trust" those who trust in Him. Everyone of us should have a "Mountain of God."

2. Mount Sinai (Exod. 19.). Here Moses again met God "face to face." For forty days he was in the Mount. What an awesome sight to witness the smoking mount. The people quaked: but Moses was unafraid. He knew God. Only those who know God are not afraid of the thunderings of His Law.

3. Mount Nebo (Deut. 34.). Again Moses went up to meet God. He never returned. God took him. He saw "all the land," but he did "not go over thither." He went higher up. His body remained in an undiscovered sepulchre—but Moses, the deathless tenant within the body went up with "the Lord." Contrast his death with that of Enoch (Gen. 5.) or of Elijah (2 Kings 2.). Death had no terror for it was swallowed up of life.

4. Mount of Transfiguration (Matt. 17). This was in the land, hundreds of years later. Moses reappears talking with our Lord about His death. Now Moses would learn the real meaning of the Passover Sacrifice. This scene reminds us that death is not a terminus, but merely a junction on the road to eternity. Moses will "appear in glory" for all eternity.

#### Lessons:—

(1) Life will come to an end for every one of us. It may come suddenly as it did to Moses. Are we prepared for "an any moment call"? Only if we are cleansed by the blood are we fit to go up higher.

(2) God gave Moses a good character (Deut. 34. 10-12). Moses took that with him. His friends, his everything he left behind him. How foolish it is not to send on a good report ahead! Only what's done for Christ will last. Money, fame, position—all must be left. Moses could say, "There is none like unto the God of Jeshurun" (33. 26). God said of Moses, "Not a prophet like unto Moses" (34. 10). What will He say about us?

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

March 3rd. **PEACE WITH GOD.** Rom. 4. 23—5. 11.

"Us also" of v. 24, indicates that the principle of blessing as seen in Abraham's life is the same as that on which God now blesses through the work of Christ. The section sums up the previous chapters. "Justified by faith" throws us back on chap. 3. for the basis, and chap. 4. for the principle. We deal with two outstanding truths.

**The Work of Christ.** (1) **The Doctrinal Statement . . . The Creed** (4. 25). Twin truths of Christ's death and Resurrection, His work on our behalf and the Father's recognition thereof. Observe the important part the doctrine of the Resurrection plays in this section of the Epistle (chap. 5. 8). These twin truths declare the sinlessness of Christ, the value of His Sacrifice, and the certainty of the believing sinner's Salvation. Both are historical facts becoming dynamic in the life. Paul has shown the Necessity for the righteousness of faith (1. 18—3. 21); its Nature (3. 22—4. 22). Now he declares the happy result. (2) **The Deduction. Christian Experience** (5. 1-2). (a) The Past loses its terror, for "we have peace with God." (b) The Future loses its menace, for "we rejoice in the hope of glory," (c) The Present is transformed, for "we have access into this favour wherein we stand." We have a new experience of God and new experiences in life. (3) **The Difference Faith in Christ makes.** (a) In the knowledge of the true meaning of life, viz. to produce character, patient persistence, and proving the value of tribulation. (b) In the attitude to trials in life. We rejoice in hope, and glory in tribulation.

**The Love of God.** (1) **Expressed.** First, its Contrast with human love. Second, its Contact with our lives. Notice words expressing our condition. (2) **Experienced.** The Past: Justified by blood, Reconciled to God. The Present: Saved by His life, and we joy in God. Future: we shall be saved from the wrath through Him.

The section introduces the work of the divine Trinity, and lays emphasis on the death of the Son, as by divine arrangement and forming the basis of all the present and future activities of God.

March 10th. **SIN AND GRACE.** Rom. 5. 12-21.

Romans 5. has three great truths: Gloom is past, Grace is enjoyed, Glory is promised. Salvation is a Fundamental Fact, is a Foretaste of Bliss, a Promise of Future Deliverance. Verses 1-11 are Individual and Experimental, verses 12-21 are Racial, Theoretical, Doctrinal. This section sums up the whole argument regarding justification before the writer passes on to the response in sanctification by those who avail themselves of the provision God has made.

1. **The Reign of Sin.** The Apostle has concluded all under sin, and here he assumes the fact that Jew and Gentile alike come

## Bible Class Subjects and Weekly Studies.

under the same judgment of God. About the reign of Sin, the apostle states. (a) Its Origin. . . One man. Paul accepted the literal truth of Genesis 1.-3. He recognised Adam as federal head of a fallen race, and believed that the race was ruined by one act of disobedience. (b) Its Result was death. That explains why people die. (c) Its Universality . . . all men. (d) Its Presence is acknowledged in a period when there was no law to make men guilty of trespass. (e) Its Reign was intensified by the giving of the law. Law could not prevent, it simply demonstrated the facts as real. Sin is looked on as Power ruling mankind, a Principle in us, a State in which we live.

2. The Reign of Grace. (a) It is traced back to the heart of God and to the work of Christ. Adam's sin affected "The Many," so God's grace "Much more" abounds to—"The Many." (b) Adam's sin brought judgment unto death, Christ's death has brought justification unto life. Christ's death provides life for all potentially. The enjoyment is only to faith and in faith.

Observe the three dispensations in the chapter. First: Before Law. Second: Under Law. Third: Under Grace. Notice about Adam. First: His historical existence and personal transgression. Second: His representative position as head of the human race. Third: His typical foreshadowing of Christ as Head of a new race in Himself.

### March 17th. BAPTISM AND ITS TEACHING. Rom. 6. 1-14.

Chapters 1-5. have been expository, this chapter begins teaching that is experimental. Justification is the legal side of the truth, sanctification is the moral. Grace has been offered, now it is obeyed. The imperative mood is introduced indicating the co-operation of the justified sinner with God in the production of the holy life expected, demanded. We shall see that that is only possible by the power of the indwelling Spirit. (Chap. 8.). Notice how frequently the writer asks the question, "Know ye not?" A justified man may do one of two things: (a) Turn his back on sin, or (b) turn back to sin. It is to prevent the latter that the present subject is introduced.

1. Christian Baptism. The Apostle assumes two points. First, that all Christians had been baptised by immersion. Second, that they understood that the act symbolised their union with Him in death, burial and resurrection. The argument is that if the truth of the symbolic act has been grasped there can be no difficulty about the kind of life that should be lived . . ., "walk in newness of life."

2. The Passage Analysed. (a) The Possibility Faced. Shall we continue in sin? The answer is an emphatic "No." (b) The Purpose Illustrated. Baptism suggests union with Christ. (c) The Process Explained. vv. 6-11. If we died with Christ, then we shall also live with Him. As death has no more dominion over Him, so sin should have no more dominion over us. As He lives unto God, so ought we. Henceforth we should not serve sin. (d) The Practice Indicated. Here come a batch of imperatives. Reckon. . . Let not. . . Yield not. . . Yield.

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Both negative and positive commands are given. Our members become weapons which we may use for a sinful or for a holy purpose. Grace makes obligations upon us. The Law imposed penalties upon wrong-doers and many refrained from wrong-doing through fear of the consequences. Grace enables us to perform what is right because of desire for what is good.

### March 24th.—ETERNAL LIFE AND ITS EVIDENCE

—Rom. 6. 18-23.

Life manifests itself through our members—hands, feet, eyes, mouth, ears. Eternal life manifests itself in the sanctification of all the members, because a new principle has entered the life through grace. Every person is a bond-slave of some master; here the number of masters is reduced to two, because in the last analysis, life is lived in obedience to one of only two principles.

1. **The Question Raised.** (15). What then? (a) **The Deduction.** Grace frees from the imposition of law with its fear of consequences. Therefore, the more sin the more grace. The conclusion is illogical, because based on ignorance of what "grace" means. Law is meant to suppress sin, grace is meant to produce an abhorrence of sin. (b) **The Declaration.** "God forbid." The suggestion stated opposes God's ideal; and outrages spiritual conceptions.

2. **The Principle Stated** (16). Man is a free-will agent. He chooses one of two masters: (a) Sin, unto death; (b) Obedience, unto righteousness. First, the **Option**, then the **Obligation** to obey. The twin-laws of grace are **Acceptance** and **Obedience**. No man is free to do "as he likes."

3. **The Illustration Applied** (17-22). **The Past Service.** (a) **The State**—Bondslave of sin. (b) **The Activity**—ye yielded your members. (c) **The Product**—No righteousness, death. **The Transforming Act.** (a) **Its Basis:** that form of doctrine (i.e., the truths of the gospel). (b) **Its Experience**—ye obeyed from the heart. The change was instantaneous, internal, individual. **The Present Service.** (a) **The State**—Bondslave of righteousness. (b) **The Activity.** Yield your members, and go on yielding: that is external evidence of an internal change. (c) **The Product:** Sanctification, life. This is proof of **Regeneration**.

4. **Two Principles Contrasted** (23). **Death or Life.** All our blessings are through Jesus Christ our Lord.

### March 31st. NO MORE I, BUT SIN. Rom. 7. 1-24.

This is one of the most controverted portions of the Epistle. The section divides into two. (a) **Union with Christ** (1-6)—where the pronouns are plural. (b) **Struggle with self** (7. 24)—pronouns are singular. The first is doctrinal, the second is personal experience. Paul applies his own experience to the whole of humanity, and speaks as a typical man.

1. **Union with Christ.** This is the third of the illustrations regarding this truth resulting from **Justification**—baptism, slavery, marriage. (a) **The first husband.** The Law. The covenant could

## Bible Class Subjects and Weekly Studies.

not be broken. Man was powerless, for "the Law hath dominion." To escape, death must come, either "to wife" or "husband." "The Husband" i.e., the Law) cannot die. "Wife" (i.e., the human being), must die to break the contract. (b) The dissolving Act. Christ died. "By the body of Christ" (v. 4) refers to the Incarnation. Christ honoured the Law; it had no claim on Him. Yet He died. But He rose, having cancelled the debt due by the sinner. In His resurrection Christ "the second Husband," takes the believing sinner into union with Himself, and the Law has no further claims on the sinner because these have been annulled in the death of Christ. (c) The New Union. Sinner is "dead to the Law," and "delivered" from it. He is united to Christ, and serves in "newness of Spirit."

2. The Struggle with Self. Notice the progress of ideas:—  
(a) Innocence undisturbed; conscience enlightened; will enslaved; bitter experience, two laws at war. Notice the precise meaning of the terms, "Law," "Commandment," "Sin," "the body," "the flesh." Observe four stages in the struggle. 1. Childhood—law not yet applied to the conscience (9 a): 2. Crisis—"when the commandment came," possibly when at the age of 12 the demands of the Law were personally applied sin "revived." Paul "died." 3. Conflict. He "assented" to the goodness of the Law, but consented to do evil, an enslaved will, and an experience of helplessness. 4. Captivity. His mind was brought under power of the law of sin and death. No deliverance from indwelling sin.

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### PRIMARY LESSONS—(Continued from page 59).

#### March 24th—VALLEY OF ACHOR.

—Josh. 7. 24; Isa. 65. 10; Hos. 2. 15.

This valley was near Jericho. The first story is one of judgment. God cannot pass over sin. Achan must die. God's judgment was just, personal, and severe. The sinner may escape the wrath that is coming by sheltering "in Christ," Who bore the judgment of God against sin. Isa. 65. 10 is a scene of peace. This is a picture of the same valley when Jesus Christ returns to earth as Israel's Messiah. What a wonderful time! Hosea 2. 15 tells that Israelites will sing there. God can turn cursing into blessing. Calvary is the sinner's "Door of Hope" into the valley of singing. Enter now.

#### March 31st.

#### EARTHQUAKES.

Acts 16. 21-34.

Various earthquakes are recorded in the Bible. An earthquake and volcanic eruption must have taken place to destroy the cities of the Plain (Gen. 19). An earthquake destroyed Jericho—taking place just as God timed it. (Joshua 6.). An earthquake swallowed Korah, Dathan and Abirain—God's judgment (Num. 16.). There was an earthquake on the day of the crucifixion. Our portion tells of an earthquake that awakened a sinner to a sense of his need of salvation. Have you discovered that yet? Teachers should press the point.



# Primary Lessons.

March 3rd.

MOUNT ZION.

Psa. 84.

Mount Zion is the hill on the south-west of Jerusalem. It is the highest part of the city, and was strongly fortified by David. (1) It was once an enemy stronghold. David captured it (1 Chron. 11. 4-9). Our hearts are "strongholds" of Satan, until Christ captures them. David dwelt there: So Christ comes to dwell in the heart of every believer. It was called "The City of David." Christ calls the believer His own, His Temple, His Home. (2) The Ark was placed "in Zion" (1 Kings 8. 1). That indicated God's presence. That made Jerusalem "the joy of the whole earth" (Psa. 48. 2). In Babylon the Hebrew captives longed to get back to the place where the Lord's songs were sung (Psa. 137). (3) Psalms 120.-134. were sung by worshippers as they came up to the feasts in Jerusalem until they stood in the courts of Zion (in the Temple). Teachers could read and explain 121, 122, 134. (4) Psalm 84 shows the delight and safety of the man who loved the courts of the Lord. Press the idea of joy, peace, safety, company of Christianity.

March 10th.

MOUNT MORIAH.

2 Chron. 3. 1-17.

Mount Moriah is in north-west of Jerusalem. It is twice named in Scripture and often referred to—(1) The story of Abraham and Isaac takes us to Moriah (Gen. 22.). That scene reminds us of another Son for whom "no ram" was provided, but Who died that sinners might live. Many points of resemblance are evident. (2) In 1 Chron. 21. we read the story of how David purchased the spot, and built an altar there—and the plague stayed. God sheathed the sword of Divine Justice at Mt. Calvary. (3) To-day's portion tells how Solomon built the Temple on Mt. Moriah. God is building a more wonderful temple, "the Church, composed of believers." It is built upon a more solid Rock—Christ Jesus (Matt. 16. 18). Are you on that Rock?

March 17th.

MOUNT OLIVET.

Acts 1. 1-12

"The Mount of Olives" was about a mile outside of Jerusalem. It is mentioned often in New Testament. Bethany was built on its slopes. Jesus often went there, to home of Mary and Martha. The stories connected with that home make Olivet sweet to remember. (1) Near this mount Jesus wept over Jerusalem (Luke 19. 37-44). He still laments over sinners. (2) On the Mount of Olives Jesus foretold the future to His disciples. Part of His prophecy was fulfilled at the destruction of Jerusalem. The remainder will be fulfilled by and by. His words are true. (Luke 21. 5-37). (3) Gethesmane was in the Mount of Olives. How sacred is that spot! (Luke 22. 39-53). (4) From the Mount of Olives Jesus ascended to Heaven, and to it He will return to set up His Kingdom (Acts 1. 1-12; Zech. 14. 4).

(Continued on Page 58).

# Junior Lessons.

March 3rd. JACOB AT BETHEL. Gen. 28. 10-22.

**V**ENTURE—away from home  
VISION—a sight of heaven  
VOICE—a sound from another world  
VOW—a promise of obedience  
VALUABLE WITNESS—a pillar of stone

March 10th. JOSEPH'S DREAMS. Gen. 37. 1-24.

God often told people of long ago His mind through dreams, or visions. Not everybody had dreams; e.g., Pharaoh, Butler and Baker, Nebuchadnezzar, Joseph of Nazareth. Now we have the sure word of God which brings a message from God to us in every age.

**F**AVOURITE SON  
FATHER'S REBUKE  
FURIOUS BROTHERS  
FUNG INTO PIT  
FUTURE RULER

March 17th.—A SLAVE IN EGYPT.—Gen. 37. 25-36; 39. 1-6.

**P**URCHASED for money  
PROSPEROUS in Life  
PUT in place of trust.  
POTIPHAR'S House blessed  
PRESENCE of God with Him

Lessons to learn. (1) God always honours the person who honours him. (2) Joseph was not ashamed to "stand up" for God in a foreign home. His early training prepared him. Think of Moses in the Palace; Captive maid with Naaman; Daniel in Babylon, etc. (3) The best way to secure trust is to be trustworthy. (4) Like Joseph, our Lord was betrayed for money. (5) God preserved Life by Joseph: He saves sinners by Jesus.

March 24th.—IN PRISON FOR NOTHING.—Gen. 39. 20—40. 23.

**D**ISGRACEFULLY WRONGED  
DELIVERED TO PRISON  
DOING GOOD  
DISCUSSING DREAMS  
DEATH FOR ONE

Lessons. (1) Men often suffer wrongly because of wickedness of others. Think of Daniel in Den of Lions; Peter and Paul in Prison; martyrs of all ages; boys and girls, too. (2) God can protect those who trust Him when He pleases. (3) Prison is the proper place for those who do wrong. (4) God does not treat sinners as Pharaoh treated his servants. He forgives all who believe on His Son.

March 31st. NEXT TO PHARAOH. Gen. 41.

This is a wonderful chapter and the whole story should be told to show how Joseph was advanced to a position next to Pharaoh. Men learn to trust the man whom God can trust.

**S**HUT UP IN PRISON  
SET FREE AT LAST  
SAVING A NATION  
SITTING BESIDE THE KING

# *Jehovah's Perfect Servant.*

## III.—HOW HE TAUGHT.

“AND they went into Capernaum” (Mark 1. 21). With such words does the Evangelist introduce a new phase of the work of the Perfect Servant. To Him He had called others, not to idleness, not to mere passive following, but to public witness and public testing. Capernaum was a strategic point, a meeting-place of routes where men of all conditions and classes mingled. There the Witness for Jehovah might meet the maximum of people with the minimum of effort. The result of His visit was such that “Jesus could no more openly enter into the city” (1. 45). What caused such attraction?—nothing spectacular, but something morally grand. His teaching and healing provoked questions, which He alone could answer. People were “astonished,” and “amazed,” saying, “What thing is this? What new doctrine is this?” How can we account for the almost universal admission of His uniqueness? By answering the question we may help ourselves to discover our own insufficiency and our personal failures.

### 1.—“He taught as one that had authority” (v. 22).

Accustomed to the wearisome discussions and quarrels of the religious parties of the synagogues, the people felt the vigorous simplicity of One Who taught them about God. He spoke the language “of the people,” not “of the pulpit.” He declared certainties about which He had first-hand knowledge. He appealed to them “out of His own experience.” The ring of sincerity broke upon their ears. The voice of authority penetrated the conscience. Whereas the scribes quoted from recondite annotations of the sacred text of the Old Testament, He repeatedly declared, “But I say unto you.” He said what He meant; He meant what He said; and, withal, there was a winsome wooingness in His words. How unusual is such a combination—authority and sweetness! In Him the mingling was perfect, unique: with us seldom well-blended at all.

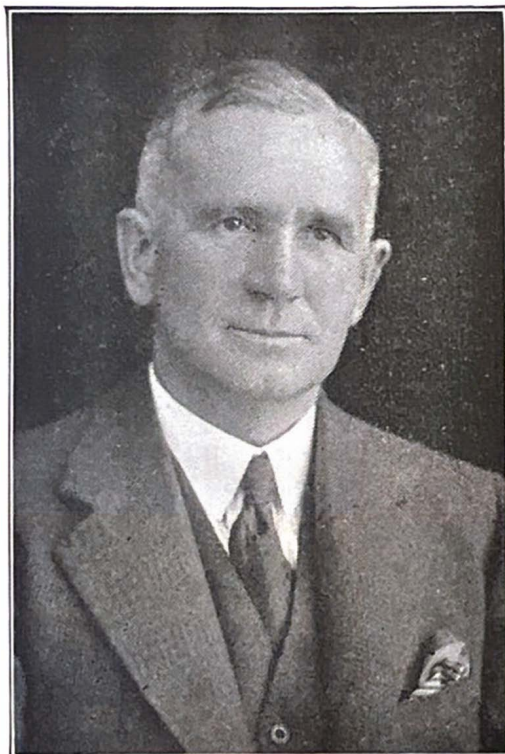
### 2.—“And Jesus rebuked Him” (v. 25).

The note was stern; the command peremptory. Sin He could not condone: for it He could make no compromise. His denunciation was unmitigated. He knew what sin does—ruins a man’s moral and physical life. How often this burning note of passionate rebuke has been uttered when men awoke to a sense of the terrible nature of sin! Then men like Savanorola, Knox, Wesley, Fox, etc., spoke the flashing words of God against it. We are following the Perfect Servant’s example when we do so. We need to in these days. Let us not be afraid to *denounce* sin. We have a Saviour to announce to every sinner.

## *Mr. W. R. Pinkerton,* *Well-known Belfast Teacher.*

THE death occurred lately at the Royal Victoria Hospital of Mr. William Ross Pinkerton, a well-known member of the teaching profession in the city, and who was highly esteemed not only by his colleagues but by all who knew him.

A native of Largymore, Lisburn, Mr. Pinkerton started his teaching career there, and after training secured appointments at various schools before being appointed principal of Drumlough. Later he transferred to Templepatrick.



About sixteen years ago he was appointed to the charge of Hurst St. Public Elementary School, in which position he has been most successful. A most conscientious teacher, he was beloved by his pupils and respected by their parents. He was an esteemed member of the Ulster teachers' organisation.

For many years he acted as superintendent of examinations and examiner of papers at the Municipal School of Technology, carrying out his duties with the greatest capability.

Mr. Pinkerton was an earnest Christian worker, well-known throughout parts of Northern Ireland. From the time of his conversion

he devoted himself wholeheartedly to work among the young, and many now in Christian service are indebted to him for their first knowledge of the truth. Our departed brother's conversion took place in 1899, when he walked seven miles to hear the late Dr. Grattan Guinness preach an impressive sermon on the text, "The harvest is past, the summer is ended and we are not saved." After several years in connection with various places, after his appointment to the post in Belfast, he saw the truth of believer's baptism, and found his way amongst the assemblies meeting on simply Scriptural grounds. At first he met with the saints in Victoria, and then for several years before his home-call, he gathered with the Christians meeting in Matchett Street.

(Continued on page 67).

## *The Death of Christ.*

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OUR last article took us the length of the Judgment Hall of Pilate, where Christ had been delivered "to Pontius Pilate the governor" (Matt. 27. 2). Bear in mind that we ask no more than that the four Gospels, and the Acts, be accepted as historic records, and this our opponents are bound to agree to. Naturally we look upon these writings as inspired by God Himself, but yet we take the lower ground because our position is so secure.

The delivery of Christ to Pilate was a national act, for "the whole multitude of them arose, and led Him unto Pilate" (Luke 23. 1). In the darkness of the night they had gone "into the palace of the high priest" (John 18. 15), and it was so cold that the servants and officers "made a fire of coals." Peter had been allowed inside after standing at the door, because "that other disciple which was known unto the high priest spake unto her that kept the door" (John 18. 16). There they were until "the cock crew" (v. 27), and so, early, between the cock crowing and daybreak, they went in search of Pilate to get the death sentence sanctioned.

When Peter went in to the Palace of the High Priest the hatred there manifested toward the Lord was so intense that he "sat with the servants, to see the end" (Matt. 26, 58). The Lord was not then "put to death in the flesh" (1 Pet. 3. 18), for the words He had spoken beforehand must be fulfilled in their entirety—"He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again: and they understood none of these things" (Luke 18. 32-34). Peter in his ignorance expected that the leaders of the Jewish people would take the matter completely into their own hands, and put the Lord to death that hour.

Before Pilate is the Lord arrayed. The wit of the Jew crosses with that of the Gentile, and the Jew succeeds. Pilate was at a disadvantage. He had illegally and wickedly mingled the blood of the Galileans with their sacrifices (Luke 13. 1), and so the priests had the whip hand to commence with. Pilate, personally, "was determined to let Him go" (Acts 3. 13), for "he knew that for envy they had delivered Him" (Matt. 27. 18). He "was willing to release Jesus" (Luke 23. 22), and so suggests twice that he would "chastise Him, and let Him go" (Luke 23. 16-22). Later to thwart their purposes of death Pilate tries to put them in a dilemma by saying, "Take ye Him, and judge Him according to your law" (John 18. 31). Their reply was truthful, "It is not lawful for us to put any man to death." Pilate patiently listened to the

## The Death of Christ.

charges made by the Jews, and his judgment was "I find no fault in this man" (Luke 23. 4). As "they were the more fierce "he tried to put the responsibility on to the Jewish King, Herod, by sending Christ to him to be dealt with. Herod was in Jerusalem (Luke 23. 7), and so there the Lord goes from one part of the city to another. There He is set at nought, mocked, and arrayed in a gorgeous robe, and then sent back to Pilate (v. 11). Evidently Herod could find no way of condemning Christ (v. 15), but to please the multitude he endeavoured to bring ridicule on the person of the Lord. Pilate had cleared the Judgment Hall of all the people and priests, for "he called together the chief priests, and the rulers and the people" (v. 13). He then told them pointedly that he had "found no fault in this man touching those things whereof ye accuse Him" (v. 14). This was definite, and brought forth the subtlety of the Jews. Not even the suggestion of unlawful scourging appeased them, and so Pilate challenged them boldly, "What evil hath He done?" I have found no cause of death in Him" (v. 22). With authoritative voice, reminding them apparently that the power of the Roman Empire was behind his word, he said, "I will therefore chastise Him and let Him go." The reply of the Jews, to this endeavour of Pilate to get himself out of the difficulty, finished the matter—"If thou let this man go thou art not Cæsar's friend" (John 19. 12). Previously Pilate had become "more afraid" when the Jews said, "We have a law, and by our law He ought to die, because He made Himself the Son of God (John 19. 7). Now, Pilate is defeated. The Jews had made as much as they could out of the phrase "King of the Jews" (Luke 23. 1, 2), and when Pilate asked them "will ye therefore that I release unto you the King of the Jews?" (John 18. 39), they chose the murderer Barabbas. Later when they unitedly shouted for Him to be crucified, and Pilate mockingly enquired, "Shall I crucify your King?" with a lie on their lips, "The chief priests answered we have no King but Cæsar" (v. 15).

The dramatic action of Pilate in washing his hands publicly and saying, "I am innocent of the blood of this just person: see ye to it" (Matt. 27. 24), brought forth the acceptance of guilt by the Jewish people for they said, "His blood be upon us, and on our children." Never more truly did cause and result follow in sequence than here. One has only to read their history in the various countries of the world to see how true their words became. "Pilate willing to content the people" (Mark 15. 15), "gave sentence that it should be as they required" (Luke 23. 24).

R. W.

C.

# Setting the Course.

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

II.—“SPIRITUAL VALUES.”—*Continued.*

ROBERT MCKEE, BANGOR, CO. DOWN.

THE ministry of John the Baptist lasted for a few months only; then he was put in prison. During this time the Lord Jesus exercised His ministry in Galilee, working miracles and healing multitudes, but we never read of His visiting or succouring John. Judging by the outward appearance it did not seem possible that the life-work of the Baptist, long foretold in prophecy and attended by miraculous power, could end thus. From the prison John sent two messengers to the Lord with the pathetic enquiry, “Art thou He that should come or do we look for another?” (Matt. 11. 3). The Lord convinced the messengers as to His Messiahship by a display of miracles, but did not relieve John’s sad plight. Instead, He added the deeply significant words, “Blessed is he whosoever shall not be offended in Me.” Not long after, John the Baptist was beheaded. To a worldly observer John’s life must have appeared a great failure; but by God’s standard it was eminently successful. The Lord Jesus testified concerning him that there hath not arisen one greater than he. However much we feel shut in and hampered, or lack opportunities, let us remember the life of John the Baptist.

John Milton in that great sonnet in which he mourns his blindness spoke a deep truth when he said:

His state  
Is kingly; thousands at His bidding speed,  
And post o’er land and ocean without rest;  
They also serve who only stand and wait.

When tempted to judge events by the world’s standards, and be discouraged at apparent failure, the words come to us, “Blessed is He whosoever shall not be offended in me.”

We are truly rich only if we have treasure in heaven; we are doubly so if we take with us, across death’s sea, priceless memories of the Saviour’s compassion and care for us in dark and trying circumstances which never again can be repeated.

Shall the memory be banished  
Of His kindness and His care,  
When the wants and woes are vanished,  
Which He loved to soothe and share?

(Continued on page 78).

# *They Loved the Children.*

JOHN POUNDS.

WHOSO loves God cannot but love a child—and the deeper the love to the One the kindlier will be the love for the other. So thought cobbler John Pounds, of Portsmouth, to whom belongs the honour of having founded the Ragged School Union. No greater tribute could have been paid to his memory than that which the Earl of Shaftesbury paid when he declared before an astounded audience that he was proud to call himself a disciple of John Pounds.

Our hero, for such a name he worthily deserves, lived in one of the most wretched periods of British history, the period when slumdom was entrenching itself in the land through the poverty produced by the changes associated with the Industrial Revolution. He saw a vision splendid—and followed it. He perceived an opportunity—and accepted it. His parish was a cobbler's room; his parishoners, the waifs and urchins of the street. His life was one of hardship, but he accepted his lot ungrudgingly and lived for God and the children within the limitations forced upon him.

Like many another servant of God, his career was determined by a seeming accident. At fifteen years of age, strong and big-bodied, he had found employment as a dock labourer in Portsmouth harbour. One day he fell, fractured his thigh, and was crippled for life. But God can use a cripple. An old cobbler, pitying the youth, taught him the art of mending old shoes, and soon John Pounds was beating out a poor existence at the bench. The monotonous thud, thud, thud of the hammer on the last was relieved only by the song of the workman's heart. He knew great peace of mind.

At forty John Pounds began his real career. He took a shop of his own. Then he undertook to rear his nephew, Tim, like himself a helpless cripple, for whom he made, with his own hands, and unaided, a pair of surgical boots. The boy grew, and the uncle thought of his education. But, with the instinct of a true educationist, Pounds decided that the child must have companions; and when work was over the giant cobbler hobbled into the streets and, with the aid of hot-baked potatoes, induced the shelterless strays to join him in his "school." Soon he had a dozen pupils, eager enough to learn while he thumped away at his trade.

He had no apparatus. Books he was too poor to buy—but circulars and handbills collected at the door did service in their place. By careful saving he was able bit by bit to



### John Pounds.

purchase slates and pencils. Slowly progress was made. Pupils learned to read; pupils learned to spell. Here was triumph—ingenuity overcoming the difficulties of poverty and environment. What a sight it must have been to a passer-by to witness urchins (the more advanced) squatted on the pavement outside doing their tasks, while room was made for the ever-increasing family clustered round the cobbler, whacking leather and teaching arithmetic by turns!

Teacher begged clothes for the scholars. Toys they made for themselves, and periodically John Pounds led his university out to the fields to disport themselves, while he good-humouredly superintended their games. Nor did he forget, in his care for mind and body, that waifs have souls to save. On Sundays honest John sallied forth with his band, dressed in "coats of many colours"—and misfits, to attend Church nearby. There they heard the good word of God.

So his good work went on—year after year, without recompense, but not without praise; for, many an "old boy" would return to render him thanks for help of former days. That was his reward, and it was all he wished.

His work was a challenge to all England, and later generations were kindled to their tasks by the noble example of the Founder of the Ragged School Union. In 1839, he died, sleeping himself away to his reward just where he sat, patching and pounding away as was his wont. Christian workers dare not forget the triumph of a man whose limitations were beyond any we might encounter in our day.

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Mr. W. R. PINKERTON.—Continued from page 62.

He was a ready worker, and his professional training made him an acceptable speaker with young folks. Holidays and week-ends were spent in the Master's service, and wherever he could render a service of encouragement, he did not fail. Now he rests from his labours and his works do follow him. His widow and four boys mourn his departure, but look back upon an example which will encourage their trust and confidence in a Saviour Who cannot fail.

As such workers pass to their reward there is great need to remind ourselves that God cannot fill the gaps unless He gets the material. It is the duty of every Christian to say, "Here am I, send me."

# *Papers on Service.*

## WHAT IS A MISSIONARY?

(1) A Missionary is a **WORKMAN**.—2 Tim. 2. 15.

Paul, in this letter written from his dungeon while awaiting execution, tells Timothy the evangelist:—

“Study to shew thyself approved unto God a **WORKMAN** that needeth not to be ashamed, rightly dividing the word of truth.”

The missionary must be a worker, not an idler. He must study that he may be approved unto God, knowing well his great tool, the Bible, and being able to use it effectively in the carrying on of God's work.

He is to be “Approved unto God.”

It is the approval of God that matters, not the approval or disapproval of man. The missionary is God's workman.

He is not to be ashamed—

(a) Of his Employer. He is to be ready at all times to declare fearlessly that he is a servant of the Most High God.

(b) Of his work. The missionary's work is not popular. Many Europeans look down on mission work as a thing a white man should be ashamed to do; but although the missionary may be despised by many because of the work he is doing, that work is God's work. It is a work for eternity, and he must never be ashamed of it.

He is to be skilful. He must rightly divide the word of truth. He must, for instance, be able to distinguish between Law and Grace, and other subjects that many confuse. He must know his Book, and he must know how to use that Book, just as a good workman knows how to use his tools.

(2) A Missionary is a **WITNESS**.—Acts 1. 8.

The one function of a witness is to tell what he knows. The witness in a law court must not tell the court what he thinks, or feels or hopes, nor must he tell what some other person knows. He must tell what he knows, and all that he knows. The missionary is no missionary at all unless he can tell what he knows of the power of the Gospel of Christ. He must have had a personal experience of salvation, and a personal knowledge of the Lord Jesus Christ.

(3) A Missionary is a **Business Man**.—Luke 19. 13.

“Occupy till I come.” “Occupy” means “do business.” He has been entrusted with certain gifts, talents, to use, to “do business” with, and just as a worldly business man strains every nerve to get the best possible return from his business, so should the missionary do his utmost to use his talents to the best advantage. He must not waste his time in playing or in idleness—he is to “**DO BUSINESS**.”

His business is the King's business, and must be done in a way that is becoming to the majesty and dignity of the King.

(Continued on page 78).

## *A New Testimony at Viewpark.*

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**I**N recent years the Lanarkshire mining villages of Tannochside and Bothwellpark have been practically linked together by the new housing scheme at Viewpark. The three places have now a combined population of approximately eight thousand.

The absence of a maintained gospel testimony in such a populous area became a matter of exercise some years ago to workers in neighbouring assemblies. They had previously, as occasion arose, visited the district with tracts, and conducted open-air meetings; but it was felt that the need was urgent of a more persistent and sustained effort.

The immediate result of this exercise was that, early in 1931, the tract-band workers in Uddingston assembly decided to visit the district regularly with tracts one evening every week during the summer months. This was continued in the summer of 1932, and during that summer, in response to their appeal, the Lanarkshire Gospel Tent visited the district. Mr. Thomas Richardson conducted the tent campaign, and before its close several souls were saved.

Encouraged by this result, the tract-band workers continued their efforts and, in the autumn, decided to commence kitchen meetings if these could be arranged. It was just at this time that a remarkable thing happened which showed that God was working for His servants. When the owner of a certain house had accepted a tract from the brethren who called with it, he amazed them by asking if they would consider holding gospel meetings in the hut of which his house formed part. They were told that he was willing to place the disused part at their disposal free of charge. It was suitable for the purpose; God's hand was seen in the surprising offer, and a short time afterwards, regular gospel meetings were begun in the hut on Tuesday evenings. These were later supplemented by Saturday evening gospel tea meetings. God wonderfully blessed these meetings: they were well attended and quite a number professed faith in Christ.

In the summer of 1934, the Lanarkshire Gospel Tent paid a return visit to the district. God blessed the Word faithfully preached by Mr. Jack Atkinson, and many were saved.

With the number of the Lord's people in the district thus further increased, it was now felt that the time had come for the establishment of a new assembly in Viewpark. The first meeting for the breaking of bread took place in the tent, on the closing Sunday of the tent campaign, and since that time the new assembly has met in the hut. A movement is afoot presently for the erection of a new hall, and ground has been secured for this purpose.

It is hoped that the Lord's people in the new assembly will, by God's help, achieve still greater things as they continue the work thus so remarkably begun.

—A Former Worker.

## Systematic Giving.

“UPON the first day of the week, let everyone of you lay by him in store, as God hath prospered him” (1 Cor. 16. 2). Not only have we the command, but the time is mentioned. There are a number of things suggested by the “First day of the week.”

(a). On the Resurrection Day we are reminded of our privilege to bring our first-fruits unto the Lord. Israel was commanded to bring their baskets of first-fruits and set them down before the Lord, and worship Him.

(b). The first day of the week is the celebration of the death of our Lord Jesus Christ, when we gather together around the Lord at His table to break bread, and to drink of the cup in memory of Himself.

How very precious are the words, “Gave Himself for me.” On the very day we remember His sufferings, and our minds are fully occupied with the Cross, which reveals how He came all the way from the glory to Calvary to suffer, bleed, and die on our account; on that day the Holy Spirit reminds us to set aside the Lord’s portion.

(c). It is a special time of recollection, as Saturday is the last day of the past week and the Lord’s Day the first of another week; we look back and recall God’s goodness which has been manifested towards us. Meditating on the goodness and kindness of God produces in our souls praise and worship, and we are led to exclaim with the Psalmist, “What shall I render unto the Lord for all His benefits towards me.”

If we are conscious of our indebtedness to Him, we shall not be bringing as an offering that which answers to the blind and the lame. Love delights to bring and give its best, as evidenced in Mary, who brought the alabaster box of ointment which was very costly.

(d). It is an illustration of God first. God is jealous, and desires the first place in the hearts of His people. “Ye are not your own; for we are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” It is not the mind and will of God that we should meet all needs out of our income, and if there is anything left give it to Him. Israel did not have everything they wanted off the land before they rendered the tenth as God’s portion. The wave sheaf was a recognition that God had the first claim of the harvest. After this was rendered to Him, what was left was more than sufficient to meet all the needs of His people. “Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.”

The above is an extract from “Some Scriptural Principles of the Christian Assembly,” by Henry Hitchman, Exeter, and published by John Ritchie, Ltd.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

APRIL 7th.—CHRIST BEFORE PILATE.—John 18. 28—19. 12.

Suggestions.—To-day commences a series of lessons dealing with events associated with Trial, Death, Resurrection, Appearances, Ascension of our Lord. These are followed by the Gift of the Holy Spirit and the early stories of the missionaries of the Cross. To-day's lesson deals with the Trial. Introduce the subject by brief reference to the Birth, Life and Miracles of our Lord. Narrate without elaboration, the story of the Last Supper and the Betrayal. The points to emphasise are these:—(1) The Life-story is one of marvellous kindness in miracle and word; (2) None were ever able to bring a charge against Him—His record was faultless. Remember, too, that Jews bitterly hated the Romans and would gladly have revolted under a "King of the Jews," if He had been of the kind they desired.

1. In the Judgment Hall (v. 28). Our Lord was "led" to the Hall (see Isa. 53), taken in by soldiers, presented to Pilate with the accusation, while the religious Jews remained outside lest they should defile themselves. With murder in their hearts, they tried to keep a religious appearance. That is hypocrisy! How deceitful is the heart! They were drawing nigh to God with their lips and far from God in heart. Little did they know that they were leading to the slaughter The Lamb of God. Religion to-day has no place for the Lamb of God.

2. On the Steps outside. Pilate brought Jesus out. The people stood below. What a sight! Creatures accused the Creator before a human judge. The Jews would be satisfied with nothing short of the Lord's death. Little did they know that they were carrying out the divine will in seeking His death by crucifixion. God had foretold it (Psa. 22). Christ had indicated that He would be crucified. Pilate did not know what to do.

3. In the Hall again. Pilate and Jesus alone. Questions and answers—Pilate asks, Jesus answers. Pilate learns that Jesus has a Kingdom, but it has three unusual points about it. (1) It is not of this world—it is heavenly. (2) It cannot be defended or increased by fighting. (3) It is based on truth. Some day Pilate will stand before Christ, and he will be silent when his sentence is given. Pilate's verdict was—"No fault."

4. Outside again. Pilate gives the people a choice. They choose badly. The world still wants Barabbas and denies Christ.

5. In the Soldier's Hall. Scourging and mocking. Why? Not for evil deeds. This was sheer brutality. Yet Christ said never a word. Isaiah 53 was literally fulfilled. He suffered the Just for the unjust. Yet all that suffering could not save. He must die. Not even the woeful spectacle of suffering could touch the hearts of the Jews. Does it touch us? "Out and in" they went, but no decision could be reached.

6. Pilate's last attempt frustrated: "Cæsar's friend." These words frightened him. "Son of God" had made him afraid. Now he did not know what to do. He was in a dilemma. He trifled too long. We must decide for ourselves. (Read the hymn, "Jesus is standing in Pilate's Hall").

**APRIL 14th.—THE DEATH OF THE SAVIOUR.—John 19. 13-38**

**Suggestions.**—This death was unique, and has provided a basis for the forgiveness of sins. No other person so died. (Read hymn, "There is a green hill far away"). Press for a decision. Sinners need salvation and must accept the Saviour. Notice, too, how often these words occur, "that it might be fulfilled." All was done in accordance with a divine plan—God had foreseen and arranged every detail of the events associated with the death of His Son. Notice these points in the lesson.

1. **The Victim.** He was the Son of God. He had created all things. His life was sinless. He had performed miracles, doing good. He had power over death, for He had raised the dead. He had no right to die, for Pilate had found no fault in Him. He was King of the Jews, although His people "received Him not." Yet He was "The Lamb of God" and "The Light of the World." As "The Good Shepherd" He was laying down His life, for no man was taking it from Him. He was dying as a Sacrifice. Notice, too, that, when soldiers came to break His legs, He was "dead already." His last audible words were, "It is finished." He then bowed His head, and dismissed His spirit (v. 30). That fact should be emphasised because it proves two points: (1) The Saviour was carrying out a divine command when He died. (2) His task was completely over, and nothing needs to be done for salvation. (Read hymn, "It is finished, what a gospel!").

2. **The Various Acts performed on the Victim.** He was denied by the Jews (v. 15); forsaken by Pilate (v. 16); associated with criminals (v. 18); taunted by soldiers (v. 24); loved by women and John (vv. 25-27); pierced by soldier's spear (v. 34); buried by Joseph of Arimathea (v. 38). Some were acts of kindness, others were acts of hatred. The Cross divides people into two classes: those who take sides with Christ, and those who oppose Him.

3. **The Variety of People around the Cross.** (1) **Two malefactors.** They were suffering from their misdeeds. Sin cannot go unpunished. They were being punished for crimes committed against the state. Multitudes looking on were sinners against God—but their day of judgment had not yet arrived. Sinners are not all criminals. How difficult criminal classes are to reach! Yet many a criminal has been converted. (2) **The Jews.** They were religious. Religion has no place for Christ. It hates the Cross. Yet there was no other way of salvation. (3) **The Soldiers.** These represent the army. They treated Christ with contumely and mockery. Soldiers, as a rule, have not time for the Saviour. But many good soldiers have been earnest Christians—Gordon, Hedley Vicars, Cromwell, etc. All classes need forgiveness. Many a soldier has found peace on the battlefield. (4) **Simple People like the women and John.** How much they loved the Lonely Sufferer! Nothing could separate them from Him. They were not afraid or ashamed "to show their colours." What noble women have "stood by," bearing witness for the Master! Let us "stand up" and "stand by" for Him. (5) **Rich People like Joseph of Arimathea.** Noble men and women, kings, queens, rich and learned all need the same Saviour. In Heaven there will be some of all kinds—saved by the Cross. Will you be there?

## Notes and Outlines of Sunday School Lessons.

APRIL 21st.—THE LORD IS RISEN.—John 19. 38-42; Matt. 28. 1-15.

**Suggestions.**—Read all the accounts in the Gospels of the Resurrection. Let the marvel of it grip your whole being. Christianity stands beside an empty grave. Death is a tragedy; the grave is a terror, but resurrection is a triumph. This is a lesson of hope, because it is a story of victory. Children should be impressed with the reality of the resurrection so that Christ may become real to them. One fact they should not be allowed to forget is that "Jesus lives." Try to show them how men's theories are all false. (1) **The Theft Theory** (Matt. 28. 11-15). The disciples could not have stolen the body. Soldiers guarded the tomb. The disciples were all afraid. This was a lie to get out of a difficulty. What did the disciples do with the body? Where did they put it? Why did they say the Lord was risen when they knew it meant death? The disciples may have been cowards, but they were not fools. (2) **The Ghost Theory**. Some say the disciples imagined they saw the Lord in the quiet of the evening. But they could not have been so easily deceived. The records tell us how He looked, what He did, what He said, what He ate. These are too simple for ghost stories—Ghosts don't say, "Handle one and see," "Reach hither thy finger, etc." (3) **The Revival Theory**. This said that Jesus was not actually dead, and that the cool grave revived Him, and that He rose up, tore His grave clothes off, burst open the stone door and by and by showed Himself to His disciples. How stupid people become who will not believe the Bible! How could any person, weak after such long and severe suffering, do all this? Why was He not captured afterwards, and exposed as an imposter? (4) **The Blunder Theory**. This theory states that the women came to the wrong sepulchre in the semi-darkness of the morning, saw an empty grave and raised the alarm. The story grew to the Resurrection stories of the Gospels. Women don't readily make these mistakes after "sitting over against the sepulchre" (Matt. 27. 61). (5) **The Transference Theory**. Joseph, say some critics, took remorse of conscience, and when nobody saw him, he removed the "criminal body" to another grave, lest his family should be disgraced. Does that seem like Joseph? It is a slander on his character.

These theories all fail: the truth remains. Pray that the Spirit of God will impress the children with the reality of the Saviour's resurrection. (Rom. 10. 9 should be explained).

### Messages from Easter.

1. Christ's Resurrection is a proof that He died, and that His death accomplished the will of God for the forgiveness of sins (Rom. 4. 25).

2. Victory is assured. Christ can die no more. The Risen Lord is in Heaven. He lives to save to the uttermost all that draw near to God by Him (Heb. 7. 25). None need despair, for Christ died for all. God always looks upon the sinner's plea, His Own Son.

3. Because He lives, He will be the judge of all. Pilate, the Jews, the soldiers, etc., will one day stand before Him as their Judge. Those who told lies about His resurrection have yet to face Him. How solemn!

## Notes and Outlines of Sunday School Lessons.

**APRIL 28th.—THE LORD IS SEEN BY MARY.—John 20. 1-18.**

**Suggestions.**—A witness is one who tells as accurately as possible what he saw or heard. John was an eye witness of the crucifixion (19. 35). He also was at the sepulchre and "saw and believed" (20. 8). He was convinced by what he observed and the conclusion he reached. This is a matter-of-fact-story showing how Jesus appeared first to Mary Magdalene. Love triumphed over all difficulties. It triumphed over fear (v. 1), disappointment (v. 2), grief (v. 11). Jesus still delights to make Himself known to all who seek Him in prayer.

1. **The Woman's Daring.** The sepulchre was in a garden outside the city wall. It was not easy of access. Mary was not afraid because love for her Master impelled her. She loved Him because of what He had done for her. He had delivered her from demon-possession. What noble deeds women have done for Christ because they have loved Him! Think of Perpetua in the arena, Wigtown martyrs at the Solway, Anne Askew at the stake, Mary Slessor in Africa, Ann Judson in Burmah, Florence Nightingale in Crimea, Elizabeth Fry in Prisons, etc. Love conquers fear. How far does our love for Him take us? Do we love Him at all?

2. **The Woman's Concern.** She ran perplexed to the disciples. She sought counsel from others who, she thought, would know better than she did. Now when we are in difficulty we can consult the writings of the disciples. Both Peter and John tell us in their writings about the death, resurrection and ascension of our Lord. Do we consult them as we ought to? Look them up now.

3. **The Disciples' Discovery.** They made an investigation and a discovery. They knew the tomb was empty. Peter did not know what had happened: but John "observed" how the clothes lay undisturbed as if the body had just withdrawn from them. A flash of divine light assured him of the truth, although "they knew not the Scripture that He must rise from the dead" (v. 9). How much better off we are, for we know!

4. **The Woman's Reward.** Mary had "stood by" at the crucifixion, now she "stood without" at the sepulchre. Waiting is always rewarded by God. (1) She heard her Saviour speak her name. He had not forgotten her. He had carried memory with Him through death. He would never forget now. What a wonderful thought—that Jesus in Heaven knows the name of everyone who loves Him! Does He know yours? The High Priest of Israel used to have the names of the tribes on precious stones when he went into the Holiest Place in the Tabernacle (Exod. 28). Our High Priest never dies, and never forgets. (2) She saw her Lord. We cannot see Him as she did, but by faith "we see Jesus crowned with glory and honour" (Heb. 2. 9). We may see Him in prayer, in Bible reading, in thinking about Him. He never forsakes those who trust Him.

5. **The Saviour's Remark.** "I go to My Father...your Father." (1) Christ knew where He was going. Do you? Saved sinners are all going to be "with Christ." (2) God is the Father of only those who are born into His family through faith in His Son (John 3. 16; 1 John 3. 1-3).



# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

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April 7th.—DELIVERANCE FROM SIN'S POWER.

—Rom. 7. 25-8. 11.

The argument of the first section has been to show the sinner how deliverance is obtained from the penalty of sin. The past work of Christ has abiding efficacy because He died and lives again (4. 25). The present section deals with the saint's deliverance from the power of indwelling sin. That is the present work of Christ for His own by the indwelling Holy Spirit. The first deliverance is critical, radical, judicial, complete and final. The work is never repeated. It synchronises with the New Birth. The second deliverance is a process. The work of Sanctification in the believer's actual experience is never completed; it continues daily, is moral, progressive, and if he is obedient, always approximating towards but never reaching the divine ideal. It is the life-experience of which Justification is the beginning. This section introduces us to the conflict in a man's personality. "I myself" is the personality of the believer. With the mind he serves "the law of God." With the flesh he serves "the law of sin."

1. **The Fundamental Fact.** "No condemnation." (a) The Basis of the Experience is expressed in "Therefore, now." That is deduced from 5. 1 and 7. 6. The struggle to find deliverance by the deeds of the law has ceased. (b) The Condition is "in Christ Jesus." All His work is reckoned to the believer, but only to such a one. (c) The Experience is "No condemnation." (d) The Reason is that there is now an operation of a new law, a new power counteracting. It is the Law of Life. Law suggests conditions of operation, and various laws are mentioned. Each works along its own line. We must learn to fulfil the conditions if we would experience its power.

2. **Two Spheres of Existence.** (1) After the flesh. This is nature, the description of a man who has had no experience of the New Birth. He is at enmity with God, is not subject to the law of God, cannot please God. He lives to mind the things of the flesh. It is death to do so. (2) After the Spirit. This is the spiritually minded. It speaks of new nature, environment, new constitution. The Spirit of God dwells in such. The body is dead because of sin. Sin will ultimately take its toll. But the spirit is life. A new principle acts and will counteract.

3. **The Ultimate Triumph.** Death may claim the body. Resurrection is assured for the believer, because God raised up Jesus, and He will quicken our mortal bodies by the same power. What a prospect!

April 14th.                    **THE SPIRIT OF LIFE.**                    Rom. 8. 12-27.

Christian doctrine is practical. Position in Christ is demonstrated by practice. From the preceding section follows:

1. **A Deduction.** "Therefore, brethren." (a) The Obligation Stated. First, negatively, what we ought not to do, "to live after

## Bible Class Subjects and Weekly Studies.

the flesh." To do so is to live as unconverted people do. We are debtors not to. Second, positively, what we ought to do, "mortify the deeds of the body." The place of death is for them. That is accomplished in the Spirit. (b) The Outcome. There is a Process, "ye shall live." Spiritual life goes on developing and triumphing. The Proof is seen in the willingness to be led by the Spirit. Such are "sons of God."

2. The Sonship of Believers. (a) The Assurance. The Spirit witnesses with out "spirit." (b) The Privilege. In prayer to cry "Father" to God. (c) The Honour. We are joint-heirs with Christ and consequently heirs of God. Amazing "Resources of God" placed at our disposal because of Relationship with Christ. That is true fellowship. Then saints will be glorified with Christ. What an honour! (d) The Implication. We shall suffer with Him. Believers are identified with Christ in Position, Suffering, Glory. (e) The Encouragement. Beyond the suffering, Glory awaits to be revealed.

3. Sonship in Relationship to the Scheme of God. (a) Creation. Notice its Hapless Plight. It is subject to vanity, to decay, to change, to death. It is in the bondage of corruption. It groaneth and travaileth. Its Persistent Hope. It waits to be delivered into liberty. Its Hope Realised. This will be at the manifestation of the sons of God, when the glorious liberty of the children of God will be shown. That takes place when they become joint-heirs with Christ in His coming Reign. (b) Our Attitude. First, our hope is not yet realised, for we are saved by hope. We wait with patience. Second, our hope anticipated, we have the first fruits of the Spirit. Here is salvation in foretaste. Third, Hope active. We pray. This brings relief amidst disappointment. The Spirit produces this activity. Observe what He does. Fourth, Hope realised, the redemption of the body.

Summing up. We have The Vanity of Creation, The Vision of the Christian, and The Victory of Christ in His triumph over death in redeeming the bodies of believers and freeing creation from the bondage of corruption.

April 21st.

### GOD'S PURPOSE.

Rom. 8. 28-39

God works according to a definite plan. That plan may be discussed in various ways:— (1) As it affects Creation; (2) As it affects Israel; (3) As it affects the Church (generally); (4) As it affects Saints individually; (5) As it affects His Son. The last two are in view in our section.

1. Regarding His Son. (a) The First-born among many brethren. "First-born" is a title of priority, or superiority. It relates both to His relation to Creation (Col. 1.) and also to the New Creation. The title separates Him from, but also indicates association with "many sons." He is the Solitary Son in Creation, Incarnation, Redemption and Resurrection. They are the Saved ones. Hebrews 2 deals at length with the subject. (b) He is The Image. All God's purposes centre in Him, and He is the "pattern" according to which God is shaping and will shape the

## Bible Class Subjects and Weekly Studies.

lives of saints. The process has begun already—it will be completed in glory.

2. **Regarding the Sons.** "Called" according to His purpose. (a) In God's Thoughts—foreknown and predestinated. Predestination looks forward to the end accomplished. (b) In Time-Process—"called" by the gospel, "justified" in Christ. (c) In Future Position—"glorified," "conformed to the Image." We shall be with Christ, and like Christ (2 Cor. 3. 18). (d) In Present Circumstances. All things are working together for good. Here we have operation, co-operation, consummation.

3. **Conclusion of the Section (31-39).** Every opposition is silenced. The saints can challenge the whole universe. (a) No opponent, because God is for us. (b) No accusation (v. 33), God has justified. (c) No condemnation, because Christ died, rose, ascended, now intercedes. (d) No separation, because we are "in Christ Jesus our Lord" (v. 39). Force cannot separate from the love of Christ (vv. 35-37). Guile cannot separate (38-39). Nothing above, below nor around can interfere with the bond that binds the believer to God through Christ. What a triumph for the work of justification!

### April 28th.—VESSELS OF WRATH AND MERCY.

—Rom. 9. 1-33.

Chapters 9, 10 and 11 are answers to objections likely to be raised by Jews regarding the declarations of the previous sections with respect to Justification, Sanctification and Glorification. Is there not unrighteousness with God?

1. **The Skill of the Defender.** First, he shows his own intense and personal concern for the spiritual well-being of all Israel. He wishes his experience were theirs. Then he reminds the objectors of the numerous privileges they had had, reaching a climax in the coming of Jesus Christ. But privilege cannot save.

2. **Defining the Limits of God's Promise (6-13).** He vindicates God's righteousness in rejecting Israel. First, the promise was not universally national. The children of the flesh were excluded. Only children of the promise were included. Second, election sees character. Isaac and Jacob are "the seed" rather than Ishmael and Esau, because God knew how each would respond to divine dealings. A miraculous element is introduced into the fulfilment of the promise. The choice is "according to the purpose of God."

3. **God Reserves the Right of Choice to Himself (14-18).** His choice is absolute. He never errs, He never recants. This is illustrated in the reference to Moses. God says, "I will... I will..." Repeated assertion of the divine prerogative. His justice is irreproachable. The illustration is Pharaoh. Pharaoh hardened his heart, and God's providential dealings aggravated his opposition.

4. **The Sovereign Prerogative is Asserted (19-21).** Yet the principle of the freedom of the human will is not violated. The illustration is that of the Potter and the Clay. God is an inerrant Potter. He makes no mistakes. The flaw must be in the clay itself. The clay simply becomes what it is made, if it is passive and pure. God's Wisdom and Power should prevent any dispute with Him regarding His doings (v. 20).

## Bible Class Subjects and Weekly Studies.

5. **Two Kinds of Vessels.** (a) Of Wrath. This is so because they have wearied the long-suffering of God. His wrath is the punishment for their wrong-doing. (b) Of Mercy. They responded to the call . . . both Jews and Gentiles. The inclusion of Gentiles is proved by a quotation from Hosea; the exclusion of Israel by a quotation from Isaiah. A Remnant of Israel shall be saved.

6. **Asserting Man's Freewill (30-33).** The difference was made by the difference of attitude. Gentiles were received on a principle of faith. The Jews were rejected because they sought a righteousness by the works of the law.

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### SETTING THE COURSE.—Continued from page 65.

All the way by which He led us,  
All the grievings which He bore,  
All the patient love He taught us,  
Shall we think of them no more?

The fragrance of these experiences will live with us for ever, without them we will be poor indeed, for this world's riches cannot be transported. In considering courses of action or appraising the value of work which turned out woefully different from our expectations, let us judge always according to the standards of the sanctuary, and not according to the outward appearance. "Things are not what they seem."

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### PAPERS ON SERVICE.—Continued from page 68.

His business is **Eternal business.** Other business is but temporal, quickly passing, but the results of this business if done well will stand for all eternity.

His business is a **Profitable business.** The missionary who is faithful in the carrying on of the business entrusted to him will be very well rewarded, for his Employer is soon returning and is bringing the reward with Him.—(Rev. 22. 12).

(To be continued).

—W. J. COLERIDGE.

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### PRIMARY LESSONS.—Continued from page 79.

April 28th. **RAIN AND PASTURE.** Psalm 65. 9-13.

This is a beautiful nature poem. It traces all the blessings of earth up to God. He is the Source of all good. This poem is almost like a "Grace for Everything." Do you say grace for your food? If you don't you are ungrateful. Notice the simple stages in the process of blessing. 1. God sends rain. Rain is collected in rivers and these water the land. 2. Men prepare the soil, but it is God who provides them with corn to sow. God does not like lazy people. 3. Then there is abundant rain for the growing crops. The land remains soft and all the good of the soil is conveyed to the roots. 4. God blessed the springing corn. 5. God crowns the year with His goodness. The crown is a yellow one of golden grain. 6. The hillsides are covered with rich grass, and that gives food for the sheep. Everything rejoices in God. How good is God!

# Primary Lessons.

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April 7th.            THE VALLEY OF ELAH.            1 Sam. 17. 2.

This valley is memorable for the duel between David and Goliath. The importance of the battle is in the fact that if Goliath had won the Israelites would have become the slaves of the Philistines. 1. This is the story of A Giant Who Defied God and Relied on His Own Resources. That always means defeat and disaster. 2. David relied on God. He put off Saul's armour, would not take the advice of his brothers. He trusted weapons he knew. That always leads to victory. Nobody ever relied on God and trusted in His word and suffered defeat. Many Bible stories teach that. 3. This single-handed fight reminds us of the conflict at Calvary. Behind the Cross we can see all the forces of evil wishing to enslave men as sinners. The death of Christ as Saviour and His resurrection secured such a victory that any sinner may find freedom and victory.

April 14th.            THE KING'S DALE.            Gen. 14. 17.

Tell briefly the story of Abraham and Lot in order to show how Lot had made a very bad choice when he saw the well-watered plains. Sodom was a wicked city. It is wrong to choose bad company. Here is the story of a man taken captive because he was in a wrong place. Can you think of other Bible persons who were found in wrong places? Then we learn of a man who triumphed over his enemies. Abraham overcame because he was on God's side. This is the story of one of the first Rescue Missions in the world. How much the world owes to the rescue work of strong Christian men. Next follows the story of a good man who was tempted in the hour of his triumph. It was a severe test for Abraham in the King's Dale. Melchizedek helped. The Christian's Melchizedek is Jesus Christ. Read another interesting story about this dale in 2 Sam. 18. 18.

April 21st.            THE VALLEY OF ESCHOL.            Numb. 32. 9.

The Valley of Eschol is in The Promised Land. As now, so formerly, Palestine was famous for its fruits. Eschol means the Valley of Grapes. In Numb. 13. 21-27 you may read of the first account of it. The grapes on the pole were a proof of the report. The Bible gives us a report about the joys of Heaven (Rev. 21-22). We need to pass over Jordan before, as Christians, we can enjoy them. That is, we must die to get to the bliss of Heaven. But we can have proofs of the reality. We can have fellowship with God in prayer. We can read about Heaven in the Bible. We can enjoy heavenly company by making companions of them that fear God. We can enjoy the work of Heaven by trying to win others to the Saviour. In Numb. 33. 9, Moses has to remind certain Israelites that their fathers had discouraged the people by telling them too much about the difficulties, and forgetting that God was on their side. "If God be for us, who can be against us?"

(Continued on page 78).

# Junior Lessons.

April 7th.—**JOSPEH SHOWS GRACE TO HIS BROTHER.**  
—Gen. 45. 1-15.

**G**RACIOUS Forgiveness of all  
OD'S Plan recognised  
LORY of a despised brother  
OOD words from all  
RAND picture of Christ and Sinners

Notice, too, in the story, (1) Tenderness of a Princely Heart; (2) Triumph of a forgiving spirit; (3) Trust in a Living God; (4) Truth about Christ's forgiveness of sinners.

April 14th.—**JOSEPH HONOURS HIS FATHER.**  
—Gen. 45. 16—46. 7.

**P**ROVISION for the Journey  
ROOF that Joseph lived  
ROMISE that God made to Jacob  
ROTECTION from God by the way

"Joseph is yet alive, and is governor over all the land." The Son had been practically "dead." The wagons proved he was alive—Resurrection. Use the incident to press home the truth that Christ is alive, and will yet be "King of Kings and Lord of Lords" (Rev. 19. 16).

April 21st      **A NATION OF SLAVES.**      Exod. 1. 7-14; 1. 22.

**I**N      **E**XILE  
GYPT  
NEMY HANDS  
XTREME HARSHIPS  
YES of JEHOVAH

Sinners, too, are in exile, away from God, and from Heaven. They are slaves in the world, do as others do. Satan, like Pharaoh, keeps them in bondage. For serving the Devil men are paid sin's wages—death. Yet God sees all—and He sent His Son to be the Saviour of the world.

April 28th.      **AN ADOPTED CHILD.**      Exod. 2. 1-10.

**H**IDDEN because good looking  
HEARD by a Princess  
HANDLED back to mother  
HOME-TRAINED for God  
HONOURED as Son of the Princess

Press these points in the lesson:—(1) God watches over the lives of Children. (2) Our best teachers are Christian parents. (3) The best thanks we can give to them is to trust their God and their Saviour. Moses honoured his parents when he did what God told him.

# *Jehovah's Perfect Servant.*

(Mark 2.).

HERE is a chapter replete with instruction. Isaiah's prophetic word, "Behold my servant shall deal prudently" (52. 13), finds apt illustration in the conduct and words of Him who fulfils the predictive announcement.

## (1)—His Immunity from the frailties and fears

which afflict men. Difficulties did not deter Him. He was not afraid to return to His God-appointed tasks. "*Again* He entered into Capernaum" (2. 1); "He went forth *again* by the seaside" (2. 13); "He entered *again* into the synagogue" (3. 1). Fear of encountering opposition did not assail. Because He lived within the will of Jehovah, He was "proof" against cowardice. He had no "inferiority complex" in the presence of His self-styled superiors. Critical Pharisees, punctillious scribes who were sticklers for the minutiae of ceremonial observances, and partisan disciples of John did not perturb Him. The poise of His perfect reliance upon God suffered no disturbance. Always aware that the rightfulness of His conduct could not be challenged, He kept complete control of His words and actions, because He was morally above the selfish temptings of His shallow-minded critics.

## (2)—Popularity did not unsettle Him.

Crowds waited upon His every ministration. He championed the cause of the social outcast, like Levi; by deigning to find scope for His labours among the disreputed, He provoked the censure of the undiscerning snobbishness of the hyper-religious Pharisees. He found Himself "the observed of all observers," when the miraculous healing of a sick man compelled the people to be amazed, and to say, "We never saw it in this fashion." Yet we discern no sense of pride, no display to His opponents of the position of confidence He occupies in the estimation of the common-people. He was "to big" to be "so little."

And are not such attitudes in the Lord Jesus so many reminders that, while He was made like unto His brethren, He was not such a one as we, being "God manifest in flesh?" Yet He is the example of His followers. "In His Spirit" they may rise above the fears that rob ordinary men of the power to perform: they may even escape the worst of all "service-sins," the sense of pride provoked by a sense of self-importance induced by popularity.

THE EDITOR.

# Setting the Course.

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

## III.—“AIMS.”

BY ROBERT C. MCKEE, BANGOR, Co. DOWN.

THE first stage in our Christian life is a time of preparation ; a time of gradual and steady growth in grace and increase in knowledge and wisdom ; a time of equipping ourselves for the work that lies ahead. We should avoid the temptation of desiring public service before we are properly fitted for it. We read of no youthful prodigies in the New Testament.

Our first aim should be to walk in the truth (3 John 4.). We should endeavour to order our lives in accordance with the Scriptures—to nourish our spiritual life from within by daily prayer and reading of the Word of God, and to bear witness to our discipleship by our conduct towards others. Especially should we on every possible occasion commend the gospel by being courteous and obliging to those who are without.

A knowledge of the Holy Scriptures is indispensable to progress. “The weapons of our warfare are not carnal”—they are spiritual. And spiritual fitness can come to us only by assimilating the teaching of the Holy Spirit in the Word of God. Hence it is our duty and privilege to search the Scriptures, and fill our minds with their teaching. This can be done only by patient and diligent study, involving spiritual exercise and hard work mentally. We should avoid being side-tracked by confirming ourselves to favourite portions of Scripture, or to composing outlines for gospel addresses, or reading without concentrating our attention on the Scriptures read. The Apostle Paul exhorts Timothy to *study* (or give diligence) to show himself approved unto God . . . rightly dividing the Word of truth. The Bereans *searched* (judged or weighed up) the Scriptures. Mere reading is not enough : something more is required of us. We should apply ourselves diligently to the study of Holy writ, with map and concordance, notebook and pen, and such other aids as may be within reach. This involves much plain patient work, but it carries with it a joy of its own, and it shall in no wise lose its reward. Only by this means can we lay the foundations deep and wide ; only thus may we become firmly grounded and settled in the faith.

When in Rome the Apostle Paul desired Timothy to bring with him “the books, but especially the parchments” (2 Tim. 4. 13). Here we have the example of the Apostle in regard to the reading of books. What books claim our foremost attention? Doubtless the works of those who have been gifted as teachers (Eph. 4. 11). Their function is to



### Setting the Course.

expound or teach the Word of God, comparing spiritual things with spiritual, so that the uninstructed may more fully enter into the mind and will of God, as revealed in the Scriptures. Then the reports of missionaries call for our earnest attention (Acts 14. 27). We should acquire as much knowledge as possible of the conditions of life in the different lands, of the problems of health, of acquiring languages, of finance, of the outlook of the people to the gospel, and the attitude of the government to the missionaries, the setbacks and the triumphs of the Cross. The study of missionary endeavour, besides giving us a wider outlook, draws forth daily praise and prayer to God, making us active partners in the greatest work of our age. More than that, missionary work, both at home and abroad, is concerned with the realm of the practical—the power of the gospel to change men's lives, and the response of every type of mind to the Word of the Cross. Hence it draws us out from ourselves, provides a tonic or recreation for our minds, and so balances or complements the study of the Word of Truth, which must necessarily be largely individual, the teaching being applied to our private and personal lives.

We should aim at possessing as much knowledge as possible of subjects which shed light on the Scriptures. Some are almost indispensable to a proper understanding of the sacred Word. The geography of Bible lands; the history of Old Testament times (especially the later centuries); the political and social history of New Testament times, the witness of archæology to the truth of the Bible, to name but some, call for the attention of every intelligent Christian. Church history, too, deserves study as do biographies of eminent servants of Christ. Of other accomplishments which are worth acquiring, may be mentioned, a knowledge of the Greek alphabet, which is valuable for concordance work, and a detailed knowledge of the hymn-books in current use.

For those who may be called to public ministry in any form, it is especially needful to learn to use the English language properly; to speak distinctly, and to be free from objectionable mannerisms when speaking; and to acquire that rare accomplishment, the art of the public reading of the Holy Scriptures.

Backsliding and failure may invariably be traced to shallowness of spiritual life. The course we have outlined, if persistently pursued, will deepen and widen the springs of our inner lives, so that within us we shall have abundantly "a well of water springing up into everlasting life," and in us shall be fulfilled the words of the Lord Jesus: "Whosoever drinketh of the water that I shall give him shall never thirst."

# *The First Christian Revival (Acts 2.)*

## PETER'S PREACHING.

PREACHING often plays a good part in the commencement, continuation and conservation of results of a revival. It was so in the first recorded one. We have noted the characteristics of the man whom God, by the Holy Spirit, used as the instrument for bringing about deep and abiding conviction of wrong-doing in the hearts of the hearers. So far as we know this is the first occasion on which Peter had made a public utterance. It is all the more remarkable for that, for the fact indicates that a man prepared by the Spirit during a long period of intensive meditation has always a message that grips by the very sincerity of its appeal. The training school had not been among men, but had been in the singular opportunities that the preacher had had of verifying the declarations with which he was familiar in the Old Testament. To-day, men are taught to be preachers by professed and acknowledged authorities in the art of declamation, but such students become oftentimes mere puppets imitating the idiosyncracies of their instructors. Great and effective preaching is apparent when truth is mediated through a consecrated personality. It follows no recognised code of rules, and often violates the canons of the colleges. Peter's was of that kind, but, judged by its results, it was most effective and successful.

Observe how unorthodox it was. The recognised place was within the synagogue. Peter took his stand "in the open air." How affronted the sticklers for old-time custom would be! The practice would shock their love for the conventions of their class. Never before had an untrained man dared to confront the religious leaders with their faults and sins in the open where a great concourse of people was. But a man with a message must take his audience where he can find it. Convenience, not convention, is what weighs with such a preacher. When the Wesleys and Whitefield discovered afresh the evangelical message of the New Testament, they immediately commenced to preach it in the churches. Pulpit doors were shut against them. Prison doors remained open, but these, too, were soon closed. But men with such a message cannot hold their peace. Their fellows must have the opportunity of hearing it. The open spaces of the country invited them forth, and forth they went. Crowds flocked to hear their words, and thousands were converted. So was it in the days of Charles II., when faithful ministers were forced to conduct their services in the fields. So was it when Rowland Hill's "fanatical notions" met with outspoken disfavour from his more orthodox brethren. The test, however, as to which is

## The First Christian Revival.

correct, is found in the results that follow. Unorthodox preaching that conforms to no man-made rules may be the means that God uses for the conversion of souls. The end justifies the means.

Peter's preaching was in the wrong way. Rabbis sat down when they had anything important to declare. Peter stood up. Yet no one is aware that the preacher is breaking one of the canons of convention when the sermon is read as recorded by Luke. The flood-tide of impassioned oratory carries the reader away in its sweep, and all he is aware of is the earnestness of the preacher and the sincerity of his desire to reach a well-defined objective. So was it remarked by a critic who heard Moody preach, "We may not agree with what he preaches, but we cannot help concluding that he sincerely believes all he says." That is the kind of preaching that matters. The impact of the sincerity of the preacher cannot fail to impress itself on the mind of every intelligent listener. Where a more polished effort will fail to produce any effect, the outspoken, sincere, unaffected word will carry conviction. Novices in the art of preaching and wishing real instruction, could hardly do better than to imbibe the spirit of Peter's address on the day of Pentecost. His sermon will repay many readings.

Notice further that Peter's preaching was well informed. Its statements are not hazy uncertainties, but unqualified facts. He believes what he says, because he knows that what he says is well founded. He relies upon the recent events in Jerusalem, and shows their meaning in the light of Old Testament prophecy. Never is he at a loss for a quotation. His mind is saturated with his matter. His words flow uninterruptedly because there is no hesitancy in his thought. He does not so much argue the point of their need, but proclaims a message from heaven. And that is what a gospel preacher should always do,—announce the terms of salvation which God has provided.

Peter's preaching, too, was popular. It did not enter into involved discussion regarding the strangeness of the event just past, but contented itself with being a witness to the fulfilment of a prophetic declaration now become a historical fact. Peter was carrying out the instructions of his Master Who had informed them that, when the Holy Spirit descended, His disciples would be witnesses concerning Himself. That is a splendid example to follow, for preaching that is not witnessing is not apostolic in its character. Perhaps one of the reasons why many preachers see little fruit from their preaching is because they do not rely sufficiently upon the power of the Spirit to enable them to be witnesses.

## The Crucifixion of Christ.

AFTER the abuse in the Common Hall the Lord is led away to be crucified, but His physical frame is manifestly so weakened that even the hardened Roman soldiers have their hearts touched with pity, and they compel Simon, a man of Syrene, to bear the Cross of Christ. The place of Crucifixion is called Calvary in Luke (23. 33), from the Latin, *Calvaria*, and in the other Gospels, *Golgotha*, which is Hebrew. Both words mean "the place of a skull" (Matt. 27. 33). There is no justification for referring to "Mount Calvary," or "Golgotha's Hill," as the place identified is only eighteen feet high. On the other hand it is quite apparent from Scripture that it was on approximately level ground close to the main roadway, for "they that passed by reviled Him?" (Matt. 27. 39). "The Centurion which stood over against Him" (Mark 15. 39) was there with his men to keep the mocking priests and people at decent distance. It was the same soldiers who offered the Lord the stupefying drink, usually given to those being crucified (Luke 23. 26).

Pilate, too, was evidently on the scene at the beginning, and no doubt disgust and horror would cause him to depart as quickly as his official duties would permit him. In his heart he knew that this One on the middle Cross was no common prisoner, and hence the great necessity of his presence in case of further investigation from possible instructions from the Emperor of Rome. In those days men feared the Emperor of Rome, whilst to-day millions fear the so-called Bishop of Rome, the Pope. Pilate had caused the title of accusation for Christ's Cross to be written "in letters of Greek and Latin, and Hebrew" (Luke 23. 38), which fully was, "This is JESUS of NAZARETH, the KING of the JEWS." Pilate was there when it was fixed, for he refused to alter when requested by the chief priests, saying, in reply, "What I have written, I have written" (John 19. 22).

The public attestation of the identity of the prisoner by the Roman Governor was corroborated by the enemies of Christ, as He hung upon the Cross. Not only did they know Him, but they could even repeat some of His public utterances, as they sat down and watched Him suffering at the hands of men (Matt. 27. 36). They shouted, "*If Thou be the Son of God come down from the cross*" (Matt. 27. 40); "*If He be the King of Israel, let Him now come down from the cross*" (v. 42); let God "*deliver Him now, if He will have Him*" (v. 43). The thieves at first "*cast the same in His teeth*" (v. 44), until the one with his conscience touched, rebuked the other, saying, "*We receive the due reward of our deeds, but this man hath done nothing amiss*" (Luke 23. 41).

No wonder there was great consternation that day. "From

## The Crucifixion of Christ.

the sixth hour there was darkness over all the earth until the ninth hour" (Matt. 27. 45); that is from 12 o'clock until 3 p.m., for the reckoning was from sunset until sunset, except in John's Gospel where the day is reckoned, as we now do, from midnight until midnight on the Roman principle. "It was the third hour (9 a.m.) and they crucified Him" (Mark 16. 25).

It was whilst the Lord hung on the Cross that the soldiers divided His garments (John 19. 23), and during that period, when Christ was lifted up, He made His last seven striking utterances: "Father, forgive them" (Luke 23. 34); "To-day shalt Thou be with Me" (Luke 23. 43); "Woman behold thy Son" (John 19. 26); "My God, My God, why hast Thou forsaken Me" (Matt. 27. 46); "I thirst" (John 19. 28); "It is finished" (John 19. 30); "Father, into Thy hands I commend My spirit" (Luke 23. 46). When these were uttered He "dismissed His spirit" (Matt. 27. 50), showing clearly that He voluntarily laid down His life. "No man taketh it from Me, but I lay it down of Myself" (John 10. 18).

Striking scenes were witnessed thereafter and that immediately. "The veil of the temple was rent in twain from the top to the bottom" (Matt. 27. 51), at the time the priest was burning incense in the holy place, and he would witness the veil being rent. The earth did quake in Judæa, and other countries as well, whilst rocks torn asunder are still to be seen. Graves or sepulchres were opened by these upheavals, and the people living that day must have been extremely astonished. Jerusalem and its inhabitants had heard and seen many strange things that Crucifixion day.

Notice how particular Scripture is to the minutest detail. It was only after that the Lord Jesus Christ was risen from the dead, that the bodies in the opened sepulchres came forth (Matt. 27. 53). The hearts of their friends were partially prepared for their return by seeing the opened tombs.

It was such public demonstrations of the power of God which caused the Roman Centurion, and his associates, to say, "Truly this was the Son of God" (Matt. 27. 54), and also caused "all the people that came together to that sight, beholding the things which were done, smote their breasts and returned" (Luke 23. 48). The Lord's acquaintances "stood afar off, beholding these things." When these all returned to the city of Jerusalem, they would link up what they personally had seen with the rent veil, and there would be many hearts there wondering concerning the promises of God in relation to their Messiah.

No one seems to have challenged the facts on that day, because the evidence was unsurmountable, but wiseacres, of later centuries, have tried to belittle the testimony when the witnesses have passed from the scene of time. R. W.

# *The Essentials of the Faith.*

“THE BIBLICAL APPROACH TO DOCTRINE.”

BY F. O. PASCOE.

## (1)—The Uniqueness of the Bible.

THE uniqueness of the Bible, considered simply as literature, is universally recognised. The greatness and variety of the subjects of which it treats, the loftiness of its teaching, its literary beauty, its sure grasp of spiritual realities, and its vivid interpretation of human life in all its phases: these constitute the uniqueness of the Bible in the literature of the world.

The uniqueness of the Bible is more forcibly illustrated by its wonderful unity. This is all the more remarkable, when it is borne in mind that its writers were separated one from another by long stretches of time, wide differences of character and culture, of civilisation and circumstance. The writings of men, as different in character and as widely separated in time as Moses and Simon Peter, are found in this book. Poets, philosophers, shepherds, kings, fishermen and statesmen have contributed to its pages. The Bible is the great miracle of unity in diversity. The unity of its writers was made possible by their deep consciousness of a Divine mission, and their understanding of the Divine will. The unity of the Scriptures is not literary but spiritual. Through all history, psalm, prophecy, gospel and epistle, there is running the line of redemptive purpose, binding them all together in one Divine book (2 Tim. 3. 16; Rom. 15. 4; Luke 24. 27).

## (2)—The Understanding of the Bible.

It is sometimes said that to understand the Bible we must read it like any other book. It may be admitted that if we do read it like any other book, we shall discover that it is quite different from all other books. But to be understood, the Bible has to be read with a different spirit and mind than that which we bring to the reading of other literature. The Bible is primarily pre-eminently a spiritual book, and can only be rightly interpreted and understood by the spiritually-minded. We cannot hope to understand it apart from a devotional spirit and mind. “The stone which the builders rejected has become the Head of the corner.” So the treasures of the Scriptures are not necessarily revealed to the expert and the scholar, but through the Holy Spirit the humble in heart may see God therein. In the last analysis the Scriptures are all about Christ, promised, prepared for, and proclaimed, and you cannot, whatever be your supposed academic competence, understand the Bible apart from Him (1 Cor. 2. 11-16).

## The Essentials of the Faith.

### (3)—The Inspiration of the Bible.

We can only refer very briefly in this paper to the subject of the inspiration of the Bible. This question is closely related to various theories of inspiration, but the important point to notice is that the Bible puts forward no theory of its inspiration. It simply states in the words of Paul that "All Scripture is given by inspiration of God, and is profitable for teaching . . ." (2 Tim. 3. 16).

Dr. Hort, in an incisive and paradoxical phrase, uttered a great truth, when he remarked that "all inspiration is verbal," and it is that view known as the "Verbal" theory of Inspiration which is alone and adequate explanation of the production of the Scriptures. The words as well as the thoughts have been given to the writers under the influence of the Holy Spirit. This does not mean that the writers were mere "machines," for the Holy Spirit uses the distinctive gifts of each writer to accomplish the divine purpose and will.

To sum up:

Inspiration is the strong, conscious inbreathing of God into men, qualifying them to give utterance to truth.

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To be followed by "The Necessity of Doctrine." Any questions on the above subjects, sent to the Editor, will be dealt with as space permits.

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### BOOK REVIEWS.

"World Problems," by Oswald J. Smith (2/6). Published by Marshall, Morgan and Scott, Ltd. This book, written in a simple, non-technical, conversational style, deals with "World Problems" in the light of the Advent of Christ. Careful observers of world affairs, and discerning students of the Bible, cannot but be impressed with the conditions prevailing all the world over, but especially in Christendom, as indicating we are in an "end-period." Mr. Smith seeks to state clearly and precisely his convictions regarding the coming of the Lord. Some of the chapter-headings may give an idea of the contents: The Revival of the Roman Empire, Apostasy and Atheism, Crime and Morals, The Jew in Prophecy, The Drama of the End-time, The Trinity of Evil. We may not always agree with the writer, but we heartily commend the book as suitable to put into the hands of the uninstructed, or of such as are sceptical regarding the future of God's purposes.

"The Truth of Christianity," by Lieut.-Col. Turton (2/-). This book is a mixture of truth and error—many of the statements in it being Darwinian in their direction. The arguments in places are so specious that unwary minds would readily accept them. The author is evidently attempting to reconcile Scripture and Science from the point of view of the scientist who does not believe the Scriptures. Hence there are many compromises and not a few erroneous theories.

## *"A Record."*

**W**ILLIAM ADAMS was born in July, 1859, and died on Wednesday afternoon, March 6, 1935. It is not given to many to pass the allotted three score years and ten, but he was singularly blessed with good health and a robust constitution, and was able, until a fortnight before his decease, to be up and about engaging in those things that were of interest to him.

Early in life he learned what he was in God's sight, a sinner, and that God's wish for him was that he might be saved (1 Tim. 2. 4), and he believed God. He acknowledged God's testimony concerning himself and received God's testimony concerning His Son and, as in the experience of all who do likewise, he was soundly saved. His eyes were opened, he was turned from darkness to light, from the power of Satan unto God, and he received forgiveness of sins, and became a fellow-partaker in the inheritance with them that are sanctified through faith in Christ Jesus (Acts 26. 18).



In his Christian life he showed some zeal in seeking to win men for the Saviour, and he was instrumental in leading some to trust in Him and enjoy the blessings of His salvation. As a servant of the Railway Company, he was well-known and respected, and not a few who came under his influence were profoundly thankful for it in later years. His last years, spent in the Shettleston district of Glasgow, were as fruitful as were his earlier years in the Bo'ness district.

Two days before he died he was exhorting the present writer to faithfulness in his service for the Lord and, being at the time afflicted with a severe thirst, he was continually referring to the agony of the lost in hell as exemplified in the experience of the rich man who could not get so much as a drop of water to cool his tongue (Luke 16. 24, 25).

May we live more in the light of eternity, remembering that the husks of our unworthy past are but poor fare compared with the glory that shall yet be revealed to us-ward who believe.



# Papers on Service.

## WHAT IS A MISSIONARY?—Continued.

(4) A Missionary is a FISHERMAN.—Matt. 4. 19.

"Follow Me, and I will make you fishers of men." The Person—I. The Pattern—Follow ME. The Promise—I will make. The Purpose—Fishers of men.

Winning souls for Christ is like catching fish, and every believer is called upon to be a fisherman. Note how the COMMAND and the PROMISE go hand in hand in this verse. Obedience is the first essential. "Follow Me." He who would be a winner of souls must yield full and implicit obedience to his Lord. Peter said, "Lo, we have left all, and have followed Thee" (Mark 10. 28).

Then, as the outcome of obedience to this command we find that the promise is fulfilled and we become fishers of men. Obeying the Divine Person, following the Divine Pattern, and resting on the Divine Promise, we become instruments for the carrying out of the Divine Purpose—winning men and women for Christ. If a professing Christian is not a fisher of souls then he is not a follower of the Lord Jesus.

(5) A Missionary is a SERVANT.—2 Tim. 2. 24.

Of the five writers of Epistles, four use the word servant (literally "Bondslave") of themselves. Paul writing to the Church of Rome, begins thus: "Paul, a servant of Jesus Christ," and later, in writing to Timothy, he gives the characteristics of a servant of the Lord.

- (1) He must not strive.—His time is too valuable to waste on disputes, arguments, and foolish questions.
- (2) He must be gentle.—He must remember the young in the flock, the weak in faith, and deal gently with such, as a shepherd does with his lambs.
- (3) He must be apt to teach.—He must be able to present the truth of God in so simple a fashion that all may understand.
- (4) He must be patient (margin, forbearing).—He must plod on, not being discouraged by the slowness of his pupils, nor being angered by their inability to grasp quickly the truth he seeks to teach.
- (5) He is to be meek.—He must quietly, patiently, meekly instruct those who are opposed to the doctrine.

These five things which Paul mentions as necessary qualifications of a servant of the Lord, are necessary for every missionary and for every preacher of the Gospel and every teacher of the Word.

The missionary is the servant of God. He should never allow himself to become merely the servant of a society, or of a committee, or in any way a servant of man.

(To be continued).

—W. J. COLERIDGE.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

**MAY 5th.—THE LORD WALKS TO EMMAUS.—Luke 24. 13-35.**

**Suggestions.**—Our lesson, to-day, is meant to show that the risen Lord cares for, communes with, and gives His companionship to all who love Him. It illustrates the fact that along the journey of life, no one need be alone for "Jesus Himself draws near."

1. **Companions without Christ.** They loved the Lord; they had remained loyal to Him; they longed for His friendship. They had been disappointed, for they had misunderstood His own teaching, and the teaching of the Old Testament Scriptures, with which their minds were full. They "talked" about Christ. They "communed" about Him, i.e., they unburdened their innermost thoughts to each other. They "reasoned," i.e., they used their minds to try to explain all that had happened. What they lacked was "faith" in the words of Christ. Such a part of life's journey is always "sad." Christ is always near to "faith."

2. **Christ Becomes a Companion.** The Lord must have known their thoughts, understood their difficulties, sympathised with them in their doubts, and waited for His opportunity. "He went with them." He seemed a stranger only. Mark records that He appeared "in another form." He does not come to us always in the same way. To Mary He seemed a "gardener"; to the disciples at the Lake He appeared to be a Fish-merchant, until He made Himself known. That is always His intention. Sometimes He comes in sorrow, sometimes in joy, sometimes in bereavement, sometimes in great prosperity. If we really love Him, He will "make Himself known." Notice how the two travellers lost their sorrow by telling it to Jesus. That is a good habit—to tell Him everything. He takes every burden and carries it away, if we confide in Him. He loves to hear us tell Him our difficulties. If you have any doubts about the Resurrection go directly to Him in prayer, and your doubts will go. These companions had difficulties when they "reasoned together"; they had none when they told Him.

3. **Christ Removes Difficulties.** (a) **Round a Book.** If these two would not believe the angels, the women, or other disciples, they believed their Bible. What a wonderful Bible-reading that would be! Everything was "concerning Himself." Think of such passages as Gen. 22.; Exod. 12.; Isa. 53.; showing how Christ ought to have suffered and to enter into His glory. Consider again all that He might say about His death. It was not a defeat, but part of a well-defined plan, originated in Heaven, operated on earth, with the objective of bringing sinners to God. Think, too, of His Glory, into which He has now entered. Read Hebrews, chapters 9 and 10. "The Book" is all about Himself. (b) **Round a Board.** The supper-table was another opportunity. How good to sit down to a meal with Christ! That table reminds us of another, called the Lord's Table. At it Christians remember their Lord and announce His death. Children should be taught again the value, meaning and intention of the Christian feast of commemoration.

**MAY 12th.—THE LORD VISITS HIS DISCIPLES.**

—John 20. 19-29

Suggestions. The stories of the Appearances of our Lord after His Resurrection are interesting because they are **simple, varied,** and applicable to all generations of Christians. Our Lord in Heaven is as interested in His own to-day as He was in the first disciples. The passage for our lesson corresponds with Luke 24. 36-48. Impress upon the children the fact that the Resurrection is a proof that the work of salvation rests upon a divine plan, and that the death of Christ was no tragedy, but part of that plan whereby sinners might be reconciled to God. The Resurrection is the basis of many interesting matters. (1) The Old Testament Scriptures are attested as true. (2) Old Testament Types (like two little birds in ceremony of cleansing the leper) are verified. (3) Many prophecies were fulfilled (Isa. 53. 9). (4) Christ's own words were confirmed. He said He would rise again (Matt. 16. 21). (5) God's power was demonstrated. That power is placed at the disposal of all who believe (Eph. 1. 19, 20). Surely that is encouragement to commit ourselves to Him who is able (2 Tim. 1. 12). (6) The work of atonement has been completed. Nothing remains to be done (Rom. 4. 25; 8. 1). (7) Death has been overthrown. Christ has triumphed. (8) Glory is assured for every Christian.

1. The Presence of Christ dispels fear. Think of the group of early disciples, gathered in one room "for fear of the Jews." The doors were shut to prevent surprise. Perhaps they feared lest they, too, should suffer a cruel death. Then their Lord appears. He allays their doubts, and encourages their trust. Immediately they become glad. See them some weeks after at Pentecost. In the very same city and among the very same people they boldly witness for Christ. Only the knowledge that He was with them could do that. Missionaries have acted like that. Timid Mary Slessor faced the wilds of Africa. Ann Judson braved the hardships of Burmah. Martyrs have died without fear, because the Lord was present with them. Teachers should furnish examples.

2. Christ's Peace is for all. "Peace be unto you." No one can say that but Christ. He made peace by the blood of His cross. He gives peace to all who come to Him. It is a peace that abides. Said a dying officer on a battlefield, "I have pain, but I have peace." In witnessing for Him at home, in school, at work, at play, His peace is with us.

"A mind at perfect peace with God,  
O, what a word is this!  
A sinner reconciled by blood,  
This, this indeed is peace."

3. Christ's Person wins our loyalty. Think of Thomas. He was not only afraid. He would not believe. But when he saw his wonderful Lord, his heart was won. If we sit and think of Calvary, we cannot but say, "My Lord and my God." That means giving Christ our Love, our Loyalty, our Life, our All. Read "When I survey the wondrous Cross."

## Notes and Outlines of Sunday School Lessons.

### MAY 19th.—THE LORD BY THE LAKE.—John 21. 1-23.

**Suggestions.** Try to impress upon the children the fact that the Risen Lord was a Real Man with a Real Body. Yet, mystery of mysteries, He was the Crucified Saviour, who bore in that body the marks of His suffering. Observe in to-day's lesson.

1. **Days of anxious waiting.** Jesus had told His disciples to go into Galilee and wait for Him. They were to become witnesses, but not until He had given them commission and power. Now they were waiting. No one can serve Jesus until he has become a disciple. God often trains His servants by teaching them to wait. Moses, David, Paul, had all long spells of retirement. Perhaps God is preparing some Sunday school scholar in the quiet to be one of His servants. Never attempt to do anything for Christ until you are sure He wants you to do it.

2. **A Night of Fruitless Toil.** The disciples were "without the Lord." They caught nothing. Would they not often remember that once before they had done so (Luke 5.), and Jesus had given them a miraculous catch. Efforts for Christ yield nothing if He is not there to bless. The disciples made an honest confession, "No." Remember we cannot hide anything from Christ. He knew the disciples had nothing, but He wanted to hear them confess. If He says to us, "Have ye any righteousness?" the true answer is "No"; "Any life?" the answer is "No." It is when we confess our need of Him that He hastens to meet that need. He stands on the shore of our lives and longs to bless.

3. **A Morning of Surprises.** (1) **His Command.** "Cast the net on the right side." He knew where the fish were. How often since He has sent His people to the "right side." Missionaries furnish us with stories of how the Lord has provided for all their wants, when they hearkened to His command. (2) **Their Obedience.** How strange that experienced fishermen should obey a seemingly ignorant landsman! Yet they did in spite of the fact that everything seemed against success. Such are the stories of Hudson Taylor and China, James Gilmour and Mongolia, Allan Gardiner and Patagonia. They went because they heard His command. (3) **The Catch.** That was a surprise, for it was a miracle. Peter cast another net at Pentecost, and caught three thousand souls. Paul cast his net wherever he went and caught "souls of men." Think of Wesley and Whitefield, Moody, Spurgeon, Judson, etc., casting nets and finding. "In the morning" they will all be counted (Rev. 5.). Will each scholar be one of the catch?

4. **A Moment of Testing.** "Lovest thou Me?" Peter had boasted about his love. He had denied his Lord. After a private interview he had been restored. Now came his opportunity for public confession. (1) Christ says, "Lovest." He wants our hearts—not our time, our money, our wonder, but our love. (2) Lovest thou ME?—not My service, My words, My disciples, My church, but ME. Do we really love Him? (3) "Lovest THOU Me?" He singles us each out, using our personal names as He did to Simon. He says it to you, to me. Here is the test for us all. If we do not love Him, we do not know Him. If we love Him He will say to us, "Follow thou Me" (v. 22).

## Notes and Outlines of Sunday School Lessons.

**MAY 26th.—SAUL SEES JESUS.—Acts 9. 1-22.**

**Suggestions.** Trace briefly the events of the earlier chapters of "The Acts." (1) The Holy Spirit had been given ten days after the Ascension. (2) The Disciples had startled the citizens of Jerusalem by announcing various strange facts:—that Jesus was the long-promised Messiah, that although they had crucified Him, God had raised Him from the dead, that He had been received into heaven, that now He was offering to them the forgiveness of sins. Miracles had been performed in His name. Many had believed the message—among the number, leading men like Barnabas and Joseph of Arimathæa. Opposition and imprisonment could not damp the ardour of the disciples.

1. **The Victims of the Persecution.** No names are mentioned at first. How they came to Damascus we don't know. Perhaps some had come up from Jerusalem during the persecution there. Some inhabitants may have been converted in Jerusalem and gone home rejoicing. Whoever they were, they had evidently caused some stir, for probably reports had reached Jerusalem. Here we may learn the lesson that a real Christian cannot hide the new light he has received. Witnessing may involve persecution: that never deters the loyal follower of Christ.

"‘Ashamed of Jesus,’ shall it be,  
Mortal man ashamed of Thee?"

2. **The Vision.** Paul never forgot what he saw and heard. The light blinded him, the voice stunned him. The experience was unexpected, real, personal, transforming. This is one of the many stories in The Acts to show that conversions are sudden, and came through contact with a Risen Saviour. What did Paul learn in the vision? (1) Jesus of Nazareth was the Messiah the Jews had long expected. (2) The Crucified Saviour was actually alive in heaven, and was now beyond the touch of men's hatred. (3) The Lord in heaven was very deeply interested in the treatment men meted out to His followers. (4) He was taking a special interest in Saul of Tarsus. Saul's whole being was captured for the Risen Christ. He became His slave for ever. The process seems to have been Consternation, Conviction, Conversion, Confession. How Saul must have feared at first when he learned what he had been doing! And how gracious he discovered Christ to be! He had compassion on His enemy. He forgave him his sin. He made him His own servant.

3. **The Victory.** (1) The victory of Ananias over his own fears. It was a courageous act of this timorous man to visit the well-known persecutor. That's what grace and love can do—it enables us to do difficult tasks. (2) The victory of Saul over his past beliefs. He joined the disciples—what an inglorious thing to do in the sight of his friends! He began to preach. Good news could not keep. He believed with the heart and he felt compelled to confess with the mouth (Rom. 10. 9). Have we all won that victory, or are we still afraid to "Stand up for Jesus." (3) The victory of the disciples over their feelings. They accepted the new convert into their midst without fear. They might have been afraid he was a hypocrite. Their help must have encouraged him.

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

May 5th.—NO DIFFERENCE.—Rom. 10. 1-21.

This chapter is a protest by Paul of his deep concern for his nation, and a declaration of the principles upon which God blesses both Jew and Gentile. He indicates these facts: (1) God has a recognisable basis for all His approaches to men, viz., righteousness. (2) The approach now is through Christ who is accessible to all; both Jew and Gentile. (3) The position in which the Jews as a nation find themselves is due not to an alteration in God's purpose, but to their own disobedience.

1. Paul's Passion. Heart and lip united. His individual experience of God's salvation had made him long for the salvation of others. His desire was intensely real. He knew what was the greatest blessing God could give. Does our experience lead us to such longings for our own friends, for our own nation? If it is real it should.

2. Nation's Prejudice. The Jews had a passion for righteousness—but it was self-righteousness. They were sincere—but they were sincerely wrong. Two points are involved: (a) Their self-righteousness made them stubborn against God's principles. (b) They did not recognise that the law (about which they boasted) pointed forward to and was consummated in Christ. To be "in Him" was to be "righteous" (see 2 Cor. 5. 21).

3. God's Principle (5-15). (a) The Contrasts between "the righteousness which is of the law" (v. 5), and "the righteousness which is of faith." (b) The Ground of approach to God (6-10). Man does not search for Christ; God has brought Him nigh. Doctrinal facts are the basis; belief and confession the methods of expression of faith. (c) The Guarantee of salvation for all who believe is contained in a divine declaration (11-13). (d) The Means adopted for spreading the doctrine is preaching (14-15).

4. Israel's Persistent Unbelief (16-21). Witness has been carried to them (v. 18). Instead of accepting the message in faith, they refused to believe, became disobedient, and even back-speaking. This is proved by scriptural quotations. Notice how the great truths of the gospel are introduced into this chapter. (1) The Gospel centres in the Person of Christ. (2) Two Cardinal truths are His Death and Resurrection. (3) Faith is the principle on which God acts. (4) The same principle is applied to all. (5) Faith in Christ results in confession of Christ.

May 12th.—ISRAEL CAST AWAY?—Rom. 11. 1-14.

This chapter answers the question asked in our lesson-title by an emphatic negative. Paul reasons from Scripture about two matters: (a) There is at present a remnant according to divine election; (b) There will be a national restoration of Israel. The history of the nation may be summed up in these words—**Origination** in a Divine Plan (Gen. 12.), **Separation** from other nations, **Probation** under Law, Judges and Monarchy (Captivity and Return come under this period. Last of all God sent His Son, and the period of Probation reached its climax when "the Heir" was

## Bible Class Subjects and Weekly Studies.

killed), Disintegration, without king, country, etc., Preservation, in spite of persecution and scattering, Restoration, to the Land and Ritual, ready to usher in Millennium, Consummation, as the Chosen People under the accepted Messiah. That outline should help to a proper understanding of this chapter, where the Apostle discusses the question of Gentile privilege in the light of the rejection of the Jewish nation.

1. Refutation of the charge against God for casting off His chosen people (v. 1). Paul does so in two ways: (a) He himself has entered into new covenant blessing as "of the seed of Abraham." If he, then why not allow the same grounds of faith?; (b) The illustration from the life of Elijah. God knows who are His chosen (1 Kings 19.).

2. Remnant according to Grace. (a) "The present time" runs during the Church period, when sinners are "saved by Grace" (Read Eph. 2.). (b) "Grace" and "works" are mutually exclusive as far as salvation is concerned. Jew and Gentile are on same ground. (c) "Works" are necessary as proof of in-working grace. During this period God is calling out a people for His name (Acts 15. 14).

3. Re-inforcement of Argument by Scripture. It is remarkable how often Paul quotes from Old Testament in this epistle, and especially in chapters 9-11. That proves two points: (a) Their predictive character, recognised when the events fulfilled the prophecy. (b) Paul's belief in the inspiration of the Scriptures. Here he calls both David and Isaiah as witnesses. to Israel's attitude (Psa. 69. 22; Isa. 29. 10).

4. Riches of the Gentiles. Israel's lapse (for a time) meant "exceeding riches of the grace" of God for both Gentiles and Jews. The Restoration of Israel will mean multiplied blessing (see Isa. 11., etc.).

### May 19th.—THE WISDOM AND KNOWLEDGE OF GOD.

—Rom. 11. 15-36.

Israel's lapse is for "this present time," while Gentiles are admitted into the favour of God on the principle of faith being "grafted in" according to the purpose of God. This admission is called "a mystery" which only those within the divine counsels understand.

1. Illustrations to show God's purpose. (a) The first fruit . . . the lump (v. 16). This is a reference to Numb. 15. 19-21, where the Israelites were commanded to take a portion of dough as a "heave-offering" before the Lord. If the part was consecrated; so was the whole. If "Israel" was originally chosen of God He will complete His work, although for the time being the nation is rejected. (b) The olive tree. Three trees are used to represent Israel:—The vine (Isa. 5.), the Fig (Luke 21. 29-33), and the olive. The natural branches have been cut off; wild branches (Gentile believers) have no occasion for boasting. They must live by faith. "God is able" to graft the natural branches again.

2. Hardness of Israel; fulness of Gentiles. These illustrate the "severity" of God, and the "goodness" of God. Punishment always follows disobedience. The lapse of Israel will continue until the

## Bible Class Subjects and Weekly Studies.

complete number of Gentiles has been attained. The "Untils" of God's Providence are interesting. "All Israel shall be saved," when the Deliverer out of Sion comes. Human responsibility is emphasised again and again in this section.

3. **Doxology.** Paul was sparing in his emotional outbursts. Three are noticeable. (a) Rom. 7. 24—a cry of despair; (b) 1 Cor. 15. 55—a cry of victory; (c) Rom. 11. 33—an expression of adoring wonder. This doxology sums up all the argument of the preceding chapters: Observe the work is one of divine "wisdom and judgment." Man cannot track its depths. God is working according to His own mind (v. 34), and His love and power will conquer all. Further, notice the inexpressible encouragement in the words "of Him, through Him, to Him are all things." He is the origin, the preserver, and goal of all things. The believing spirit must worship.

### May 26th.—A LIVING SACRIFICE.—Rom. 12. 1-3.

This section begins the practical application of the foregoing truths. A splendid opportunity is afforded here for a brief revision of the earlier chapters to show how great and manifold are the mercies of God.

1. **The Appeal.** This is three-fold. (a) The Apostle's personal attitude—"I beseech you." He knew what it meant. (b) The logical implicates of the teaching, "therefore." The argument is relentless; the response should be sincere. (c) The Divine claim—"the mercies of God." Gratitude proves itself in action.

2. **The Demand**—"Present your bodies." The "body" is the vehicle through which "you" express yourself. This is a crystallising of the arguments in chap. 6. Now begins our co-operation with God in the work of progressive sanctification. The action is deliberate and continuous. By doing so we experimentally prove how good, acceptable and perfect is the will of God.

3. **The Process.** (a) Negatively—non-conformity to the world (see 1 John 2; John 17). (b) Positively—a constant transformation towards the ideal of God for us, namely likeness to His Son (2 Cor. 3. 18). This Transformation is possible only as the "mind" is renewed. All our mental faculties, our reason, our understanding, our conscience must be regulated daily by the Holy Spirit, so that they may be controlled for the glory of God. Such an attitude will make and keep a Christian humble because he recognises he is wholly dependent upon God (v. 3).

### PRIMARY LESSONS.—Continued from page 99.

heaven. First, Noah sent forth a raven. It was a restless bird. It did not love the ark. It had no "homing" instinct. It loved its own way. How many boys and girls are like that! They do not love "The Home of little children." Second, Noah sent out a dove. The dove "returned into the ark," when it found no place of rest. The only place of rest now is in Christ Jesus. The olive leaf brought back the second time was a sign that God's anger was over. The Cross of Jesus Christ is a sign that "Christ died for the ungodly." How much God must love us!



## Primary Lessons.

May 5th—GOD CREATES THE ANIMALS.

—Gen. 1. 20-25; Psa. 104.

Tell the children that God created all that is. Use as many simple illustrations of this as you can, e.g., watch suggests a watchmaker, etc. Then show them how God worked in Genesis 1. First, He made order out of disorder. Second, He caused light to shine, for without light nothing can live. Third, He separated land and sea. Fourth, He began to fill the "House" He had made with living creatures—fowls for the air, fishes for the sea, animals for the land. All this shows the Greatness of God, and the Goodness of God. He cares for all His creatures; and one lesson we should learn is that He cares for us, too. We should be kind to animals. Later certain animals were chosen to be sacrifices for sin. Jesus was called "The Lamb of God."

May 12th. ADAM NAMES THE ANIMALS. Gen. 2. 15-20.

Genesis 1. tells how animals and man were created; chapter 2. tells how the man named these animals. Notice (1) The wonderful garden-surroundings of Adam. Sin had not marred the scene. (2) God wished Adam to be good without having any knowledge of evil. (3) A warning was given to prevent Adam from doing what was wrong. (4) In spite of all the blessings Adam was lonely. To him was given the right to name the animals. This pretty little scene tells us beautiful lessons. (1) Adam was trusted by God to do what was right. I wonder if God can trust us to do His will? (2) Adam had the gift of speech. Have you ever thought how marvellous speech is? Animals cannot "speak" as we do. (3) Although the animals came to Adam, he did not find a companion in any one of them. God had to make him a "wife all to himself," to be a mother.

May 19th. GOD PRESERVES THE ANIMALS. Gen. 7. 1-10.

Children should be told simply how Adam and Eve sinned. Men soon became very wicked and God was grieved. So bad had men become that it was necessary to destroy the human race and begin anew. But one family found favour in the eyes of God—Noah's. What a blessing it is to have a godly father! God sent Noah plans of the way of salvation. Noah believed, obeyed and was saved. Part of the plan concerned the saving of animals. Notice in the story these points:—(1) God loves all His creatures, although He must punish sin. (2) His instructions were very plain so that Noah could not fail—clean and unclean in pairs. All the animals now living are descendents of those which came out of the ark. (3) If God cares so much for animals, how much more does He care for children. Tell the story of "our Ark," Jesus Christ.

May 26th. STORY OF A RAVEN AND A DOVE. Gen. 8. 1-14.

The story of the events of the flood should be told briefly and simply. Observe that Noah could not see the waters for the window was on the roof. "Faith" always looks upwards to

(Continued on page 98).

# Junior Lessons.

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May 5th.—THE SERPENT ON A POLE.

—Numb. 21. 4-9; John 3. 14.

**B**LESSINGS bestowed in vain (v. 5)  
BITTEN by poisonous serpents  
BRAZEN serpent on a pole  
BEAUTIFUL picture of Christ

Murmuring Israelites resemble sinners whom God has blessed. Sin has "bitten" every one—and the poison is in the system. Christ became "one of us" that we might be saved from sin.

May 12th.—MANNA IN THE WILDERNESS.

—John 6. 49-51; Exod. 16. 11-31.

**G**OD'S  
GATHERED  
GRACIOUS  
GOOD

**P**ROVISION  
PROPERLY  
PLENTY  
PICTURE of CHRIST

Like the Manna, Christ came down from heaven to earth. He is suitable for all, young and old, etc. He is "sweet" to eat, for He gives eternal life. No one can eat for another. We must come to Him, each for himself.

May 19th.—DAVID, THE TRUSTY SHEPHERD.

—1 Sam. 16. 1-23.

**T**RAINED in secret  
TRUSTED by father  
TRULY chosen by Samuel  
TAKEN to palace of Saul  
TRUSTFUL Player of Harp

God's choice is always wise. He can use those who learn to trust Him. David wrote beautiful shepherd psalms. See Psalm 23. He is a picture of the Good Shepherd who laid down His life for His sheep (John 10).

May 26th.—DAVID, THE COURAGEOUS FIGHTER.

—1 Sam. 17. 32-58.

**F**RIGHTENED for the Giant  
FACING the foe for God  
FIGHTING with God's weapons  
DEFEATING the enemy

Goliath is a figure of the Devil who has enslaved us. We cannot defeat him. David is a picture of our Lord defeating the Devil on Calvary.

## *Jehovah's Perfect Servant.*

V.—HE . . . PRAYED (Mark 1. 35).

ONE of the most remarkable features of our Lord's earthly life was the fact that He devoted much of His time to prayer. Never was there one who saw such tremendous need and so few to meet it as did our Lord, and yet He did not devote His energies entirely in the direction of meeting that need Himself. How often we find Him in the attitude of prayer. Here is a most solemn lesson for every Christian worker who would in any remote way follow the Perfect Servant. The complete record in the verse quoted is worthy of a further reading: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, AND THERE PRAYED."

He devoted the best part of the day to communion with God. "In the morning" He prayed. The mind is then freshest after sleep. The communications then received govern the subsequent activities. The sequel in the chapter is noteworthy: "Let us go into the next towns, that I may preach there also." Passion for the souls of men is born in private prayer. Power and unction for preaching is discovered in the secret place. Great soul-winners have followed the Master's example. Hudson Taylor, C. T. Studd, to choose but two, made it a habit to rise long before the sun, to commune alone with God, and to seek guidance for every particular in each projected work for the ensuing day. And who can compute what God has done through the devotions of such men? Our impotence lies in our neglect of prayer. The Master's method is a challenge to our laziness, for it requires more sacrifice to pray than to preach. We labour little and in vain, because we pray infrequently.

Our Lord escaped interference by avoiding social intercourse. None loved men more. He sought their company for their salvation, and laid Himself open to the bitter criticism of the orthodox Pharisees by eating with "publicans and sinners." But at times "He went out . . . into a solitary place, and *there* prayed." He loved to be alone with God. We cannot do better than follow His example. He had nothing to dread or confess in that presence. But what of us? Being alone with God makes faith real, until a love for solitude indicates simply a love to be with God. There sinful desires die, worldly ambitions disappear, selfish longings are rebuked, lukewarmness is shamed, and love and sacrifice are encouraged.

Let us pledge ourselves before God to follow the example of our Lord and Master.

THE EDITOR.

# *Setting the Course.*

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

IV.—BIBLE STUDY—(1).

BY ROBERT C. MCKEE, BANGOR, CO. DOWN.

THE reverent and prayerful study of the Scriptures should be our constant occupation. We study not merely to learn rules and precepts to guide us in everyday life, but to obtain an access of spiritual strength; to receive continually renewed conceptions of the "exceeding riches of His grace in His kindness towards us through Christ Jesus" (Eph. 2. 7). As we become actively aware of the wondrous things God has revealed to us in His Word, and our minds are occupied in meditation thereon, we live in a new world. Our affections are set on things above, and the pull of worldly temptations is weakened: "I have written unto you, young men, because ye are strong, and the word of God abideth in you and ye have overcome the wicked one" (1 John 2. 14).

Daniel Webster, the great American statesman and orator was once asked to explain his great clearness of thought and expression. He replied, "By attention to definitions." To understand the exact meanings of the words and phrases we use is of fundamental importance. A well-known preacher has said that one of the best aids to the study of the Bible is a good English Dictionary; and certainly without a clear knowledge of the meaning of words it is impossible to proceed far. It is a poor policy to miss the sense of a passage through ignorance of our own language. Many Scripture terms have a special significance, and these should early be mastered. Amongst them may be mentioned sanctification, justification, grace, mercy, consecration, atonement; and some not found in Scripture such as decalogue, Canticles, septuagint, pentateuch, apocalypse and synoptic should be learned. "Take care of the words and the sentences will take care of themselves."

As to equipment, a good Bible is all that is essential. Let it be as good as we can afford, bound so as to withstand years of constant use, and a wide-margin one for preference. When we read continually in one Bible the disposition of the chapters and verses on the pages becomes familiar to us, and is a valuable aid to the memory in recalling texts. The use of a wide-margin or interleaved Bible has much to commend it to the student. The main divisions of the books, main lines of argument, parentheses, alternative readings of texts, brief

### Setting the Course.

explanations of difficult passages, and references to other Scriptures may be marked in the margin. The great advantage of this is that as we constantly read in the same Bible we continually revise and fix in our minds much that might otherwise be lost to us. A good concordance is almost indispensable; and some such book as *Oxford Helps to the Study of the Bible* is very desirable. Expositions and commentaries are perhaps more useful to those capable of digesting "strong meat" (Heb. 5. 14), but they may profitably be consulted if at hand when occasion arises.

Assuming that we have little knowledge of the Scriptures, how best may we set about the study of the Word of God? We suggest that it is best to proceed from broad general outlines to matters of more and more detail. Starting with the Bible as a whole, take first the main groups of the books; next, the books separately; then the main sections of each book, and later the verses and words may be studied individually. Special topics such as the main doctrines of Scripture, the types, prophecy, and biographies may be profitably studied after the groundwork has been done.

This method of acquiring a knowledge of the Scriptures may be commended. Start with the gospels and read each carefully several times over, and if possible follow up by reading a connected narrative of the life of our Lord, such as Dr. Stalker's *Life of Jesus Christ*. Then pass on to the Acts of the Apostles; read it carefully several times over (it can readily be read through at a single sitting); then by the aid of a map and a notebook learn the missionary journeys of the Apostle Paul as set out in Acts 13.-28. Memorize the outline of each journey. When this has been done we have a framework into which the epistles may be fitted. Take next the epistles of the Apostle Paul, one at a time, and read them and re-read them until we have not only the general drift of their teaching, but have sifted out for ourselves the *exact* meaning so far as we are able. Any references to persons or places or incidents should be linked with what we have already learned from the gospels and the Acts, and so we make Scripture be its own interpreter. When we have free time during the day we should reconstruct the main lines of thought in the epistle and test our own lives and experiences in the light of its teaching, and continually endeavour to realize more completely "the fulness of God" in our lives. Thus, in dependance on the Holy Spirit we receive the Scriptures "not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

(To be continued).

# *The First Christian Revival (Acts 2.)*

## THE EFFECTS ON THE WORLD.

REVIVAL movements, whether on a large scale or on a small, seem, generally, to proceed along similar lines of expansive blessing. First, a small inner circle of Christians, concerned about the work of spreading the gospel, in obedience to the Lord, meet to learn His will, and to "tarry until they are endued with power from on high." Here is the real beginning. Sometimes only one individual forms the witness, or a very insignificant company, driven out by the urge of the divine Spirit. Second, the blessing begins to radiate from that enthusiastic group and touches a wider community, touches those whose lives have just been on the fringe of divine truths, but have not realised the deliverance God intends they should enjoy. Third, the unconcerned in the world, living without any exercise regarding spiritual values, become aware of new factors at work within the community, challenging their faith and demanding their urgent consideration. Such are for the first time confronted with a power they have not hitherto observed, and are startled into asking questions pertinent to the nature of the work now evident in the lives of others suddenly transformed by the new message in the gospel. The impact of a true revival shakes many an indifferent person into an attitude of anxious inquiry.

Such a trend of events can be traced in the record of the revivals recorded in the Book of Acts. From the small company of earliest believers the interest spread, until not only in Jerusalem but also in cities far distant from the centre of outbreak unconcerned heathen were crying out, "What must I do to be saved?" These early witnesses had a message that the Holy Spirit could use and immediately on the streets of Jerusalem, in the synagogues, and in the homes, people became agitated because of the strangeness of the results accompanying the preaching. If modern preaching fails, this is where it fails most. It does not produce results. Perhaps that is due to the fact that no anxiety is created in the minds of those who listen. The sermon may not be provocative enough. In our failure we may learn something from the story of Acts 2. Four points are worthy of notice.

*First.*—Peter's preaching provoked interest. "What meaneth this?" people asked either of themselves or of their neighbours. Their curiosity was aroused. And curiosity often precedes anxiety. The difficulty confronting preachers is that of avoiding the possibility of rousing a curiosity that leads only to idle speculation. In this case the curiosity provoked anxiety. Investigation resulted. Explanations were sought.

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for the mind was arrested. When people have reached that point, there is every evidence that the Holy Spirit has been at work. Peter was simply an instrument in the hands of the Divine Agent, and his words arrested a certain section of his audience. The ineffectiveness of much of our present-day preaching is undoubtedly due to the absence of what a well-known preacher describes as that strange unction which is acquired only by waiting secretly upon God. Had Peter not been already in the quiet of the prayer-meeting recorded earlier he would not have had that power which produces anxiety sufficient to arrest the enquiring mind. Those who essay to preach the gospel cannot do better than follow a "primitive example," which has never been bettered by the devices adopted by man for the mere adornment of the message. If the power to arrest is not present, the message cannot affect many if any at all.

*Second.*—This sermon created opposition. "Others mocking said, These men are full of new wine." Here was a charge of early intoxication. That the charge was false needs no refutation. Here were undiscerning critics, seeking an explanation, and arriving at what to them was the most obvious conclusion. The conclusion was altogether wrong. The investigation was only superficial and the finding was couched in terms of experiences the critics knew. They had no experience of the work of the Holy Spirit, and consequently, they were not fit to pass judgment on "this new thing." Has that conclusion not often been reached by critics much more modern but not any more discerning? How often preachers whose word has been with power have been charged with creating an unbalancing excitement. Little do the critics understand that the man who so preaches is endued with power from on high, and that the words spoken are none other than those which the Holy Spirit giveth. Thus it happens that the biggest hindrances to a revival come not from the "raw heathen" but from the respectable religionist who is afraid of enthusiasm in the realm of spiritual concerns. Even true Christians, in our day, are afraid of the excitement created during a work of grace. If it is an excitement produced by the Holy Spirit and producing real concern, then it is an excitement worth having in any community.

*Third.*—Peter's preaching procured conviction. In spite of the opposition, there were numbers in Jerusalem who felt the sting of his words, and winced under the charges he made against them. They were too personally concerned in the recent rejection of their Messiah not to appreciate the gravity

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MANY had "believed in His name" (John 2. 23), and like the two mentioned in Luke (24. 31) had, "trusted that it had been He which should have redeemed Israel." What had taken place these last few days had been the common knowledge of all, and not to know about it was only expected from strangers to Jerusalem (Luke 24. 18).

The Apostle John, on a form of oath, gives his certified testimony to the truth of his record of these final scenes at Calvary (John 19. 35). The shock to those who had followed the Lord must have been tremendous for they expected things totally different from that which had happened in their presence.

The day of the Crucifixion was the day of "preparation that is, the day before the Sabbath" (Mark 15. 42), and "that Sabbath day was an high day" (John 19. 31), because the feast of the passover commenced then. It was on that same day, "the preparation of the passover," that Pilate said, "Behold your King" (John 19. 14). Scripture is extremely particular about this day and those sequent. The day before the -Jewish Sabbath (our Saturday), was our Friday, and nothing can possibly make any alteration in this.

On this day of preparation the Scriptures record the following events: "When the even was come, because it was the preparation, that is, the day before the Sabbath" (Mark 15. 42). Joseph of Arimathæa, went boldly to Pilate and asked for the body of Christ to bury it. He was a disciple of Christ, and with him went Nicodemus (John 19. 38, 39). "Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion he gave the body to Joseph" (Mark 15. 43, 44). How did Pilate make certain of the death of Christ? "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, but when they came to Jesus they saw that He was dead already, they broke not His legs" (John 19. 31, 33). This all had taken place before Joseph went to Pilate, and hence the centurion was in a position to give a correct answer to the Roman Governor, who, forthwith according to law, handed over the body to friends of the dead. Thereafter the body is "wrapped in linen, and laid in a sepulchre that was hewn in stone" (Luke 23. 53). Definitely does Scripture tell us that it was still the "preparation" (v. 54). "Mary Magdalene and Mary the mother of Joses beheld *where* He was laid" (Mark 15. 47), as well as "*how* His body was



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laid" (Luke 25. 55), afterwards returning to Jerusalem, and "bought sweet spices" (Mark 16. 1). Going to their own homes they "prepared spices and ointments, and rested the sabbath day according to the commandment" (Luke 23. 56).

We are not told anything about what the followers of the Lord did that Sabbath day, but we are told that on the day which "followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said" (Matt. 27. 62, 63). They were too religious to enter the Judgment Hall of Pilate "lest they should be defiled" on the day of preparation (John 18. 28), but on that high day Sabbath they could go in after their ceremonies were all finished. There was no great hurry because the prophecy of Christ, which they had in mind, referred to a period of time which had not run its course: There Jews knew the meaning of Christ's words far better than some modern men, who, following the lines of that stupid Atheistic booklet of "Saladin," have laid down rules of what three days and nights must mean in hours and minutes.

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of the situation. They saw themselves exposed to the wrath of God. They saw themselves incapable of averting the stroke which they deemed themselves worthy to receive. In their dilemma they cried out in an agony of conviction, "What shall we do?" The question uppermost and most urgent was how to procure a means of escape. Their situation seemed desperate, and they themselves saw no way out of the dilemma. If preaching always produced that result, the problem of the unresponsiveness of our audiences would be near solution.

*Fourth.*—Conviction led to conversion. The first day of the first revival recorded three thousand converts. These were the result of preaching by men who seemed to be like those who were intoxicated. They were the nucleus of the Christian Church, and were the first missionary body intent, later, on the evangelisation of parts other than their own city. Some of these converts, in all probability, carried the message they had heard in Jerusalem, to the cities from which they had come and so planted the truth in places far apart.

The salutary lesson with which we conclude is this, we dare not underestimate the possibilities arising from the preaching of the true gospel by men who are under the control of the Holy Spirit.

## Thomas Louttit, of Africa.

TO the Lord's people, associated with the assemblies in the United States, Great Britain, Europe and other parts of the world, the name of Thomas Louttit will ever be affectionately linked with the great continent of Africa. For there this beloved servant of God laboured for thirty-nine long years, following in the footsteps of those illustrious saints who preceded him—Livingstone, Arnot, Swan and others, spreading the light of the Gospel of Christ in "Darkest Africa."



With them he will share in the great reward to be bestowed in a coming day upon those who responded to the call when "Ethiopia, —stretched out her hands to God." To-day, as a result of their efforts, thousands in the villages and hamlets hidden in the forests of Africa, and along the old slave road running into the Congo, are free men and women in Christ Jesus: rejoicing in the knowledge of sins forgiven, and "looking for that blessed hope and the glorious appearing of the great God and Saviour Jesus Christ."

Thomas Louttit, who was born in the Orkney Islands, came to the United States as a young man and made New England his home. It was there he was led to the Lord, and there he gave his life to Him for service in Africa.

While in the United States on furlough in 1904, he was joined by brother William Maitland of Austin, Illinois, who returned with him to Africa, and as fellow-labourers they opened up the A-Chokwe country to the Gospel. Since that time the A-Chokwe tribe has been his special sphere.

In the winter of 1933, Mr. Louttit became very ill during furlough, and for a time it seemed as though he would not recover. The Lord over-ruled, and, finding himself sufficiently restored to venture travelling to the United States, it was his intention to visit the assemblies in this country and Canada to tell of the Lord's blessing on the work in Africa, and to stir up the hearts of God's people to the responsibility of sending the Gospel to the regions beyond. However, the Lord had planned otherwise for his servant, and on February 12th, 1935, about 7.5 p.m., he was called "to be with Christ which is far better."

The Lord's people will remember in prayer our dear sister, Mrs. Louttit and the three children who are still in Scotland.

RICHARD J. MacLACHLAN.

## *Eloquence and Love.*

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“THOUGH I speak with the tongues of men and of angels.” Oh, what an overwhelming attraction there is in this supposition! Could a heart carry a burning theme and not covet that gift most fitted to voice its claims? Yet what trouble we have in our day to get men to speak! Even in the Christian world there is very little sounding out of what God has done, and is able to do, in the souls of men, in making them conquerors over sin and patient in disaster. I think that thousands get very little from Heaven for the simple reason that they refuse to acknowledge boldly what God has given them.

However, numbers there are who do sometimes raise their voices in the cause supposed to lie nearest their hearts and say a few words in the Sunday School, in the home, or even in the pulpit, but whose confession of Christ is so uncertain and hesitating, that few, if any, are better for it.

Those who are uncertain in their own minds regarding the things of which they attempt to speak, can never be orators—they are, for one thing, usually pitifully limited in their use of words. Their command of negatives and affirmatives, adjectives, or definite terms, used for distinguishing right from wrong, is all too poor. This may be owing to a breakdown in their own spiritual experience, rendering them timid in speaking of grace—grace they have never possessed, or long lost—or to a cowardly fear of jarring others’ tastes, or of hurting somebody’s feelings. . . .

Oh, how some have gone forth, where the motive power has been created by Divine touch; where the object has been thrice worthy of depth of heart and width of intellect; where the theme, becoming an all-absorbing passion, has claimed every energy, and where God has added the additional equipment of a gifted tongue—a tongue skilled in the art of arresting the ear of a nation and swaying its mind as sky winds sway the foliage of the forest—convincing, convicting, converting the people by power of speech; turning the tired feet from the hard roads towards the eternal resting-place by eloquent persuasion; driving out the regiments of wrong and marching in the troops of right, by orders issued on Heaven’s authority; rocking the strongholds of iniquity, and building “Temples Divine of living stones inscribed with Jesus’ name.”

The above is an extract from a beautifully-written little volume included in Marshall, Morgan and Scott’s Shilling Library. The authoress, Evangeline Booth, writing under the title, “Love is All,” impresses upon all Christians the great need for enthusiasm and loyalty in service, and the paramount importance of love.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

JUNE 2nd.—THE LORD IS TAKEN UP.—Acts 1. 1-14.

Suggestions.—The Lessons during this month deal with events at and subsequent to the Ascension of the Lord. The teacher's endeavour should be manifold, but chiefly to impress these points, (1) Jesus Christ has actually gone back to heaven, and is there at the present moment, intensely interested in what goes on upon the earth which would not receive Him. (2) During His absence the Holy Spirit is among men gathering out from the world a people, saved by grace for the glory of God, and as inhabitants of Heaven. (3) To this end the gospel has been preached, "beginning at Jerusalem," and reaching out to the "uttermost parts of the earth."

1. All that Jesus began to do and to teach. This is a reference to His sojourn on earth. Four main ideas are asserted. (1) Jesus was a real person. Luke had searched out a lot of information about His birth and life and had written a short biography, which we call Luke's Gospel. (2) Luke wrote about many things that Jesus "began to do," what wonderful deeds He performed! Get class to search the Gospel to find some of the deeds Luke recorded.

2. After His Passion (v. 3). This refers to His Death. Luke has a long account of that. He never doubted that Jesus died. He knew, too, that He had been crucified as a common criminal; but He knew also that His death had a divine meaning attached to it—as an atonement for sins.

3. He shewed Himself alive. We have studied some of those "shewings." For forty days, and by many infallible proofs, Christ was seen of chosen witnesses. Luke is careful to note that these appearances went on "until the day in which He was taken up." There was not doubt in his mind about it. He believed with all his heart that Jesus was alive and in Heaven.

Having stated these facts the class should be prepared for the next step, regarding the Ascension of the Lord.

4. He was Taken Up. The disciples hoped He would stay, and become a King (v. 6). God's purpose was that He should be received up that He might be a "Saviour" of all who call upon His name. That is God's intention now that every nation should hear the story of the Cross and learn that Jesus Christ in Heaven is The Only Saviour, but also the Saviour of all, everywhere, if they believe. Notice points about the Ascension. (a) "They looked stedfastly towards heaven as He went up" (v. 10). He did not vanish out of their sight. They saw Him go, and they knew where He had gone. Their eyes were witnesses. (b) Two men in white apparel. They came down to tell what they had seen and knew. They had seen Him going up into heaven. They knew, for they had seen. Could there be any further doubt about it? Moreover, they knew what was to happen. Their Lord would "come again in like manner." He has not yet come, so He must still be in Heaven, at the right hand of God. Now what has He been doing since He went? One of His activities has been to direct the operations of His servants in preaching the gospel.

**JUNE 9th.—THE SPIRIT IS GIVEN.—Acts 2. 1-41.**

**Suggestions.**—Impress upon the children the fact that after the Lord was received up into glory, in accordance with His promise He sent down the Holy Spirit. The introduction of the third Person in the Trinity should furnish an opportunity to press two points: (1) God the Father, God the Son, and God the Holy Spirit are all equally interested in the salvation of men. God the Father sent the Son, God the Son gave His life as a ransom, God the Spirit is among men to convince of sin, of righteousness, and of judgment (John 16. 8-11). (2) The term used in the New Testament for conversion is "born of the Spirit" (John 3. 8). It is the work of the Spirit to convey to believers in the finished work of the Son "everlasting life" (John 3. 16).

1. The Holy Spirit made Peter bold. Think of this man! A few weeks before he had been frightened by a maiden; he had denied his Lord; he had been with the others shut in for fear of the Jews. Now he stands up boldly to tell the inhabitants of Jerusalem that Jesus Christ is not dead but alive. His sermon is worth noting. (1) He believes Old Testament prophecy (16-21) (2) He declares the Resurrection of Jesus of Nazareth (22-32). (3) He asserts His Ascension to Heaven (33-36). He is not afraid to charge home the guilt of the people: but he is not afraid to state that the death of Christ was not an ordinary crucifixion, but was "by the determinate counsel and foreknowledge of God" (v. 23). What made Peter such a bold messenger of the Gospel? It was the gift of the Holy Spirit.

2. The Holy Spirit convicts men of sin. What a wonderful end there was to Peter's sermon! (1) Conviction—the hearers were pricked in their hearts. They enquired, "What shall we do?" This needs pressing. "Sin-sense" has died out among many to-day. Children do not realise how wicked it is to break the laws of God. Try to make the class feel the need for forgiveness. (2) Concern. They did not know what to do. They felt they were exposed to divine judgment; and they adopted a safe policy. They enquired at those who knew. Concern for one's soul has often driven men and women into an enquiry room to ask, "What shall I do?" Remember the Jailer in chapter 16. (3) Conditions. "Repent." That suggests sorrow for the past, grief of heart for wrongs committed, and an appeal to God for mercy and pardon. "Save yourselves from this untoward generation" (v. 40). That means, "Don't adopt the attitude of others. Don't let their opinions interfere with your safety." How often wrongdoers have been allowed to sway the decisions of others. Let the children see how foolish such a policy is. (4) Conversion. "They gladly received the word." Three thousand converts in one day! What did they do? Did they "join a Church?"—No! Did they do penances or say prayers?—No! Did they pay large sums of money, go on long pilgrimages, wait until they were better?—No! Then what did they do? "They received the word."—in other words, they believed the gospel. That is the only way of Salvation.

**JUNE 16th.—PREACHING IN JERUSALEM.**

—Acts 2. 42-47; 3. 12-26; 4. 8-12.

**Suggestions.**—Try to catch the vivid colouring of the early chapters of this Book. What surprises were coming to the city! Think of the various classes discussing the wonderful events that had taken place. What talk there would be about the "Three thousand Converts"! If they were faithful witnesses, how they would carry the news all over the city! Many of them would be "foreigners," living in lodgings during the "feast of Pentecost," and they certainly would not be afraid to let their light shine.

1. **The Christian Community (2. 42-47).** Here is a picture of a "Christian Church." So much passes for Christianity that it is necessary to explain to the children that "Church" does not mean a building but a company of people who profess to be converted and to follow the teaching of the Lord Jesus. (1) They were saved people (v. 27). This salvation came when they gladly received the Word (v. 41). (2) They were baptised (v. 41). Most people think of baptism as "their christening" as children. All cases of baptism in New Testament teach that only believers should be baptised. Teachers should describe what baptism is and means. (3) The disciples obeyed the teaching of the Apostles. To-day we have these teachings in the Epistles of the New Testament. A "Christian Church" loves to carry out all the instructions of these writings. (4) Every act was done for the glory of God (v. 46). This included visiting the Temple and eating first in the house. What a difference is made to a meal when God is thanked. (5) They helped each other with their means. A good "Christian Church" helps others who are in need. Christianity has not changed yet—and the pattern is still the same. Try to show to the children that God wants reality.

2. **Witnessing to the People (3. 12-26).** Peter has been taking advantage of the miracle which had been performed. His method is to present the great facts of the Gospel as the basis of the explanation of that miracle. (1) Sin is charged home. The people are blamed for "denying" Christ. That is a great sin. How many are guilty of that to-day!—afraid to confess Christ before others. One day Christ will deny them before His Father. Press the point with the class, making each feel that he is given the same trial to-day as was given the people in the days of the Lord's sojourn. (2) God has triumphed over men's wickedness by raising His Son from the dead. Through Him believers will be "turned away from their iniquities" (v. 26). (3) Repentance is necessary (v. 19). Conversion comes when "sins are blotted out" (v. 19).

3. **Witnessing Before the Rulers (4. 8-12).** Peter is not defending himself, but is declaring the Gospel. Religious rulers need the gospel as much as the ignorant people. (1) Again Peter asserts the great facts about his Lord (v. 10). (2) He reminds them of a lesson Christ had taught these very men just before His death. The stone was now exalted (v. 11). (3) There is no possible way of salvation apart from Christ. Salvation is only through Him, for no other name speaks of a Saviour. Press the urgency of the matter.

**JUNE 23rd.—STEPHEN WINS HIS CROWN.**

—Acts 6. 9-15; 7. 51-60.

**Suggestions.**—Earlier chapters inform us on certain points. (1) A great many people in Jerusalem had been converted. That in itself would cause quite a stir. When a Revival reaches a city, many are bound to ask questions what it is all about. (2) Numbers of the priests, i.e., the official religious class, who had looked askance on the teachings and works of Jesus before the Crucifixion and Resurrection had been "added to the Church," by repenting and believing. That would cause a bigger sensation. (3) The religious leaders had themselves been charged with the murder of their Messiah, and they were bitterly angry. (4) Threats and imprisonment could not silence the preachers headed by men like the Apostles John and Peter. Persecution usually undoes its own work—"the blood of the martyrs is the seed of the Church."

1. **Who was he?** Some think he was one of the Greeks who had come up to the feast, saying, "Sir, we would see Jesus" (John 12. 21). We cannot say. These facts we know about him (1) He was one of the Libertines, for he frequented the synagogue of such people. The Libertines were freed-men from Rome. Stephen may have been one such. (2) He was one of the leading Christians in Jerusalem, soundly converted, and known for his wisdom and good behaviour. (3) He was a splendid preacher, because he was "full of faith." Perhaps because of his preaching many of the priests "were obedient unto the faith."

2. **What He Did.** He disputed with Jews from various parts in their synagogues. These men had come from North Africa and Asia Minor. They tried to uphold the traditions of their fathers. They disbelieved all that Stephen said about "Jesus of Nazareth" (v. 14). They were bigoted, because they were blind. Stephen was too much for them (6. 10). The Holy Spirit can make anyone who is a real Christian able to witness a good confession. Stephen was afraid neither for the "Libertines," nor for the "suborned men" who told lies, nor for "the council" (v. 12). What composure is suggested by verse 15 chapter 6.

3. **What He Said.** Chapter 7 tells us of Stephen's speech before the council. It would not be misspent time to read his defence leading up to v. 51. From there he makes a direct attack upon his judges. He blames them for resisting the Holy Spirit. He must have known some of them, knowing that they had had opportunities to receive the Saviour when they had listened to Peter and John. He charges them with betraying and murdering the Just One. His speech remained unfinished for his hearers were "cut to the heart." Instead of receiving a message of pardon, they attempted to suppress the message altogether.

4. **How He Died.** He was the first Christian martyr. What multitudes have followed in his trail, maidens like Perpetua, old men and old women, youths like Hugh McKail, etc. He was not afraid to die, for he loved his Lord more than he loved his own life. Death was to be preferred to denial. He died forgiving his murderers. That is what Christianity can do.

**JUNE 30th.—THE GOSPEL GOES TO AFRICA.—Acts 8. 26-39.**

**Suggestions.**—Under the government of Rome travel was easy and safe. Along the highways Christianity spread, so that within the first century, large tracts of Asia, Northern Africa, and parts of Europe as far west as Spain, had heard the gospel. The knowledge of the Greek language helped considerably, for the language of the ruling classes was often Greek. The Septuagint Greek Bible was well-known in religious circles. Before 70 A.D. when Jerusalem was destroyed by the Romans, Jews or converts to the Jewish faith, made periodical visits to that city to "keep the feast" of the Passover. To-day's lesson introduces us to a man who had come from Africa to "worship" in Jerusalem. He took back with him the knowledge of a Risen Saviour.

1. **The Man Who Came.** (a) He had wealth, influence, power, and learning at his disposal. His queen trusted him. But these did not satisfy him. Nothing earthly can fill the human heart—nothing but God can do so. Wealthy men often are not happy. True riches are all "in Christ Jesus." (b) He was deeply religious. He took a long pilgrimage to Jerusalem to worship. Even that did not give him peace. He went away home still dissatisfied. Religion does not give peace of conscience. Think of the pilgrimages and penances undertaken by Roman Catholics, Mohammedans, Buddhists, etc.—and yet none of these disciplines bring forgiveness of sins. The Ethiopian eunuch made the discovery that all "pilgrims" make—that nothing that we can do can work out our salvation.

2. **The Man Who went Home.** (a) He was reading the only Book in the world which tells the way of salvation. Isaiah 53. made him pause. He could not understand. None of us can, unless the Holy Spirit reveals the truth to us, or someone explains it to us. This man became an anxious enquirer. He must have heard during his stay in Jerusalem stories about the strange events connected with the Crucifixion, Resurrection, Ascension, and Gift of the Holy Spirit. He must have wondered at the strange new doctrine and the effects the teaching was having upon the people. Did he hear about "the forgiveness of sins" through faith in the finished work of Christ? His mind was full of questions and he was seeking answers in the Bible. (b) He met a real Christian. Philip was full of zeal for Christ. He was an earnest soul-winner. He knew what salvation meant, and he wished others to share his joy. Stephen was willing to die for his Master; Philip was willing to live for Him. He was rewarded for his faithfulness, for he led a "great man" to the Saviour. Have we ever tried to win someone? Perhaps, if we have not, that is a sign that we ourselves do not really know Him as our own Saviour. (c) He confessed Christ in the open. He believed the Gospel; and he was not ashamed. He confessed openly to Philip. He confessed publicly in baptism in the sight of his servants.

3. **Result.** History informs us that there was a very large number of Christians in "Ethiopia" in the first Christian centuries, due, without doubt, to the original witness of this Chancellor of the Exchequer. Philip will by and by have his reward.



# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

**June 2nd.—MANY, YET ONE.—Rom. 12. 4-21.**

Paul frequently used the human body as an illustration of the church (see also 1 Cor. 12.; Eph. 4. 7-16). Idea suggests a living organism, each member of which has its particular function in obedience to a controlling will. Truths inculcated are—Unity through attachment to the Head; Variety through the Spirit's impartation of gift; Individuality in function; Harmony through submission to the will of God. This section shows how the unity may be maintained through the harmonious working of individuals in a variety of functions. This ideal is only possible of attainment as each member presents his body as a living sacrifice, refrains from worldly aims, and is renewed daily in mind.

1. Life should be real. Mere pretension will fail. Here is a plea for consistency. Doctrine is followed by deeds. Behaviour springs from beliefs. Compliance with the Apostle's desire is possible only as we yield and keep on yielding. Our life is unreal if there is no semblance of likeness to the character delineated in the subsequent verses.

2. Life should be sincere (v. 3). A man should think soberly. He will not be proud of himself if he remembers that any gift he has is from God. He should be sincere in his attitudes and activities. (a) Attitudes: First, dependence on Christ, the Head; Second, interdependence among the members. (b) Activities. Seven are enumerated. First, in spiritual concerns, prophecy, ministry, teaching, exhortation; Second, in material concerns, giving, ruling (attending to business side of church life), showing mercy (distributing alms).

3. Life should be simple (v. 9), i.e., "without hypocrisy." (a) As to one's own self: negatively, avoid evil, positively, cleave to what is good. (b) As to those within the fellowship (vv. 10-16). Seventeen items are introduced covering every phase of communal life. (c) As to those without (vv. 17-21). Honesty, peaceableness, forbearance, kindness, victory over evil should characterise the saint in relation to the world.

**June 9th.—THE POWERS THAT BE.—Rom. 13. 1-10.**

Another sign of a truly dedicated life is submission to lawfully constituted authority. While faith in Christ makes a man a "citizen of heaven," and a "pilgrim and stranger" here, with no "continuing city" (see Phil. 3.; 1 Pet. 1.; Heb. 13.), he is not absolved from certain obligations towards the government under which he lives. The New Testament regulates "State" life, as well as "Social" life. There may have been a tendency amongst saints in Rome to disregard the authority of the Emperor, because of the hostile attitude taken up towards the Christian faith. Paul lays down the principle of submission. Other portions dealing with this subject are 1 Tim. 2. 1-8; Tit. 3. 1; 1 Pet. 2. 13. These points are noteworthy.

1. God is over all. How comforting to a Christian under any kind of government! God's permissive will controls. To Him all, both rulers and ruled must give account. How often the

## Bible Class Subjects and Weekly Studies.

opposition of rulers has furthered the gospel: e.g., Boxer risings in China, Roman Persecutions in first three centuries, Spanish Inquisition in Netherlands, etc.

2. The Ideal in Ruling; "a terror to evil." Good deeds should have praise; evil deeds merit wrath. Christian's attitude is defined in three ways. (a) Submission because "powers . . . are ordained of God." (b) Because of wrath for evil-doer. (c) Because of conscience (i.e., life regulated to do the will of God. When powers that be become a terror to good works, Christian duty is, "to obey God rather than man." Four duties are defined. (1) Payment of tribute—a tax on property and person (income-tax, etc.). (2) Custom—toll on goods. (3) Fear—obedience and respect for laws. (4) Honour—respect for those in office, as officials only.

3. Attitude to other citizens (8-10). (a) Avoid debt; (b) Cultivate the habit of loving one's neighbour. The debt of love is always due. If we love others we work no ill, and avoid all social ills. Love honours God, humbles ourselves, and helps others. We are most like God when we love.

### June 16th.—SALVATION NEARER.—Rom. 13. 11-14.

The Apostle presses the need for submission and love in the light of the return of Christ. Christian profession makes demands daily upon those who profess, separating them from the world, sanctifying to God, subduing fleshly desires. The three sections of the chapter reach their climax in the third: (a) Law (1-7), (b) Love (8-10), must be interpreted by (c) Living (11-14). This section deals with our Personal Life.

1. Christian Activity. This is suggested by "to awake." The atmosphere of "the world" induces sleep—indicated by listlessness, indifference, insensibility to need and responsibility. The "season" is critical. "Sleep is for sons of night." Three reasons are given. (a) The nearness of our Salvation—the completion of the work of Christ in the redemption of the body (8. 19-23). (b) The night is passing. For Christians the absence of Christ was night. He is still absent; it is still night, and the world is a dark place. (c) The day is about to dawn. Christ is coming. His work will be completed. We should be awake (i.e., alert, active) for these reasons.

2. What Christians should avoid.—the works of darkness. There are three groups: (a) Personal and private—rioting and drunkenness. (b) social—chambering and wantonness. (c) Communal—strife and envying. These are sins of intemperance—violations of the Christian spirit (Gal. 5. 22-23). These works we "put off." The best way to overcome them is to "make no provision for them."

3. How Christians should live. (a) Donning the armour of light. That armour is explained in 1 Thess. 5. 8, and Eph. 6. (b) Walking decently as in the day (i.e., as in the light of Christ when His Day arrives). (c) Putting on the Lord Jesus Christ. That is explained in Col. 3. 12-15. It is the cultivation of "the new man." What a different world it would be if every professing Christian "put on Christ"!

## Bible Class Subjects and Weekly Studies.

June 23rd.—LIVING UNTO THE LORD.—Rom. 14. 1-9.

Chapter 14 introduces us into regulations regarding life "within the church." The main principles of conduct are toleration and consideration. Our lives affect others; we are not independent items. The local trouble at Rome was about meats and seasons. The Apostle argues that these are personal matters of little moment; every detail of life should be considered in relation to our obedience to the Lord. He alone is judge of motives and actions.

1. Two kinds of Christians—strong and weak. The "strong" is the Christian who has such a comprehensive grasp of doctrine that he is not concerned about trivial matters which have no influence upon character. The "weak" is the Christian who has scruples about these trivial matters. The danger to which the "strong" was exposed was that of "despising" the "weak"; the danger of the "weak" that of "criticising" the "strong." Two considerations should control our attitude: (a) God is able to make the "offending" brother stand. (b) God has received the weak brother and the strong alike and on the same ground.

2. Two Regulating Principles. (a) Individual conscience, "Let every man be fully persuaded in his own mind." Actions are all individual because as individuals we are judged of the Lord. Living before Him means doing all in the light of responsibility to Him. (b) Mutual Responsibility. "No man liveth unto himself." Notice two points: (1) The orbit of Christian living and dying—"unto the Lord." That we cannot escape. (2) The objective of Christ's redemptive work. His death, resurrection and present session had all one end in view—that He might be Lord both of dead and living. If we live, let us remember it is "unto the Lord."

June 30th.—THE KINGDOM OF GOD.—Rom. 14. 10-23.

"The Kingdom of God" has two interpretations. (1) It refers to that future time, the Millennium, when Christ will reign in Person (Psa. 2.; Rev. 20.). (2) It may refer, as here, to the spiritual rule in individual lives. The Apostle is still insisting on toleration in non-essentials. These points are worthy of notice.

1. Personal Accountability (10-12). (a) Each must appear before the Judgment Seat of God (v. 10). No exceptions are made—weak and strong alike. (b) God will be acknowledged by all (11). (c) Each must give account of himself. No escape and no excuse. If we each remembered these facts we should avoid judging and despising others. This attitude would sober and sweeten life.

2. Sympathetic Consideration (13-16). Paul shows that there is "nothing unclean of itself." Food does not affect a man morally, yet the "strong" Christian who knows that should not deliberately outrage the conscience of the weak. (a) He should not put a stumbling-block in his way. (b) He should not grieve him. (c) He should not destroy him (i.e., cause him to make shipwreck of his faith. (d) He should avoid the possibility of the weak speaking evil of what is really good. The great corrective is—"Remember that Christ died for one as well as the other."

3. Spiritual Values (17-23). The real kingdom now is not in

## Bible Class Subjects and Weekly Studies.

material things, in ceremonies, but in a spiritual realm of moral practice—"Righteousness, peace, and joy in the Holy Ghost." Those who cultivate these values are acceptable to God and approved of men. Nobody can gainsay them. Conduct should be regulated by these questions: (1) Does it cause offence. (2) Does it make for peace? (3) Does it edify? If a man does that about which he has any conscientious scruples he has sinned, "for whatsoever is not of faith is sin."

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### *Papers on Service.*

#### WHAT IS A MISSIONARY?—(Continued).

(6) The Missionary is an AMBASSADOR.—2 Cor. 5. 20.

There are six points in which a missionary is seen as an ambassador.

(1) An ambassador is chosen by his Government. So the missionary is chosen of God (like Paul, Acts 9. 15).

(2) An ambassador goes out on the instructions of his government. So the missionary is sent forth by the Holy Ghost (Acts 13. 1-4), who instructs and controls his service.

(3) An ambassador resides in a foreign country, but remains a citizen of his own country. So the missionary (and every other believer also) should be just a foreigner in this world, ever remembering that his "Citizenship is in heaven."

(4) An ambassador's duty is to study his country's interests and to increase its influence. So the missionary's duty is to care for the interests of his heavenly country, and by diligently preaching and teaching the affairs of the King to influence more and more of the inhabitants of this country.

(5) Bad treatment of an ambassador is an insult to his country for which satisfaction will be demanded.

So the evil treatment which many a missionary has had to endure, in many cases resulting in their death, is in every case an insult to the Most High for which He will enforce the penalty.

(6) The recall of an ambassador means war. So when the ambassadors of the Heavenly King are called away to their own country when their King comes, the war of judgment will begin.

The missionary is a "Sent One," for that is the real meaning of the word, sent by God Himself, led and controlled by the Holy Spirit of God, to preach Christ crucified, and, as we have seen in these papers, he is a

(1) Workman—2 Tim. 2. 15.

(2) Witness—Act 1. 8.

(3) Business Man—Luke 19. 3.

(4) Fisherman—Matt. 4. 19.

(5) Servant—2 Tim. 2. 24.

(6) Ambassador—2 Cor. 5. 20.

"As thou hast sent me into the world, even so have I also sent them into the world."—John 17. 18.

—W. J. COLERIDGE.

## Primary Lessons.

June 2nd. AN ASS AND A RAM. Gen. 22. 1-13.

(1) The Ass carried the wood for the fire, but it could not be a sacrifice. It could help Abram and Isaac towards Mount Moriah, but it was not fit to be offered up there. Some things help sinners towards Christ, but they cannot take the place of the Saviour. (2) It was the Ram which took the lad's place. So had God appointed. "Where is the lamb?" (v. 7), has its answer in, "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29). (3) Abram and Isaac were alone when the "sacrifice" was performed. So God was more interested in the Son's work on Calvary than was any other person. (4) Isaac went free because another suffered. Sinners may escape the wrath of God by accepting the work of the Son.

June 9th.—ANOTHER STORY ABOUT AN ASS.—Num. 22. 15-35.

Teachers should read the whole story of Balaam, and show that in this case he was determined to do what he knew was against the will of God. (1) The Ass saw what the man did not at first see. Three times the angel appeared with drawn sword. The ass did not know why, but Balaam ought to have considered. God often uses "Asses" to keep us from evil—sometimes sickness, accidents, fear of consequences, conscience. (2) The Ass did not like being badly treated. Should not we always be kind to animals which serve us well? Sometimes God uses parents, Sunday School teachers, friends to warn us. Should we not listen and learn "the way of righteousness"?

June 16th. AN ASS'S COLT. Matt. 21. 1-11.

This story is the fulfilment of a prophecy given hundreds of years before Zechariah (chap. 9.). What a beautiful picture it gives of one of the last days of our Lord before He died "for our sins." (1) Obedient disciples. They did what they were told. It was rather a strange errand to be sent on, but they went. Do you think they were sorry afterwards, when they saw what their Master did? No! (2) The Willing Farmer. He gave what was asked. He must have loved Jesus. Who he was we do not know, but he, too, must have been a very happy man ever afterwards. Jesus always uses what we give Him—money, time, lives.

June 23rd. BEARS TAKE VENGEANCE. 2 Kings 2. 19-25

This chapter tells three stories about Elisha. First: How he lost his good friend Elijah who was taken up to heaven. Second: How he cast salt into a spring of bitter water, and the waters were "healed." Third: How he was mocked as he went back to Bethel. (1) The "children" were really "striplings," young men. They shouted, "Go up, bald head." That meant that Elisha was to "go up" like Elijah; probably said in mockery, because they did not believe the prophet's story. It is wrong for young folks to mock at the religious convictions of older people who know God. (2) The Bible says "two she bears . . . tare forty and two children." Perhaps they bore the scars with them all through life—a constant warning to fear God.

Primary Lesson.

June 30th.—CARRIED AWAY ON CAMELBACK.—Gen. 37. 23-36.

(1) Joseph was hated by his brethren—a splendid picture of the treatment our Lord received at the hands of the Jews. (2) A goat was killed instead of Joseph, but no one died in the stead of Christ. (3) Joseph was brought up out of the pit: and Jesus was raised from the tomb. (4) God preserved Joseph's life when he was carried away on camelback. All was in God's plan. Jesus is now hidden in heaven, but one day, He will, like Joseph, be presented to His brethren as King of the Jews.

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*Junior Lessons.*

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June 2nd.      DAVID, THE KINDLY KING.      2 Sam. 9. 1-13.

**S** AUL'S family in disgrace  
OUGHT out by the King  
ITTING at the King's table  
ECURED by the King's word

June 9th.—SOLOMON'S GLORY.—Matt. 6. 28-30; 1 Kings 10. 1-13.

**G** REAT wealth for one man  
LORY that was well-known  
OD acknowledged as source (1 Kings 10. 9)  
OD'S Lilies grander than Solomon's splendour

This lesson is meant to teach that God cares for all His creatures.

June 16th.—ELIJAH IN A WIDOW'S HOUSE.

—Luke 4. 25-26; 1 Kings 17. 8-24.

**S** ENT by God  
USTAINED by a widow  
UPPLY never short  
ON restored  
OLEMN lesson not to disbelieve (Luke 4. 25-26)

June 23rd.—ELIJAH STANDS FOR GOD.—1 Kings 18; 17-40.

**M** ANY enemies to face  
OCKING those whose god does not hear  
AKING an altar for God  
IGHTY proof that God was real

June 30th.—NAAMAN, THE SYRIAN.—Luke 4. 27; 2 Kings 5. 1-19

**A** General who was  
Wife who was  
Maid who was  
King who was  
Prophet who was  
Leper who was

**S** MITTEN  
ORRY  
URE  
URPRISED  
UCCESSFUL  
AVED

# *Jehovah's Perfect Servant.*

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## ABSORBED IN LABOUR.

A READER of Mark's Gospel cannot but be impressed with the fact that our Lord was completely dedicated to His task in fulfilling the purpose of God by serving His "fellow-men." He sums His mission thus: "The Son of Man *came to serve.*" His public ministry was one of absorbing activity—not restless, but directed towards a perfectly conceived end, *viz.*, the redemption of men by the sacrifice of a sinless life. Ceaselessly He moved, urged by an ever-deepening sense of need, as crowds surged around Him and necessity impelled Him to labour while it was called day.

"Let us go into the next towns, that I may preach there also." "They came to Him from every quarter." "A great multitude followed Him." Such quotations impress upon us the fulness of the life of labour our Lord lived. Here we observe the fulfilment of His own early announcement, "Wist ye not that I must be about My Father's business?" So strenuous was His day's toil that we read, "they could not so much as eat bread," or "there were many coming and going and they had no leisure so much as to eat." What self-effacement! What sacrifice in the presence of constantly recurring need! Personal convenience did not deter Him from His labours. Tiredness of body did not overcome the ardour of His spirit, and sleep had sometimes to be snatched during a lake-crossing in a storm. Such demands did His devotion to duty make on Him that His friends sought to lay hold on Him, saying, "He is beside Himself."

If our Lord's life was far from leisurely, dare any of His followers become idlers? So easy is it for us to develop an attitude of physical lethargy in service that is spiritual, that we need constantly to set before us the example of our Lord as a strenuous Servant, living a life of sacrificial devotion to duty both for man and for God. If our friends should be tempted to deter us from legitimate service, let us remember that some said of our Pattern, in His day, "He is beside Himself."

THE EDITOR.

My Gracious Master, and my God,  
Assist me to proclaim—  
To spread through all the earth abroad,  
The honours of Thy name.

# *They Loved the Children.*

ROBERT RAIKES.



ROBERT RAIKES STATUE,  
GLOUCESTER.

THAT Sunday Schools did not always exist as they do now, seems almost incredible. Yet such is the truth. Until the advent of Robert Raikes, no heart pitied and no voice brought the message of salvation to the degraded and neglected children of the slums of the new industrial towns of England and Scotland. It was to the sympathy and energy, to the godly impulse for the betterment of the lot of "the little heathen at home," of that journalist of Gloucester, that Sunday Schools owe their origin. Such was the widespread interest in the movement he commenced that Queen Charlotte, advocating the cause, earnestly desired the setting up of a school in Windsor. The memorable year was 1780, for in that Year Raikes opened the first Sunday School in his native city of Gloucester. The idea

caught the imagination of philanthropic men and enthusiastic soul-winners. The Wesleyans and the Baptists followed the lead of the English Church founder, and so rapid was the growth that within five years scholars at Sunday Schools numbered over 250,000. Missionaries going abroad carried the inspiration of the homeland example with them, and wherever they planted the banner of the Cross, they reared around it a school for the children.

Robert Raikes was forty-five when he undertook the advocacy of the cause of neglected outcasts of society, and for the next thirty years of his life he spent himself without stint, labouring for the establishment of schools in all English-speaking countries. Soon into Wales the enthusiasm spread, then to Scotland, and beyond to Ireland, America, India and Ceylon. One cannot but conclude that the movement was a providential intervention of God on the behalf of the ignorant



## They Loved The Children.

and uncared-for children of godless parents. Robert Raikes was the man whom God raised up for such a time. To enthusiasm he added originality which was begotten of a vision of need and of a Power to meet that need. All true work for God partakes of that character—vision, originality, enthusiasm. It was Carey's way to attempt great things for God, and to expect great things from God. Raikes did so—and God did not disappoint him. He never does disappoint those who launch out into the deep.

The founder of Sunday Schools was born in the city of Gloucester, in 1735, the son of a journalist. His sensitive spirit was soon shocked by the almost incredible conditions existing among the poorer classes. One of the chief industries of his city was pin-making. Wages were notoriously small, poverty was correspondingly high. Crime and debt stalked about the grimy slums unabashed. No day schools cared for the offspring of parents who were either too much engaged in working many hours for a mere pittance, or were huddling in the cells of the city prisons, adding crime inside to crime outside. Growing children soon found themselves in these dens—mingling, after a first offence, with hardened criminals whose practices were revolting.

Visits to these prisons impressed upon the Philanthropist the clamant need for a campaign of counteraction. He would begin with the outside—with the children. His ideas began to take visible shape soon after he had encountered a youthful offender, on his way to execution, who confessed that he did not know how to pray. Churches there were in the city, but these did not attempt to reach the slum children in their need. With the ardour of a pioneer, Raikes, with the aid of Thomas Stock, a local clergyman, founded a Sunday School, and Gloucester City became the cradle of one of the most worthy movements ever inaugurated in a humble manner.

Purse and pen and personal effort were thrown into the work, and soon the Prison Philanthropist and Journalist became the organiser and advocate of Sunday Schools all over England. The movement grew, and has not ceased to grow.

On the tombstone of Robert Raikes appear these words :

*When the ear heard me it blessed me, and when the eye saw me it gave witness to me, because I relieved the poor that cried and him that had none to help him.*

Is there not need in our day of resurging paganism for some consecrated mind to tackle the problems that modern conditions of life have accentuated, and to devise, under divine guidance, a means whereby growing multitudes of children might be brought under the constant influence of the Word?

A. B.

# Setting the Course.

## PAPERS FOR YOUNG CHRISTIANS IN THEIR TEENS.

### IV.—BIBLE STUDY—(2).

BY ROBERT C. MCKEE, BANGOR, CO. DOWN.

AS a practical example of the method of study outlined in the previous paper, let us follow out an elementary study of the Epistle to the Philippians. We assume a knowledge of the missionary journeys of the Apostle Paul, access to a concordance and some such book as the *Oxford Helps*, but nothing more.

A preliminary reading of the epistle gives us the general drift of the apostle's message, and at this stage the ground may be cleared by finding the meanings of any words the exact import of which we do not understand, and by learning from *Oxford Helps* the pronounciation of unfamiliar names; *e.g.*, Epaphroditus, Euodia and Syntyche. We may note in passing that the epistle may be read through in fifteen minutes, and that the four chapters contain 30, 30, 21 and 23 verses, in this order.

Next we re-read Acts 16., refreshing our minds as to the vision of the man of Macedonia; the meeting by the riverside at Philippi—the first preaching of the gospel in Europe; the damsel with the spirit of divination; the time when the apostle was “shamefully entreated” (1 Thess. 2. 2); the conversion of the jailer, and Paul's leave-taking. We note the position of Philippi as one of the chief cities of Macedonia, and with the aid of a concordance we turn to the passages where “Philippi” or “Macedonia” are mentioned. In our notebook we now set down all that we have gleaned from the epistle itself, from the Acts of the Apostles and from scattered references in other scriptures as to the setting of the book. These may be summarized as follows: In Philippi was the first Christian assembly in Europe (Acts 16. 12); there appears to have been no synagogue there, and the opposition to the preaching came from the masters of the maiden whom Paul had dispossessed, not the Jews, and this in conjunction with the fact that no Jews are mentioned, points to the conclusion that there were few or no Jews in the city at the first; the use of “we” in the narrative of Acts 16 shows that Luke accompanied the apostles there; there appears to have been a preponderance of women in the church (Acts 16. 13-15; Phil. 4. 2, 3); probably most of the members were poor (2 Cor. 8. 1, 2); the apostle Paul revisited the Philippian

### Setting the Course.

believers at least once (Acts 20. 6), and probably twice (Acts 20. 1). The epistle was written from Rome towards the end of the Apostle Paul's life, when the apostle was in bonds or fetters (Phil. 1. 13), when he was in sorrow (chap. 2. 27), when he hoped to have a speedy trial of his case (chap. 2. 23), and while he expected to be released (chap. 2. 24), nevertheless he seems to be contemplating the possibility of his death in the near future (chap. 1. 20-24).

As to the subject-matter of the epistle, we shall require to read and re-read it until our minds are saturated with the apostle's message. At the second reading we will notice things that we missed at the first, and so on. Presently we shall see the book divide into several sections, according to the subject-matter dealt with. In this letter Paul deals with his own condition and circumstances in two sections, and these may serve to divide the epistle broadly into five sections, as follows: (1) Greeting and introduction, chap. 1. 1-11; (2) Paul's condition in Rome, his feelings and hopes, chap. 1. 12-26; (3) exhortations to stand fast, to humility, earnestness, etc., chap. 1. 27—2. 18; (4) additional personal particulars of the apostle, his intention to send Timothy, and his sending of Epaphroditus to the Philippians, chap. 2. 19-30; (5) the largest section, composed of warnings, exhortations and thanksgiving, chap. 3. The last section may conveniently be subdivided.

Next we should commit to memory the outstanding verses in the epistle. This is of supreme importance, as it affords us spiritual food at all times and places, and forearms us against the invasion of undesirable thoughts. Suitable passages for memorising are chap. 1. 23, 27; 2. 6-11; 3. 7-16, 20, 21; 4. 6-9, 19.

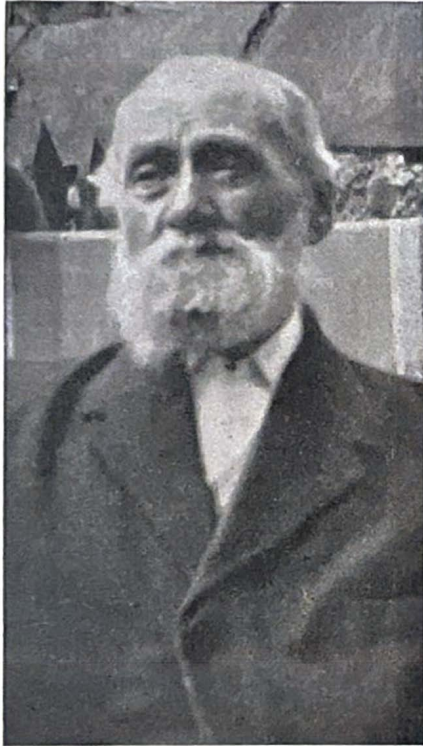
Without an interest in reading and study of the Scriptures we cannot make progress, but on the other hand we may study the Word of God in academic fashion, as we would a problem in school, and yet advance but little in the Christian pathway. The teaching of the Scriptures must be applied to our lives, and by willing obedience we should endeavour to experience in practice the ideal of the Apostle Paul. Let us, therefore, pay earnest heed to the exhortations in the Philippian epistle, and in particular ponder the verses of the third chapter giving the example of the Apostle Paul, summed up in verse 7, "What things were gain to me, those I counted loss for Christ," and echoed by the poet Cowper:

It was the sight of Thy dear cross  
First weaned my soul from earthly things,  
And taught me to esteem as dross  
The mirth of fools, the pomp of kings.

# *William Murray, Glasgow.*

AN EARNEST SERVANT OF CHRIST AND HIS PEOPLE.

**W**ILLIAM MURRAY, the subject of our present record, passed to his rest with Christ, on 30th December, 1934, at the advanced age of 95 years. He was saved over sixty years ago, and associated with Porch Hall Assembly, Glasgow, since its commencement.



He spent many years of service for the Lord in the Orkney and Shetland Isles, when, through his labours in the Gospel, many were brought to Christ, and continue to this day such cherish loving memories of our dear, departed brother's labours among them.

He had been resident for the last twelve years with his daughter, Mrs. C. Drummond, in Riddrie, near Glasgow, from whose home he passed to be with Christ. They had just recently removed to a new house, but our dear brother was only permitted to move about for one week after removal, when he became ill and passed away peacefully on 30th December as already stated.

The last time he preached in the open-air was a few years ago at Largs, where a great crowd stood and listened while he told out the Grand Old Story of the Cross.

About four years ago his eyesight began to get dim, but before it actually failed him, he had memorised the whole of the New Testament, and many a Lord's Day, at the morning meeting in Porch Hall, he would repeat a whole chapter and also a hymn from memory. It was wonderful that at the age of 93 years his memory should be so keen.

His daughter, writing of her father's departure to be with the Lord, says: "Father was a great tower of strength to me, and I miss him terribly."

Mr. Murray was a long and intimate friend of Mr. John Ritchie, Late Editor of "The Believer's Magazine," the pages of which he loved to have read to him each month till the end.

His brother, James, who was also associated with Porch Hall Assembly, passed to his rest, on November 23rd, 1919, in his 84th year.

## The Burial of Christ.

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IN that authoritative and extensive work the Jewish Encyclopædia (Funk and Wagnall), Vol. 4, p. 475, article DAY—we read “part of a day is at times reckoned as one day. The day of the funeral, even, when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning: a short time in the morning of the seventh day is counted as the seventh day.” Thus on modern, as well as ancient, Jewish testimony, part of a day is counted as equal to a whole day.

There is a good article by Sir R. Anderson in his “Bible and Modern Criticism” on this, and a very able article was reprinted in the *Witness* a few years ago.

These Jews, we say, knew when Christ died, for there was no dubiety about this death. They knew that if His body was gone within a certain period they could say He was a deceiver. They therefore go in suitable time to get Pilate to make the Sepulchre “secure *until* the third day.” This was all that they asked for from him, yet, in irony he says, “Ye have a watch: go your way, make it as sure as ye can” (Matt. 27. 65). Whilst the Jews had a guard of Roman soldiers who kept watch in the tower of Antonia, on the north-west of their temple, yet the soldiers, who were at the Crucifixion would naturally attend to this work at the sepulchre as well. They had previously fallen in with the whims of the chief priests, and so they would be the most suitable to them.

Scripture proceeds to say “So they went, and made the sepulchre sure, sealing the stone, and setting a watch” (v. 66). Let us ask ourselves how would we have acted? What would we have done if we had been the Jews who were going to carry through this work? The sepulchre would be examined, the body surveyed for identification; the priests being the doctors of that day, would test for certainty of death, and then the very large stone would be rolled back into its place. Immediately the stone is sealed with the Sanhedrin seal, (not the Roman seal), and the guard of Roman soldiers placed in its arranged position. Their express endeavour was to prevent the body being removed, and hence the guard would be large enough to prevent any such attempt by force.

The tomb being a newly hewn out one there was no possibility of secret passages. It was in a garden, and no one had ever been laid there before (John 19. 41). The place of crucifixion “was nigh to the city” (John 19. 20), so that the City, the Cross, and the Tomb, were near to each other.

We have seen clearly that Christ was crucified on our Friday, the day of preparation, and that the body of Christ

## The Burial of Christ.

was taken down and put inside the tomb that same day. On the next day, which was the Jewish Sabbath, and the Roman Saturday, the Jews went to Pilate, thereafter examining the tomb, sealing it, and setting a watch of soldiers. It would be late on their Sabbath when this was all completed, for they firstly would attend to their Passover duties.

R. W.  
C.

*Our next article will be on "The Resurrection."*

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**"HOW READEST THOU"**—(Continued from page 129).

The Apostle Paul in later years said of the Lord's murderers that they knew not the voices of the prophets which were read every sabbath, and they fulfilled them by condemning Him (Acts 13. 27). These things serve as warnings to the people of God to-day, for we, too, may drift into a condition in which we may read without endeavouring to understand, and if this should happen, we shall have no understanding of the times in which we live, nor shall we know what we ourselves ought to do or be able to point out to others what they ought to do. Earnest desire and waiting upon God allied with constant searching of the Word of God are necessary if we are to be of service to God or shine as luminaries amidst the darkness of this world's night. May we be enabled to learn the truth of the words that "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4. 4). Perplexity and dismay shall be far from us if we hold a straight course in the Word of Truth, and our God will enable us to mark out a path for our feet to walk in for His good pleasure.

W. H.

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### AFTERMATH.

One man gave lavishly of gold  
And builded tower and town;  
Then smiled content to think his deeds  
Should win him great renown.

Another, poor in worldly gain,  
Gave all within his ken  
Of strength and tenderness and truth  
To help his fellow-men.

The record of the rich man's gifts  
Lies on a dusty shelf;  
The poor man lives in countless hearts,  
Because he gave—himself!

## *“How Readest Thou?”*

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THE ability to read is the possession of practically all persons in this land, and the total of books that are read is greater to-day than it has ever been. Yet it would be true to say that many have yet to learn the art of reading to profit. Serious as this is in regard to the common knowledge of our day, it is doubly so in regard to the spiritual matters of which the Scriptures treat. The ignorance that prevailed among God's earthly people in the past may have its counterpart in the condition of some of God's people to-day, and it is not so much that the Scriptures are not read, but there is a lack of exercise in endeavouring to grasp the meaning of what is read. Reading without thinking is a sheer waste of time, and leaves one utterly unfit for emergencies that may arise.

An important feature in the life of the Lord Jesus Christ is that on various occasions He questioned men as to their understanding of the things that were written, and He knew how to administer a rebuke when He judged it necessary to do so. The conversation with Nicodemus illustrates this perfectly, for, when Nicodemus shewed himself incapable of appreciating what the Lord said, “Jesus answered and said unto him, Art thou the teacher of Israel and understandest not these things?” (John 3. 10, R.V.). There was in the Old Testament that which would have prepared Nicodemus to receive the Lord's teaching, but he apprehended it not (see Ezek. 36. 25-27). Again, when the Lord tested the Scriptural knowledge of the Pharisees by asking them, “What think ye of the Christ? whose son is He?” They were ready with their answer, but it was far, far short of what they might have known, and His supplementary question silenced them completely, for no one was able to answer Him a word (Matt. 22. 42-46).

The incident narrated in the latter portion of the seventh chapter of the Gospel according to John indicates that the Pharisees considered they were uttering a shattering retort to Nicodemus, when they said, “Search and see that out of Galilee ariseth no prophet”; yet they were decidedly in error. Their own scriptures revealed the fact that Jonah the prophet was a native of Gath-hepher, in Galilee, and this they ought to have known (1 Kings 14. 25). Many other incidents might be referred to but these few will suffice to reveal how faulty was the apprehension among the people of the Lord's time in regard to what the Scriptures taught, and He Himself reminded them on another occasion that they did so greatly err, because they knew not the Scriptures nor the power of God (Matt. 22. 29).

(Continued on page 128).

# *An Appeal.*

## "ECHOES OF SERVICE."

WE should like to draw the attention of our younger readers to the fact that there exists such a magazine as "Echoes of Service," published by brethren in Bath. The reading of missionary reports has always been a great stimulus to the writer, since early youth. That interest increases as the variety of letters grows. The Magazine is "live," because it is real—there is nothing sophisticated about it. Reports are not "touched up for the press," but are the unadorned accounts of workers for the Lord in other lands. We are confident that if our younger readers subscribed to "Echoes," they would be amply repaid in the encouragement their faith would have to trust in the God who never fails. "The fare" in its pages is always good—and is often better when it has been thoroughly digested. Perhaps on another occasion we may indicate several ways of reading the Magazine so as to get the best out of it. In the meantime we make certain extracts from the April issue, with the prayer that some who read them may encourage themselves and others to become regular participants in the monthly batch of good things.

"Another year has run its course, and it is again our privilege to render an Annual Statement showing the amounts we have received for the work, and how they have been distributed. We are thankful that the total received is about £2,000 more than last year, due to an increase in assembly gifts and legacies, especially when we consider that the number of workers (including wives) with whom we communicate has now risen to 1,000, an increase of 28 on the previous year.

The Lord has His way of meeting the needs of those who go forth depending on Him alone, as these labourers have done, but how needful is constant exercise on the part of the Lord's people that we, in this fast closing day of opportunity, be their helpers worthily of God.

Notwithstanding the many expressions we have received of approval of the changes in the form of this magazine, and the special efforts made last year to obtain fresh subscribers, we regret to find that our circulation continues to decrease. This decrease, following upon that of previous years, is serious and betokens a lessened interest, we fear, in the spread of the gospel in other lands, especially on the part of the rising generation in the assemblies. May we earnestly press upon brethren exercising oversight the need of keeping the magazine before the saints, and if one in each gathering would make it his business to obtain subscriptions and receive the monthly parcel from us and see to its punctual distribution, there might soon be an increased circulation. At one time the greater proportion of each issue was ordered direct from us, but now an increasing number order through the trade, to which we have to give the ordinary trade discount, thus rendering it more difficult for the magazine



## An Appeal.

to be self-supporting, as it has been hitherto. We need hardly add that no part of the gifts entrusted to us for distribution amongst workers is used for our publication department, nor is any profit from the latter used for any other purpose than the work of the Lord."

Here are stories of real zeal for the Master, such as to put us to shame. These are extracts from a letter from India.

### I.

"Our blind leper, Dongru, who is so zealous in preaching on Saturdays by the roadside, asked and got leave to go and see his people. He told us on his return that he asked his brother to take him to a neighbouring bazaar. Many came round him, wanting to know why he was there. He told them he had leave, and then preached the gospel to them. What a sight for the angels! A pauper leper, an illiterate untouchable, telling a mixed crowd of Hindus how he once worshipped gods of wood and stone, but how by the mercy of God he had learnt to know Christ, through whose death on Calvary's Cross he had been forgiven, saved and now had eternal life.

He told us at our weekly prayer-meeting that he said all this and much more. There he had stood all alone, not another Christian probably within ten miles—Christ's witness among the people who had known him and his family for years."

### II.

"Another of our Christian lepers for some time was requesting permission to go and visit his people. He is a cripple, and can only get about slowly on crutches. For his sake, out of pity, I tried again and again to dissuade him. But no, he must go and tell them about the Saviour he had learnt to know and love. And ultimately, off he went, with my permission. He has over sixty miles to go, and hopes to get lifts in train or bus. He knows he may be turned out, and has not enough money to pay for his fare. Yet, knowing the likelihood of trouble by the way, he felt he had to go. Oh, for a like zeal in the gospel!"

We feel that as "Christian Workers" it is our duty to help forward the Lord's work; and how can we help intelligently by prayer and by money if we do not become acquainted with the need? Let me urge upon my readers the necessity of a copy of "Echoes of Service" in every home connected with the assemblies.

### "THE SOWER."

"Withhold not the Gospel from souls needing bread,  
For giving is living," the bright Angel said;  
"But must I be giving again and again;  
And empty my storehouse for ungrateful men?"  
"Oh, No," said the Angel, Whose glance pierced me through,  
"Just give till the Master stops giving to you."

# NOTES and OUTLINES

## *of Sunday School Lessons.*

**JULY 7th.—SUMMER'S GOLDEN OPPORTUNITIES.**

—Prov. 6. 6-11; 10. 5; 30. 25.

Suggestions.—The four seasons have lessons for us. (1) They mark the passage of time. Each summer reminds us we are each a year older. Time never stops. (2) They tell us of the goodness and faithfulness of God, providing seed-time and harvest, summer and winter, heat and cold. These never fail, for they are not only the "Laws of Nature," but also the "Laws of God." (3) Spring represents early life; summer represents the strength of youth and manhood; autumn is a picture of ripeness and maturity; winter points to old age and rest. What we are in the springtime of life often determines what we become in "autumn" and "winter." Draw the lesson from the farmer, showing that he bestows great attention to his fields and crops in the springtime to assure himself of good crops at harvest. Apply the scripture, "Whatsoever a man soweth, that shall he also reap."

1. In summer we have opportunity of getting closer to nature. Good weather takes us on holiday excursions, picnics, etc. Teacher should try to interest children in the beauties to be observed. River and lake, sea and land, grass and tree, flower and plant, blue sky and cloud, rain and rainbow, sunshine and wind, etc.—all of these can be better observed in summer. Teach children to be observant and to see in all these natural sights evidences of the goodness, love, kindness, care and beauty of God. Animal life can be observed—birds and their nestlings, sheep and lambs, etc. These teach the love of parents. Here is opportunity to show how much we all owe to our parents, especially to Christian parents who have taught us the love of God.

2. We may observe animals preparing for the winter. Sheep have their wool shorn, but it grows quickly for warmth. Squirrels lay up their store of nuts. Ants are busy. Bees make honey and wax, having no idle time. Instinct teaches them to prepare. Children should learn (1) That in early days is the time to lay in a good store of learning. Impress upon them the need to read good books to prepare for future life. (2) Habits are formed when we are young: some are good, some are bad. Avoid what is bad, swearing, telling lies, smoking, stealing. Avoid bad company, bad books, bad places, bad games. (3) The best preparation is to trust Christ in youth. It is easier to give the heart to Him when we are young. Most people become Christians before they are fifteen. Don't put off.

3. Animals who don't prepare find winter too severe for them. The grasshopper sang all summer, but found it had no food for the winter. The ant would not supply it with food. Some children put off their salvation until they are just a little older. That is one of the Devil's Beans luring young folks away from the Saviour. How much He loved little children! How much He still longs to save them from their sins! How much He desires them to live for and serve Him while young, at home, at school, at play. Stories of early conversions are interesting.

**JULY 14th.—AN INTERRUPTED HOLIDAY.—Mark 6. 31-44.**

Suggestions.—(1) Mark's Gospel tells the story of the busy life which our Saviour led. He was always helping people. Teacher should read earlier chapters and show pupils that Jesus was often at work from early morn till late at night. He must often have been very tired. Once He was so tired that He slept through a storm which frightened His disciples. (2) His friends thought Him mad, for often He went without food in order to help others by performing miracles (3. 20, 21). He never thought of Himself while He was doing His Father's will. (3) He found relief for His body in two ways—in prayer (1. 35), and in getting away from the crowds into a quiet place where He could be alone with His disciples. To-day's story shows how one of His holidays was interrupted. He did not grumble, but took the interruption as an opportunity to do good and to carry out the will of God. Sometimes an interruption tests whether we really love God and wish to do good to others. We should always be prepared "to do a good turn."

1. **The Plight of the Crowd.** The people were like sheep without a shepherd. That is just a picture of the world which knows neither God nor Christ. Sheep without a shepherd wander on and on to death. They are helpless. The people were hungry. They had no food. So the people of the world have "nothing to eat." Pleasure does not satisfy a "hungry heart." Nothing but Christ can. Read the hymn, "Now none but Christ can satisfy," and explain its meaning.

2. **The Pity of the Saviour.** The disciples were helpless. The little they had was as nothing. So even followers of Christ cannot meet the world's need. Jesus was "moved with compassion" when He came out. That is a beautiful picture of our Lord when He looked down from Heaven and saw how poor sin had left His creatures. Pity to the wretched moved Him to come down. In obedience to His Father's will He came in love to man to give His life as a ransom (read John 3. 14-18). Many parables illustrate this, especially the one on the Good Samaritan (Luke 10.).

3. **The Provision of the Saviour.** After thanks for what they had, our Lord gave His disciples the food to distribute. Everybody had sufficient and there was plenty left over. What God does is always perfect. He does the same every year—seed is sown, and a harvest is reaped. Do we thank Him for it all, at breakfast, etc.

4. **Lessons to learn.** (1) Jesus calls Himself the Bread of Life. Sinners are dead. To make this Bread available for all, Jesus gave His life on the Cross (John 6. 35-56). This section should be simply explained. (2) People would starve in the midst of plenty if they did not avail themselves of the provision. They must eat. No one can take food for another. So no one can believe on Christ as Saviour for another. Press this point. Salvation comes through individual belief, acceptance, trust, faith. (3) If we do not thus "eat the Bread," we shall perish "in the wilderness" of the world, for even disciples (Christians) cannot save us. Starvation thus means eternal separation from Christ. (4) If we believe we should be thankful.

## Notes and Outlines of Sunday School Lessons.

**JULY 21st.—FLOWERS.—Matt. 6. 28, 29; Song of Sol. 2. 1; 4. 13, 14.**

**Suggestions.**—(1) Our Lord was very observant. He was a keen naturalist. As a Boy He must have delighted to walk about the hills near Nazareth and interest Himself in the "works of His own hands." He was Lord and Creator of all. Think how often He drew His lessons from flowers and birds, sky and countryside. So we may attempt to find little parables for the children from everyday objects. (2) Nature study should lead us up to God. Often in the midst of His nature discourses our Lord spoke about "Your Heavenly Father." Children should be taught the same lesson.

1. The Lord taught a lesson from the lily of the field. This was not a cultivated flower—it grew in the fields, and nobody cared for it. But God looked after it. Solomon's glory was nothing compared with its beauty (1 Kings 10. 1-13). The pure lily was God's clothes for the grass. The lessons He taught were these: (1) God cares for all His children. (2) The first duty of a man is "to seek God's Kingdom" (Matt. 6. 33). (3) God is more concerned about how a man cares for his "life" (i.e., his soul) than his "body" (v. 25). (4) Food and raiment are not very important items in real life. (5) No man can serve two Masters. No one can live to make most of two worlds. The sooner we begin to serve God the better for ourselves and for the world. Putting God first means getting right with Him, and doing His will.

2. The Song of Solomon mentions many flowers and plants. These have been taken as pictures of our Lord. "I am the Rose of Sharon." He was the very best. None was ever like Himself. What fragrance rose from His life of obedience! The Red Rose speaks of One Who came to give His life as a sacrifice. "Blood" is the symbol of His atoning death. In that He is unique. He calls Himself "The Lily of the Valley." That represents His spotless purity. He had no sin. We become ashamed of ourselves as we read the Gospels. There we read of a Perfect Man. Had He not been sinless He could not have become the Saviour of the world. He now expects His followers who know Him as the Rose of Sacrifice to become like Him, "lilies among thorns." Only as we read about Him and live near Him can we become like Him. In Song of Sol. 4. 13, 14 we have a picture of an Eastern Garden full of beautiful spice-plants sending off a blend of delightful perfumes. They speak of the Perfection of the Life of our Lord in sorrow and joy, in suffering and death.

3. Lessons from Flowers. (1) They grow from seed or from shoots that have life. (2) They grow when they are well nourished. We cannot begin to grow for God until we have life through the "seed of the Gospel." The Parable of the Sower teaches that. Then we grow by feeding on the Word (1 Pet. 2. 1, 2). (3) Flowers fade and die away. They teach us that life is brief. Soon we, too, will be gone. But where? (4) Bunches of flowers make pretty nosegays. In the Bible we may gather a Bunch of Everlasting (e.g., Everlasting life); a Bunch of Forget-me-nots (Remember me, etc.); a Bunch of Pansies (i.e., Thoughts—Think on these things, Phil. 4.). Children will give you good Bunches. Apply their truths.

## Notes and Outlines of Sunday School Lessons.

**JULY 28th.—TWO STORMS AT SEA.—Jonah 1.; Mark 4. 35-41.**

**Suggestions.**—Many children visit the sea in summer. Many lessons can be learned from it. (1) It seems **endless**—like the love of God. (2) It is **restless**—like the wicked heart of man. (3) It is **cruel**—like sin. How many victims it has claimed! What hearts it has broken! What homes it has wrecked! (4) It has **various moods**—like fickle man. How easily most boys and girls are tempted to sin! (5) It is **under control** of certain laws. The tides ebb and flow at regular intervals. It reaches so far and no further. God is behind these laws. So all the nations of the world are under God's control, and by and by every one will give account of himself to God. (6) Sometimes the sea is **calm**. This is a picture of the peace that possesses the heart that knows the love of God. Perhaps there is no more peaceful scene than an evening sea "dyed" red by the sinking sun. That reminds us that peace was procured by the "blood of the Cross" of Christ. (7) Sometimes the sea is in storm. That is a picture of the human heart breaking out into outrageous sin. It cannot be brought under control. To-day's lesson gives stories of two storms.

1. **The storm in which Jonah slept.** (a) It was God who sent this storm, caused by one of His winds (v. 4). It came because of Jonah's disobedience. (b) Yet he slept while others feared. The prophet's conscience was dulled; and he did not realise that God had sent trouble because of him. How often, when we sin, we are so hardened that it is difficult for us to realise our wrongdoing. A tender conscience is a splendid possession. (c) Jonah had to have a rude awakening. God had to use "sinful" men to arouse the messenger. What a solemn lesson! Wicked men may sometimes accuse followers of Christ of sin. Jonah was found out. No one can run away from God. Psalm 139 tells us that. (d) The storm continued until Jonah was cast overboard. Jonah may be taken to represent every form of sin in the life. There never can be peace until sin is confessed and forgiven. Can you think of several people in the Bible who found forgiveness when they said, "I have sinned"? Sin in the life always means storm.

2. **The Storm in which Jesus Slept (Mark 4.).** (a) Did the devil send this storm in an attempt to drown the Saviour? If he did, he miserably failed, for the sequel showed how much greater than the storm the Saviour was. God permitted it that His Son might be glorified. (b) Jesus slept because He had no conscience of sin. He was sinless. He had no fears. Think of Peter in prison (Acts 12); the Duke of Argyle in the Tolbooth in Edinburgh. They slept on the night of execution. But Peter escaped. We may be at peace if we have no fear of sin and its consequences. (c) Jesus controlled the storm. What a mighty Saviour! Good was it for the disciples that they had Christ on board. Can we say, each of us, "I've on board the Blessed Pilot; I am bound for Canaan's shore"? A life without Christ is like a ship without a rudder. Teacher could read and explain such hymns as the quoted, or "Out of Christ without a Saviour."

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

July 7th. **BE LIKEMINDED.** Rom. 15. 1-7.

This section continues the argument from chap. 14., where the Apostle has dealt with the subject of the believer's sympathies with other believers in view of (a) The Effects such conduct has on the Christian community, and (b) The Judgment of individual believers at the Bar of God. The question raised is in regard to non-essentials, such as eating and drinking; but definite Principles are laid down for guidance suited to every generation.

1. **Self-pleasing is wrong.** The strong might deride the weak; the weak might condemn the strong. Where opinion is substituted for divine obligation disaster follows. Self-pleasing works havoc: (a) It panders to pride and social isolation. (b) It destroys fellow-feeling. (c) It contradicts our profession. (d) It hurts one's own growth. Self-centred people are always "small." The "strong" should show their greater faith by greater forbearance.

2. **Consideration for others is right.** "Please your neighbour" is a motto not for every circumstance. Our objective ought to be "for his good unto edification." Consideration should never mean compromise. Rebuke might sometimes be more in place if edification is aimed at.

3. **Christ is our Example.** (a) He was unselfish—"He pleased not Himself." How true that statement is to the Gospel Narratives! (b) He took another's place. He was so closely identified with the work of His Father, that "He was reproached for His sake." We should be willing to follow Christ's example in all things.

4. **Scripture is our guide (v. 4).** Paul believed in (a) The Inspiration of the Scriptures; (b) The Hope (of Messiah's coming) they present; (c) The Consolation and Patience they imparted. How much we ought to read, understand, obey and love the Scriptures.

5. **God is our Encouragement (v. 5).** (a) He is God of Patient Endurance; (b) God of Consolation (i.e., Encouragement). He never fails to work a likeness to Christ in all who obey Him. Likeness to Christ begets likemindedness in us. In mouth and life we shall thus glorify God by receiving one another into each other's confidence and hospitality.

July 14th. **THE GOD OF HOPE.** Rom. 15, 8-16.

This is one of the most blessed titles of our God. (1) It reveals the fact that God, knowing all the future, was and is full of hope. (2) It reminds us that as Christians we, too, should be full of hope. He is God of Patience (v. 5); God of Hope (v. 13); God of Peace (v. 33). The God of Hope works along a definite line of procedure to bring salvation within reach of all His creatures.

1. **With Regard to the Jews.** (a) He made promises to the fathers (v. 8). (b) He gave them a "root out of Jesse"—prophecy fulfilled in the gift of His Son. (c) He sent Jesus Christ as "minister of the circumcision." These promises are all contained in the Hebrew Scriptures from which quotations are made, out of the Law, the Psalms, and the Prophets. Even in spite of their disobedience, God was full of hope regarding the Jews.

## Bible Class Subjects and Weekly Studies.

2. With Regard to the Gentiles. (a) Gentiles were outwith the covenants of promise. Yet the Hebrew Bible indicated that the Gentiles would be brought into blessing. (b) The Gentiles would glorify God for His mercy. Christ is represented as singing before them in the presence of God. Jews and Gentiles were to rejoice together according to Old Testament prophecies. How songful and hopeful the Bible is! Christ will reign over the Gentiles, and the Gentiles will trust in Him (v. 12). (c) Paul calls himself a "minister of Jesus Christ to the Gentiles" (v. 16). He sees himself before God offering up to Him, as a priest did, with joy, in Old Testament days, "the sacrifice" of converted Gentiles, sanctified by the Holy Spirit. Paul fell into line with the purpose of God.

3. With Regard to the Church. (a) This was composed of Jews and Gentiles. That in itself was a "miracle of grace." Only God could have wrought it. (b) God could make them dwell together in peace. The process was this: (1) Joy and Peace in believing. (2) They would abound in hope in the power of the Holy Spirit. (3) They would be "full of goodness, and filled with knowledge," understanding how to behave each towards the other. (4) In this spirit they would be able to "admonish one another." Do these conditions not magnify the God of Hope?

July 21st.      PREACHING THE GOSPEL.      Rom. 15. 17-29.

The preacher needs a good model to follow. Here he has it in Paul, the Apostle to the Gentiles.

1. His Reliance on his Message. Sometimes he wrote of "my gospel," but that was because of a special revelation regarding the "mystery of the church." He was sure of his ground. He preached (a) The Gospel of God (v. 16). It had Divine Origin, Sanction, Authority, Power behind it. That saves from uncertainty. It impressed with responsibility and sense of accountability. (b) The Gospel of Christ (v. 19). It concerns Him only—and all about Him, not only about His Deity and His death, but also about His Resurrection and present Power to save. Paul preached a full gospel (v. 29). Little wonder it was that there was blessing!

2. He Recognised he was only a Channel. The message was not his own; neither was the power. (a) Christ wrought by him. This was the power of the resurrection. (b) This power was by the Spirit of God (v. 19). The Spirit gave unction to his words. Read some of his recorded addresses in "Acts." How he preached "in the Holy Spirit." Study 1 Cor. 2. 1-8 for his acknowledgment. (c) The Holy Spirit used him in "word and deed" (v. 18). Both are necessary. Signs and wonders follow. The greatest miracles are "genuine conversions."

3. He Resolved to be Genuine. (a) The regions beyond always beckoned to him. Missionary zeal fired his enthusiasm. "From Jerusalem to Illyricum" he had gone where Christ "was not named." (b) Duty came before desire (vv. 22, 23). Rome must wait until others had heard. (c) He was always planning ahead for Christ—back to Jerusalem, then to Rome, then to Spain. Whether or not he reached Spain we do not know. The desire will be taken for the deed.

## Bible Class Subjects and Weekly Studies.

4. He Reminded Converts of their Obligations. Those who have "carnal things" must not forget to minister to the poor, and especially to those who have ministered to them "spiritual things." Christianity is practical.

July 28th. THE GOD OF PEACE. Rom. 15. 30-33.

1. The Apostle's Fears (v. 31). How human the great Apostle was! (a) He feared the disobedient. He knew his life was in jeopardy when he would return to Judæa. But he had courage, determination, loyalty, faith to encourage him to go. (b) He feared lest the saints in Jerusalem might not accept the gift he took them. What a difficult task was his! How easy to do a right act in a wrong way!

2. The Apostle's Faith (v. 30). (a) He believed in personal prayer. He would pray. He believed in united prayer. United prayer is the prayer of many individuals. This line of study in Paul's life is very interesting. (b) He believed in the power of appeal. He made a twofold appeal; first, for the sake of the Lord Jesus Christ; second, for the love of the Spirit. What Christian would not be won by such appeals.

3. The Apostle's Future (v. 32). (a) He was on the way to Jerusalem. (b) He hoped to make for Rome later. Notice he circumscribes his movements "by the will of God." Do we think always in terms of God's divine plan for us? (c) He hoped his visit to Rome would bring mutual refreshment (See chap. 1. 11, 12). Christians meeting each other should be helpful one to the other.

4. The Apostle's Fervent Wish. "The God of peace be with you." Collect the expressions in this chapter—The God of patience; of consolation (v. 5); of hope (v. 13); of peace (16. 20). This last was a favourite with the apostle. (1) As God of Peace He adjusts our lives by His power into accordance with His own will (Heb. 13. 20). (2) As God of Peace He sanctifies us "through and through" (1 Thess. 5. 23). (3) As God of Peace He will give us complete victory over our greatest enemy, Satan (Rom. 16. 30). This is a splendid picture of complete and final victory. (3) As God of Peace He never leaves His own (Rom. 15. 33). He gives peace, because He gave pardon. His peace comes from a realisation of His blessed presence. Peace is ours because of His Person—He is God over all!

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### PRIMARY LESSONS—(Continued from page 139).

and make personal confession of sin. The Day of Atonement is a picture of Calvary's Sacrifice; yet the sinner must come as an individual and find forgiveness. Notice points about the ceremony. (1) One goat was for the Lord. Its blood was taken into the Holiest of All. Does not that remind us that Jesus Christ entered into heaven in virtue of His own blood. There is "power in the blood" even until now. (2) One goat was for the people. (a) Sins were confessed over its head. (b) It was taken away, never to return—cut off. Is not that such a picture of Calvary as we find in Isaiah 53, Christ bearing our sins, dying on behalf of the sinner. Only those who believe are saved.



## Primary Lessons.

July 7th. **BULLOCKS FOR SACRIFICE.** Lev. 1. 1-9.

Bullocks were used often as offerings to God—sometimes God accepted a Ram, a Lamb, a Goat, two young pigeons, two “sparrows.” (1) He is pleased with what we give, if it is the best we can offer. A little child’s heart is of more value to Him than a miser’s millions. (2) He is worthy of our very best. He was not pleased if an Israelite offered Him a lame bullock that he had now no use for. Think of the noble men and women who have given Him their lives, C. T. Studd, Ann Judson, Jeanie Gilchrist, etc. (3) This chapter tells us how an Israelite was to make a “Thanks Offering.” (a) It was to be willing—not grudging. Think how much we owe to God—and dare we grudge Him anything—pence, pounds or life? (b) It was to be whole. Nothing was to be kept back. None of it was for the offerer. (c) It was offered by the Priest. The Christian’s Priest is in Heaven—Jesus Christ. We must learn to trust His cleansing blood first (v. 5), before we present our offering to God (v. 9).

July 14th. **OXEN IN A CART.** 1 Sam. 6. 1-15.

This is an interesting story about the return of the captured ark. (1) God does not desire what is intended for His glory to be in the hands of an enemy. Sin has delivered our lives over to Satan. If we love God we shall long to be free. (2) God plagued the Philistines because of the dishonour done to the ark (chap. 5. 1-9). Now they wished to get rid of it. They tried this method of the two cows with the calves. Lessons we may learn. (1) Cows would not usually act in this way. They would come back to their calves. But they were under the control of God. If we love God we shall always put Him first, even before our dearest friends. (2) The cows were offered as a sacrifice to God. Joshua did so because he rejoiced in God. How much are we willing to offer to Him because He has given us His Son?

July 21st. **CONIES.** Lev. 11. 5; Prov. 30. 24-26.

The conies were little animals not unlike rabbits. From the first scripture we learn that the coney was an “unclean animal”—it was not to be eaten, it was not to be offered in sacrifice. We may learn from this, that we should be careful what we eat. Food may injure the body. We should take care about what our minds “eat”—books, etc. And we must not think that God will be pleased with anything we offer Him. He wants our best. From the second scripture we learn: (1) Conies are defenceless in themselves. They often fell a prey to wilder animals. Is not that like children? Satan in many ways lays traps to capture the mind and heart of young folks. They are no match for him. (2) Conies are wise—they find shelter in the rocks. Children may find shelter in the “Rock of Ages.” Read that hymn and explain.

July 28th. **TWO GOATS FOR SACRIFICE.** Lev. 16. 1-28.

This chapter tells the story of the Day of Atonement—the greatest day in the year with the Hebrews. On that day national sin was confessed and forgiven. At times between each Day of Atonement individual sinners had to bring their own sin offering

(Continued on page 138).

# Junior Lessons.

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July 7th.      **THE RULES OF GOD'S KINGDOM.**      Matt. 5. 1-12.

A Kingdom suggests a King, Subjects, Laws and Rewards. Here we have some of the "Laws" God desires His subjects to remember. They deal with the development of character—what we are and what we do.

**P** OOR in SPIRIT—Humble before God  
 ASSION for RIGHTEOUSNESS—Hating every evil way  
 URE in HEART—Sincere in seeking God  
 EACEMAKERS—Following Christ's example  
 ERSECUTED—For Christ's sake

July 14th.      **SALT AND CANDLES.**      Matt. 5. 13-16.

Our Lord used commonplace articles to teach divine lessons. Yet He taught that what is useful may become useless by not being used. We should seize every opportunity to do what is right.

SALT

CANDLE

**C** OMMONPLACE—but USEFUL.  
 LEANSES the CORRUPT  
 ANNOT be RE-SALTED  
 AST out as USELESS

**L** ITTLE—but USEFUL  
 IT by another LIGHT  
 IGHTS its Little CORNER  
 OST—under a BUSHEL

Only Jesus Christ can give us "Light." Conversion is "the lighting of the candle of our lives." Read hymns, "I heard the voice of Jesus say," "God make my life a little light," "Jesus bids us shine."

July 21st.      **TREASURE IN HEAVEN.**      Matt. 6. 19-34.

Talk to children about various kinds of wealth—money, houses, lands, books, etc. All these may be lost. Good parents, a well-stored mind, a good character, are other kinds of wealth. The best wealth is that which is "in heaven." Here are some of the "riches" God delights in.

**L** IFE that is single, i.e., true to Him (v. 22)  
 OVE for GOD as MASTER (v. 24)  
 OOKING after the SOUL (v. 25)  
 IVING for God's KINGDOM (v. 33)

July 28th.—**TWO GATES AND TWO HOUSES.**

—Matt. 7. 13—14. 24-27.

Simple models could be used with profit in this lesson. Young children know that there is need for a choice. Make them feel the need for a choice as soon as possible.

TWO GATES

TWO HOUSES

<b>TWO</b>	ROADS ENTRANCES COMPANIES ENDS	<b>ONE</b>	CHANCE APPEARANCE TEST
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Notice that it was the foundation which mattered. Our Lord tells us who are "built on a rock"—those who do what he says. One of the entreaties He makes is "Come unto Me"—obey, come!

# *Jehovah's Perfect Servant.*

## VII.—"I HAVE COMPASSION" (Mark 8. 2).

SEVERAL times over Mark notes the compassion of the Lord Jesus, and on more than one occasion discloses the hidden sympathies of our Perfect Saviour. How human He appears to be! And yet how divine He is! On two occasions when His compassion is referred to, there is mentioned "the multitude." A crowd of people stirred our Lord to the core of His Being. He could see as no others saw, and He could feel as no others felt. On both such occasions, too, He performed the miracles of multiplying bread to feed the hungry crowds. He feels as much to-day for the crowds that faint for lack of that Bread which perisheth not—Himself, the living Bread. His servants can catch His spirit of compassion only as they follow His example. Observe the inspired record of one of the incidents : "And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and He began to teach them many things" (Mark 6. 34). From that verse four points are worthy of consideration.

1. ISOLATION FROM THE PEOPLE—"He came out." Had He been alone praying? Possibly! And in that attitude must every true servant find his inspiration to service. "No isolation" from the people means "no power" with the people. Prayer alone with God is the guarantee of strength for witness. Perhaps we fail most here—in the realm of prayer in secret.

2. HE SAW MUCH PEOPLE. The crowd arrested Him. He had tried to escape from them, but follow Him they would. He saw beneath the surface. He saw the hunger of the heart—like sheep worn and worried for lack of food. Does a crowd arrest us so? Is it merely an assemblage of people, or is it a company of individuals with souls to save?

3. HE WAS MOVED WITH COMPASSION. The heart of the Lord felt for the people. How could He refuse them? They had interrupted the quiet holiday contemplated, but they were in need. That characteristic of our Lord is worthy of cultivation—to put personal convenience in subservience to the needs of others. When a preacher is moved with compassion there is power.

4. HE BEGAN TO TEACH THEM. The Lord put first things first. The "Soul-service" was of more urgency than the "Social service." The tendency to-day is to reverse the order. The Saviour of men combined both, but He taught men the things of God first. May we all be shown how to avoid the positive danger of our democratic age!

THE EDITOR.

# *The First Christian Revival (Acts 2.)*

## LESSONS TO LEARN.—I.

OUR reading of Scripture is profitable only as we learn practical lessons therefrom: for the purpose for which God has given us His word is that we may apprehend its meaning, apply its truths to our living, and adopt its principles and methods in our service. Behind the narrative which we have been studying are various lessons which are almost too obvious to require mention.

1. Every revival, we may assert, is associated with a fresh outpouring of the Holy Spirit's Power. No work of grace in a heart can be commenced and continued apart from His activities. And as frequently He uses human instruments for the accomplishment of the divine purpose, we may assume that when a community of Christians has been so wrought upon by the Spirit of Holiness that each becomes "a vessel meet for the Master's use," then God works through that community for the definite blessing of others. Where organisation and human devices have failed, the presence of the Holy Spirit, acknowledged and felt, has brought conviction of sin, and power to witness. Dr. Maclaren writes thus: "I believe that one of the chief wants of the Christian Church of this generation, the Christian Church of this city, the Christian Church of this chapel, is more of the fire of God! We are all icebergs compared with what we ought to be . . . Where among us are to be found lives blazing with enthusiastic devotion and earnest love? . . . Have we not to listen to that solemn old warning that never loses its power, and, alas! never seems to lose its appropriateness—'Because thou art neither cold nor hot, I will spue thee out of My mouth'? We ought to be like the burning beings before God's throne, the seraphim, the spirits that blaze and serve. We ought to be like God Himself, all aflame with love. Let us seek penitently for that Spirit of fire who will dwell in us all if we will."

Another writer declares: "Is the Church of God amazing the city, perplexing the city, making the city criticize? The trouble too often is that the world is not at all amazed, not at all perplexed, not at all critical; because there is nothing to amaze, to perplex, to criticize. The work of the Church is to be Spirit-filled, and amaze the city, and perplex the city, and make the city listen. Are we doing it? Thank God yes, sometimes!

"The Church's responsibility is that her members be so Spirit-filled that the Spirit may be able to produce the new phenomena required to startle this age . . . It is the Church Spirit-filled which makes the city amazed, perplexed, critical. That is the Church's opportunity for preaching. What is the

## The First Christian Revival.

use of Peter preaching when the world is not amazed? The psychic moment for preaching comes when the city is amazed, perplexed and critical, as the result of the living testimony of the Spirit-filled Church. Then upon the astonished ear of the amazed people the Word will fall as thunder and as benediction, and results will be produced. Our responsibility then is only that of seeing to it that we are filled with the Spirit" (Dr. Campbell Morgan).

2. Every revival is conditioned by unashamed preaching of the Word. The Christian preacher becomes a herald announcing God's terms. He proclaims an amnesty to all who believe. Before he can do so efficiently and effectively, a deep conviction of the worth of his message must have taken control of his thought and speech. As we have observed in the case of Peter, the great fundamental facts must be declared as if they were incontrovertible. "Preach the Word" should be the slogan of the Church. Only thus can the conscience be awakened; for the Word of God is living and active. The unapologetic pronouncements of the Scriptures against sin should make men wince until they long for the salve of the peace of God. The day is past for compromise. The Church has already lost prestige by attempting to trim her doctrines to meet the changing fancies of man's theories, and the lost ground cannot be regained apart from a vigorous declaration of the simple truths for which the men of Pentecost stood. If from every pulpit and platform in our land there went forth a continuous stream of old-fashioned preaching, soon our land would have a re-awakened conscience regarding sin and the need for repentance. If every preacher undertook to play sometimes the rôle of John the Baptist, the pew would not be such a comfortable seat as it seems to be for the respectable sinner of to-day. Let us listen to the advice of one man by whose labours God moved England. John Wesley advises preachers on this wise: "You have nothing to do but to save souls. Therefore spend and be spent in this work. It is not your business to preach so many times: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord." That is sound, practical advice.

If the spirit that possessed and dominated this man, possessed and dominated the preachers of to-day, would it be too much to expect an awakened interest in the truths of the gospel, and a recurrence of blessing such as they experienced when they moved England in days respectively as difficult and indifferent as the days in which we live? It is for us to preach as they preached, and to leave results with God.

## *“Prove Me Now!”*

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SUCH is the title of a book from the pen of J. Edwin Orr (It is published in Marshall, Morgan & Scott's Shilling Series). In a previous volume, "Can God—?" the same author recounts how God led him out into service, seeking to inspire his fellow-believers with a passion for revival. Throughout Britain he travelled, almost without plan and purse, but not without faith. God never failed him—He never does fail the man who trusts Him wholly. In this second volume, Mr. Orr narrates, in a straight-forward, unadorned and unapologetic manner, his experiences as he "launched out into the deep," bearing witness in European lands, visiting Christian communities with a message, calling for repentance and return to God. No one can follow this servant of God through Norway and Denmark, into Sweden and Finland, into Russia and Germany without a thrill. His book is not simply the story of a traveller; it is the story of a traveller who ventured forth in faith, taking nothing of the Gentiles, bent on preaching the Gospel. The closing chapters cannot fail to impress even the most unemotional reader. We append extracts from these chapters:

"'Do you know of any great hindrances to revival?' I asked a friend.

'Yes. I know of one very definite hindrance,' he replied.

'And that is?'

'Myself.'

Reader, may I ask you—Is your present spiritual condition a help or a hindrance? If we are not positively channels through which the Spirit pours revival blessing on others, then we are hindrances to the work of God. There is no neutral position. Let us face the question squarely. Let there be no evasion.

. . . . .

"I know of nothing more fatal to spiritual well-being than lack of prayer.

Prayerlessness is deadly, and it is one of the greatest causes of decline in the Church of to-day.

How do you stand in your prayer-life? We are commanded to 'pray without ceasing.' Samuel said: 'God forbid that I should sin against the Lord in ceasing to pray for you.' The great tragedy in Christian work to-day is activity without prayer to balance it.

Have we sinned in our lack of prayer?

But the greatest tragedy of all is that we do not realise our need. We are smugly content with ourselves."

## *The Resurrection of Christ.*

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WE have considered the events leading up to the subject of the Resurrection, and we now purpose viewing the Resurrection itself, in its varied aspects. Firstly, we will investigate the PROPHECY OF THE RESURRECTION.

It was after the Lord's declaration to the "disciples that they should tell no man that He was Jesus the Christ" (Matt. 16. 20), that the Lord made known the things that were to take place. "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (v. 21). So astonished were the disciples at this saying of the Lord that Peter exclaimed: "Pity thyself Lord" (v. 22).

Whilst "they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry" (Matt. 17. 22, 23). Mark records that "they understood not that saying, and were afraid to ask Him" (Mark 9. 32).

After the transfiguration, "as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9. 9, 10). Again, "the Son of Man came . . . to minister, and to give His life a ransom for many" (Mark 10. 45).

It is true that the disciples expected a general resurrection, just as Martha put the position concerning Lazarus: "I know that He shall rise again in the resurrection at the last day" (John 11. 24), but these references of Christ to His own death and rising again from the dead left them wondering.

They did, however, seem to understand somewhat of the force of the words, as the day of His death drew near, and He told them "it is written, I will smite the shepherd, and the sheep shall be scattered (Zech. 13. 7). But after that I am risen, I will go before you into Galilee" (Mark 14. 27, 28).

On the last of the thirty journeys made by the Lord, on the way from Jericho to Jerusalem, He took His disciples aside from the caravan company, and made a full revelation of what was about to happen to Himself. "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death; and the third day

## The Resurrection of Christ.

He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (Luke 18. 31-34). Even "ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified" (Matt. 26. 2), did not make a deep impression on their minds, and it was only when He was taken prisoner that they were roused to action (John 18. 10) in a physical form.

Time and again did the Lord refer to His departure from this earth, but His disciples were so engrossed with the Jewish concept of a reigning Messiah that they did not apprehend the meaning of His words. Such statements as, "As long as I am in the world" (John 9. 5); "It is expedient for you that I go away" (John 16. 7); "I go unto Him that sent Me" (John 7. 33); "The Bridegroom shall be taken away" (Mark 2. 20); "This is the Heir; come let us kill Him . . . And they took Him and killed Him" (Mark 12. 7), seem to have been listened to, yet treated as if containing other meaning than His death.

These statements are clear and definite in themselves regarding the events foreshadowed, but the position is further brought out from other Scriptural incidents. When the Scribes and Pharisees publicly sought a sign from them, His reply was: "As Jonas was . . . so shall the Son of Man be three days and nights in the heart of the earth" (Matt. 12. 40), thus clearly telling of His death, burial and resurrection, as typified in the truant prophet. To Nicodemus His word was: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3. 14), whilst to others His word was: "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die" (John 12. 32, 33). No wonder the people said in amazement: "We have heard out of the Law that Christ abideth for ever" (v. 34), for they could not conceive of the Messiah being subject to death.

The priests sought to kill Him, and this was common knowledge amongst the people (John 7. 25), but they were unable to carry out their purposes, and "no man laid hands on Him, because His hour was not yet come" (v. 30). This statement is repeated in John 8. 20. He, however, "knew that His hour was come that He should depart out of this world unto the Father" (John 13. 1), for the "Good Shepherd giveth His life for the sheep" (John 10. 11). "I lay down My life, that I may take it again" (John 10. 17, 18). It was for this purpose that He came, and truly did Caiaphas say: "One man should die for the nation, that the whole nation perish not" (John 11. 50).

*(To be continued).*

R. W.



## *Healthy Spiritual Growth.*

"As new-born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2. 2).

WE who are young in the faith, and seek to serve our Lord and Master, no matter what sphere of service we are engaged in, and regardless how menial this service may seem in the eyes of our fellow-man, would do well to wholeheartedly heed the exhortation of Peter, quoted above. Peter, prompted undoubtedly by the Holy Spirit, has the thought of spiritual growth before him, as he pens this verse, and it is meet that we as young servants of the Lord realise that valuable, fruitful service cannot be accomplished, unless we are experiencing in our souls, the blessings which accrue from the study of the Scriptures, and growth thereby.

Stunted spiritual growth retards worship towards God, and service for God. Observe how the dwarf in Lev. 21. 20 was not a fit subject "to offer the bread of his God." A dwarf is a person who has never experienced healthy growth. He is not properly developed. Applied to the people of God to-day, Lev. 21. 20 sets forth the inability of a person who is not growing, to offer unto God, *i.e.*, to worship God from a full heart, when gathered around the person of Christ at the weekly feast.

If we consider the natural body, we are confronted with the indisputable fact, that without stimulation and nourishment, it will cease to carry out the work it is called upon to perform. We submit then that negligence on our part to nourish and feed the "new man" within us, will render us incapable of performing the task that has been allotted to us in our Father's great vineyard. Let us consider a few aspects of growth:

1. "*And the child grew and was weaned*" (Gen. 21. 8). Sarah had embraced Isaac, the child of promise, and in Gen. 21. 8, we notice a healthy sign in the lad's life, "The child grew and was weaned." We as young believers, in growing will experience to profit, the weaning time. As we begin to wholeheartedly adapt ourselves to the study of the Scriptures, we become regardless of the pleasures and allurements around us in this scene. We have a new-found joy in the Word of Truth. We feel more intensely the separation from the things of time and sense. We experience what it is to be sanctified; set apart, for His use. We are virtually weaned from the world and its associates.

Abraham, Isaac's father, prepared a great feast on the day Isaac was weaned. Would to God, that we as young "Christian Workers" might go in for the feast of fat things our Father has prepared for us in His Word. In partaking of them, we will realise to a great extent how really meagre

## Healthy Spiritual Growth.

the things we were weaned from are, in comparison to the all satisfying Word of God. The outcome of the weaning of a young Christian, from the world, means greater spiritual growth.

2. "*And the boys grew*" (Gen. 25. 27). This Scripture sets before us two brethren, the sons of one father, growing up together in the same house, but each working in his own sphere. Esau developed as a man of the field, a cunning hunter. Men of God are needed in the field to-day. "The field is the world" (Matt. 13. 38). Young Christian, if you intend to be of use to your Master, in this world, then Esau-like you must grow. Jacob was characterised by the tent, that which suggests to us the pilgrim aspect of the believer's life, and to maintain the pilgrim character to the end of the journey, we must experience growth as Jacob did.

3. "*And the child Samuel grew before the Lord*" (1 Sam. 2. 21). In growing, Samuel did not incur the displeasure of God, but being set apart for the service of the Lord, he grew acceptable before the Lord, inasmuch as he was able to minister before God (chap. 2. 18). Connected with the house of God, and priesthood, it was necessary for Samuel to develop on lines well-pleasing unto God. His garments bore testimony to his growth. Hannah, his mother, presented him with a coat each year, and each coat had to be altered in size as he grew older. Do you as a young man engaged in the service of the Lord, bear outward manifestation of spiritual growth?

4. "*And Jesus increased (or grew) in wisdom, and stature, and in favour with God and man*" (Luke 2. 52). How well-pleasing for our Heavenly Father to look upon us, and see in us traces of wisdom. Wisdom, which is the outcome of experience, is invaluable. Each experience in our young lives should teach us a lesson. Each lesson taken to heart means that we are growing to profit, in wisdom. Our great example, Christ Himself, increased in favour with God and man, undoubtedly a difficult thing to do. In serving God faithfully, we have every chance of incurring the displeasure of man, who cannot credit what it means to be faithful unto God, to his satisfaction. On the other hand, to be men-pleasers, we often need to let truth slip, and this brings grief to our God, whose claims upon us should come first in our lives. We can easily see then, how difficult it is, to have favour in the sight of God, and men, since we are so apt to displease the one, in the pleasing of the other. Nevertheless, let us seek to grow in favour with both, since this is seemly in the sight of our Heavenly Master, remembering that in growing, no matter what aspect of growth we may consider, we will find the Holy Scriptures of truth our greatest nourishment.

DAVID G. MAGUIRE.

## Evangelism.

EVANGELISM, again, in our day supremely, must challenge the conscience. Christ is a spiritual reality, and He can only be apprehended when the moral nature of man is active. I think I have stated more than once my belief in an intellectual revival. I do not recant. Light upon the saving truth is an urgent demand from the youth of our age. When the mind is dormant there can be no spiritual life.

What I am trying to hit, and not to miss, is that all sides of the personality may be assailed by the artillery of the Gospel, but ultimately the conscience must be awakened. I am more than ever inclined to face the public with the authority of Christ as the *tour de force* of exposition and argument. "Come unto Me all ye that labour and are heavy laden, and I will give you rest." "Him that cometh unto Me, I will in no wise cast out." Evangelism must introduce the soul in its conscience to Christ, and then leave these two together.

The last note of the Evangelism for to-day, so far as I have any instinct and experience, is a fresh emphasis upon its goal as a changed life, both for the individual and society. The Gospel of Jesus Christ is a most revolutionary force. It is constantly transforming both the soul and society. Its end is to make all things new.

No scholar in our day did more for the interpretation of the New Testament than Professor George Milligan. He made it a new book. And he was a sound evangelical. His loss is as great to Evangelism as to Scholarship. I have just been reading "The Man Who Walked Backwards," a tribute to P. T. M'Rostie, the much-loved and esteemed evangelist of the Bethany and the Tent Halls. Here is a record of lives that have passed from death to life, of wonderful transformations. This is just the mission of Evangelism. It must aim definitely at making new men and women, not at demanding a creed or a Church. And it must be liberated from a purely individualistic idea of salvation. The ideal of the New Testament is a new society, a new Jerusalem, a better state as well as a better soul. Public-minded citizens are the salt of the earth. They are saved for others more than self. My prayer is in the words of Miriam Leichner :—

"God—let me be aware.  
Stab my soul fiercely with other's pain.  
Let me walk seeing horror and stain.  
Let my hands, groping, find other hands.  
Give me the heart that divines, understands.  
Give me the courage, wounded, to fight.  
Flood me with knowledge, drench me in light.  
Please, keep me eager just to do my share—  
God—Let me be aware."

## *A Letter to the Editor.*

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31st May, 1935.

Dear Mr. Borland,

In the current number of "The Christian Worker," we notice that you have very kindly inserted an article drawing the attention of your readers to the character and objects of the Magazine, "ECHOES OF SERVICE." We wish to express our deep indebtedness to you for this kind co-operation in making the Magazine and the work it represents known. We are grateful to you for urging upon your readers that a copy of our Magazine should be in every home connected with the assemblies. We felt we could not let a voluntary act of kindness like this on your part pass without seeking to express our appreciation. We trust that the blessing of God may rest upon the Magazine for which you are responsible, and that its contents may be abundantly owned by Him for the spiritual uplifting and edification of many.

We are indeed hopeful that "ECHOES OF SERVICE" in its improved condition may yet find an increase in the circulation, with the result of kindling prayer in all parts of the world, and practical fellowship therewith.

With our best wishes in Christ,

Yours in His service,

W. E. VINE,  
W. R. LEWIS.

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The following extract from "Echoes of Service" should further encourage readers and workers to "patient continuance in well-doing." The narrative is from French Indo-China.

"Together with our colporteurs we have sold or given away during last year 459 portions of Scripture, besides ten Bibles, sixty-three New Testaments, and several hundreds of tracts. We have heard the report of or listened to the confession of faith of about 150 adults. We rejoice especially over ten of these new converts who are the fruit of our esteemed brother Cita's testimony. For over twenty-five years he has faithfully worked all over the land and led many souls to Christ, but, in spite of untainted life and zealous preaching in his own village, he was almost in despair about the absolute indifference of his fellow-villagers. During the last six months these ten came to him, one or two at a time, confessing their sins and desire to follow the Lord; they now meet with him on Sunday mornings. This work is an answer to many prayers.

Another evangelist, Bao Khen, who went from here to a new district, seven months ago, has also had the pleasure of seeing five persons profess faith in Christ. Opposition was aroused in one village.

We had the joy of baptizing thirteen believers of at least two or three years' standing in the faith."

# NOTES and OUTLINES

## *of Sunday School Lessons.*

### AUGUST 4th.—RAIN AND RAINBOWS.

—Psa. 147. 8; Isa. 55. 10; Gen. 9. 8-17; Rev. 4. 3.

Suggestions.—Rain is one of the essentials of life. Plant and animal life cannot exist without it. The best climates are those where there is a mixture of rain and sunshine. Rain is produced under the laws of God. The cycle never varies. (1) Sun causes evaporation from sea, lake and river. (2) Moisture-laden air rises and condenses. (3) Rain falls on the hills and is brought down to river, lake and sea. So the process goes on. Men call these "Laws of Nature." Christians prefer to call them "Laws of God." One lesson to point out here, is: As we cannot do without this gift of God, so we cannot do without His greater gift—His Son (John 3. 16).

I. Psa. 147. 8. The Psalmist was a "naturalist." He had trained his eye to see God in Nature, his ear to hear God in Nature, and his heart to praise God for Nature. Notice, (1) God "prepares" rain for the earth. Perhaps rain falls in no other part of the whole universe. Life on earth is possible because of this wise provision of God. (2) Grass grows upon the mountains. That speaks of beauty and abundance.

2. Isa. 55. 10, 11. Verse 10 describes the wonder of the cycle of processes in the production of food. First. "The rain cometh down." Remember we cannot control or create rainfall. We are shut up to God and His laws. Then, "It watereth the earth." God is the "Gardener of the whole earth." He waters His plants. Third. "It maketh it bring forth and bud." Fourth. "It gives seed to the sower," so that next year's crop is assured. Fifth. "It gives bread to the eater." Verse 11 describes the wonder of God's word. It is like the rain. First. It comes down from Him. How wonderful is the Bible—not the word of man! How carefully we all ought to listen to statements about Creation, Sin, Salvation, Saviour, Heaven, Hell, that only God could make. Second. Every word of God has a purpose for which it is sent. (a) It either hardens or softens the heart. (b) It either brings sinners to God or drives them away from God. (c) It is either a savour of life or a savour of death.

3. Gen. 9. 8-17. This is the conclusion to the story of the first flood. God made a covenant with Noah. (1) The Plan was—a bow in a cloud. (2) The Promise—never to destroy the world with water. God has kept His promise. (3) The Purpose—to encourage faith and confidence in God every time a "bow" was seen. (4) The Picture of the grace of God. Where sin (the cloud) abounded grace (the bow) did much more abound.

4. Rev. 4. 3. This Scripture gives us a view of heaven. There is a throne. That speaks of divine government. Men cannot usurp the place of God. His throne is "set in heaven." Round the throne is a bow—green as emerald. This is a complete circle, indicating the completion of the plans of God. He will carry out all He has purposed. Sin, Satan, evil men, have all tried to prevent God's plan being fulfilled. Grace will triumph.

## Notes and Outlines of Sunday School Lessons.

### AUGUST 11th.—CLOUDS.

—Job 37. 16; 36. 32; Isa. 44. 22; Matt. 17. 5; Acts 1. 9.

Suggestions.—Natural phenomena are expressions of laws controlled by God. Even children can learn much by means of "nature-object" lessons. In Job 37. 14-16, God addresses Job on the subject of the "Study of Nature." Notice: (1) "Stand still." Observation is necessary. How much people miss because of hurry! "The world is too much with us." (2) "Consider." Consideration follows. Many do not think. Questions about the Creator never appeal to them. Impress upon the children the need "to stop and think." (3) "Dost thou know?" Ignorance is discovered. Men do not know everything. But God can disclose to us through the Bible many things we do not otherwise know. One of the mysteries is in the clouds.

1. The Balancings of the Clouds (Job 37. 16). What variety of clouds there are! Children should be able to tell you different kinds. They have all one property in common—they float in the air. Yet they are heavy! Who controls them? God. Science cannot fully explain all the mystery of the balancings of the clouds. From this portion we may learn of the Power of God, the Creator. The laws of evaporation and condensation are always at work; and God's laws are a revelation of Himself. Rain from the clouds is one of His richest blessing to the earth.

2. "With clouds He covereth the light" (Job 36. 32). A very small cloud can bedim the sun. A large cloud can shut it off from view. The sun, however, does not cease to be. When the cloud disappears, the sun re-appears. From this learn lessons: (1) God is Light. Jesus called Himself the Light of the World. Without God there would be no "moral light" in the world. (2) Sin is like a cloud. It hides God. It makes men dwell in darkness. Men love darkness because their deeds are evil. Some people deny the existence of God because they cannot see Him. They forget that their sins have separated between themselves and God. They do not know: "Blessed are the pure in heart, for they shall see God." Sin and faith cannot live together. (3) When sin is removed God makes Himself known. Through faith in Christ is that possible.

3. I have blotted out thy sins (Isa. 44. 22). This cloud speaks of forgiveness; and when God forgives, He forgets. He would hide His face from the sins of His people. 1 John 1. 7 tells that the blood of Jesus Christ cleanses from all sin. Nothing else does. If sin puts us away from God, then, for every believing sinner, the blood puts our sins away from God. Sin is ugly, defiling; but the blood enables God to forgive.

4. A Voice out of a Cloud (Matt. 17. 5). What a wonderful scene! Two special servants appear and converse with the Son. The voice out of the cloud is God's. He says two things: (1) Jesus Christ is My Son. (2) Listen to Him. What does He say? Read John 3. 16; 5. 24; 10. 9, etc.

5. Taken up in a Cloud (Acts 1. 9). Try to imagine the scene. The crucified Saviour is taken up into heaven. He went up, went in, and sat down. There, at the right hand of God He is. Hebrews 7. 25 tells what He is doing. He will come out again.

## Notes and Outlines of Sunday School Lessons.

### AUGUST 18th.—DROUGHT.

—Exod. 15. 23-27; 17. 1-7; 2 Kings 6. 24; 7. 20.

1. Exod. 15. 23-27. Recall how God had brought the Israelites out of Egypt. For their own safety He led them through the wilderness lest war should frighten them. Notice in the incident. (1) The people's **Plaint**—no water. That is a fearful condition—faced with death from thirst. (2) The **Disappointing Plight**—water in the wells was bitter. Do not these two points illustrate man's condition by nature. He has "no water of real satisfaction." His pleasures, too, are full of bitter disappointment. (3) The tree sweetened the waters. That is a picture of the Cross. God gave instructions. Moses carried them out and the people received the blessing. Blessing always follows when people obey the message concerning the gospel. The "Water of Life" converts the drought into plenty.

2. Exod. 17. 1-7. The children of Israel have entered the wilderness. Again drought assails them—"no water." Notice the part Moses plays as Interceder with God on behalf of the people. How good it is to have Someone who can plead with God for us! Does not that remind us of One greater than Moses, Whose blessed work it is to be "Mediator between God and men." We do not realise the value of the work of Christ until we discover how desperate is our condition. Notice, too, that both provision and directions were from God. Moses simply did what he was told. The directions were, "Go on before the people," and smite the rock." Does not the story remind us of One Who was smitten "before the people"? Has He not become "the Rock of Ages"? From His Cross streams the "River of Life." Men die of drought, not because there is no provision, but because they will not avail themselves of what God has provided.

3. 2 Kings 6. 24; 7. 20. Here is a city besieged. There is famine inside. The city is like the world—besieged by an enemy. In spite of all that men's pleasures can do, none of them can satisfy the thirst of the soul for God. Satan is the great Enemy. His "forces" keep men in a state of siege. They do their utmost to prevent the proclamation of the message of liberty. If men heard the message of life they would be set free and enjoy the blessings of God. Chapter 7. might be used as a beautiful illustration of the Gospel Message. (1) The Provision is announced by Elijah. Did not the prophecies of the Old Testament foretell the coming of One Who would satisfy all man's needs? (2) The Provision was discovered by outcast men. Does not that remind us that the first messengers of the gospel were called "ignorant and unlearned men"? The early chapters of The Acts should be consulted. (3) Many benefited by the discovery. Countless multitudes have believed the message of the gospel, and have enjoyed liberty and plenty. Their enemy, the Devil, has been defeated. They have **BELIEVED** the message. (4) One man saw the plenty, but died without enjoying it. Why? Because of his unbelief. The great sin of to-day is unbelief. Men will not believe the simple message of the gospel. Men who die without Christ go to a place of great drought—The Lake of Fire.

Notes and Outlines of Sunday School Lessons.

**AUGUST 25th.—TREES.**

—Song of Sol. 2. 3; Psa. 104. 16; Matt. 21. 19; Gen. 35. 4.

Suggestions.—Children cannot but be interested in Trees: and there are numerous lessons for us to learn from them. (1) A tree severed at the root is dead. Nothing but a miracle could impart life. This reminds us that sin has severed us from the life of God. We are "dead in trespasses and sins." Only a miracle can impart life. That life, of course, is divine life. John 3. 16; John 10. 28; Rom. 6. 23, etc., show how that life comes. (a) It is based on the death of the Good Shepherd. (b) It is a free gift from God—sin pays its wages in death, but God imparts life as a gift. (c) It becomes ours only when by faith we accept the gift. (2) Four things are necessary for sturdy trees. (a) Good Seed. Every tree grows from a seed. A seed has life. The whole forest lay originally in one seed. The Gospel is good seed. Think of texts that have proved good seed to many a sinner. Spurgeon received Isa. 45. 22 into his heart. (b) Soil. Seeds don't grow without soil. Good soil is an honest heart. Remember the parable of the sower. (c) Sap. Trees seem dead without it. Once growth starts sap is an essential. Every Christian child should be reminded that no growth can be expected if there is no sap. "Spiritual sap" consists of "moisture" and "minerals." The "minerals" are the truths of the Bible. The "moisture" is prayer that softens the mind and heart and allows the truths of the Bible to enter into the life. (d) Sunshine. Lack of sunshine makes stunted trees. Four trees are mentioned in to-day's reading.

1. The Apple Tree (Song of Sol. 2. 3). It stands out from all the trees of the wood. It speaks of Christ. Three features are noteworthy: (a) Its flourish. How beautiful it is! And how much more beautiful was the sinless life of the Saviour than the life of any other man! He is beyond compare. Think of what is said about Him by friends and enemies in New Testament. (b) Its fragrance. It can be smelt afar off. What fragrance was there in Christ's life! Think of His compassion. What stories there are to illustrate it!—feeding the hungry, healing, helping, saving. Think of His kindness. What people He cheered! Children, mothers, down-trodden women, widows, etc. (c) Its fruit. Think of the fruit of Christ's life and death. It brings pardon, peace, etc., to all who believe.

2. The Cedar Tree (Psa. 104. 16). This was a tree of the Lord's planting. It is a picture of the Christian—steady, firm, immovable. Storms of opposition cannot sever him from Christ. Stress the point of being "planted by faith." Every "tree" not planted by God will be rooted up.

3. The Fig Tree (Matt. 21. 19). This tree was a hypocrite. Christ expected fruit, but He found nothing but leaves. Its uselessness was discovered. It was fit for nothing but "cursing" and "burning." How solemn!

4. The Oak Tree (Gen. 35. 4). Here Jacob buried the idols. There is the tree of victory. Sins must be forsaken if we want to please God. Some Christians remember the exact spot where victory is won—over smoking, etc. Press the need to forsake sin.



# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

**August 4th.—SPECIAL FRIENDS OF PAUL.—Rom. 16. 1-5.**

This letter was inspired by the Holy Spirit, dictated by Paul, written by Tertius (16. 22), conveyed by Phebe, read and preserved by saints in Rome. How much we are indebted to all of them!

1. Chapter 16. conveys interesting information about Paul and his friends. He was in Corinth, surrounded by a few saints, and he cannot but think of those who had obtained like precious promises, and were now in Rome. A point to remember is that a true Christian has no nationality, and can, so far as men permit, live as well in one place as in another. (a) Rome was a centre of attraction for Christians. Some had business in the city; some were free men; some were slaves. All had opportunities for service for Christ. Circumstances cannot restrict the desire to witness. Yet persecution was likely to break out in Rome at anytime. (b) The names reveal the fact that "Jews" as well as "Gentiles" were in the Church at Rome. Most of the names are "Greek." The grace of God had made them all one in Christ Jesus. The best friends are Christian friends. (c) Every saint has his name written in heaven. Some have their names honourably mentioned in Scripture; yet all become Christians in the same way.

2. Paul had Special Friends. (a) Phebe. She must have been a converted heathen, named after "the Moon." (1) She was a valuable helper in the Church at Cenchrea, near Corinth. What kindly work there is for Christian women to do! (2) She had succoured many. Paul remembered her kindness to him, perhaps when he was ill. (3) She had business in Rome. It was the duty of the saints to "succour" her. What a blessing it is to have Christian friends in a sinful city! (b) Prisca and Aquilla. The woman was the "better man." Paul had found them at Corinth, had laboured with them, and taught them. They accompanied him to Ephesus. There they befriended Apollos and led him into the truth (Acts 18). Now they are back in Rome. Two points are worthy of notice: (1) They had risked their lives to save Paul. How, we don't know. (2) Being fairly rich they opened their house to the saints, and there was "a Church in their house." Noble couple! (c) Epænetus. He was "well-beloved" for he was one of the first Christians in "Asia" (not Achaia). What an honour to be the first and "oldest" Christian of a district. He had stood the test of years.

**August 11th.—A LIST OF CHRISTIAN NAMES.—Rom. 16. 6-16.**

This was a list of Christians whom Paul had known in other days and other places. The names are interesting because they indicate how penetrative the gospel message had become early in the first century. Certain points are worthy of notice.

1. The honourable mention of women. In Roman society women were either slaves or mistresses. Social life was corrupt. Public life led to vice. The votaries of the pagan religious cults were often exceedingly immoral. Christianity freed womanhood from debasing influence, and instructed men to see useful spheres

## Bible Class Subjects and Weekly Studies.

of labour for women. Think of noble women in New Testament. Many honoured women have served God and their own generations since then—on the mission-field, and in social service at home. Their names are legion. Study what is said about the various women here—and emulate them.

2. Home-life is honoured. There were saints in various households. Perhaps they were slaves, under heathen masters; yet they could adorn the doctrine of "God, our Saviour." Paul remembers the influential home-life of the "mother of Rufus." Christianity set home-life on a splendid moral basis, and Christian communities owe more to Christian home than is usually admitted.

3. The variety of services mentioned. (1) Notice the recurrence of the word, "labour." Two are said to have bestowed "much labour." Cognisance is taken of quantity as well as of quality. One is a "helper in Christ," while others maintain a testimony in their homes. (2) Observe the variety of commendations there are. Some are "fellow-prisoners," and "well-known among the apostles." Some are "in Christ before me," i.e., they had a longer Christian experience than Paul. Amplias is "beloved in the Lord," while Apelles has "stood the test in Christ." So each one has a special commendation. This is a chapter of recommendations for "the easily forgotten saint." Paul had (a) an unflinching memory for a kindness; (b) unadorned affection for all saints, and (c) a discerning insight distinguishing saint from saint.

### August 18th.—SATAN BRUISED.—Rom. 16. 17-20.

The history of Satan is interesting. (1) He was once the "Son of the Morning," but lifted up his heart in pride against God. (2) As chief of the Fallen Angels he has headed assaults against God's purposes, especially with regard to man. He brought about man's fall (Gen. 3.) (3) He organised opposition against God's plan, and was a chief participator in the "crime of the Cross," little knowing that he was sealing his own doom. (4) As "prince of the power of the air," he attempts to frustrate the witness of the church, and does his utmost to prevent the spread of the gospel (2 Cor. 4. 4). (5) His future history and doom are recorded in Book of Revelation (see especially chap. 20). The saints at Rome knew there was a personal devil, engineering persecution through the instrumentality of the Emperor. Triumph was promised and assured. This section may be arranged as follows:

1. The Work of Schismatics (17-18). (1) Doctrine is the basis of belief for the saints. (2) Division—makers deny the sound teaching of the word. (3) Their real Desire is personal gain (their own belly), although they pretend to "serve the Lord Jesus." (4) Their Dupes are the simple, i.e., the uninstructed. (5) Deception by fair speeches is the method they adopt. (6) The Duty of true saints is to avoid such, for they all cause offence.

2. The Testimony of the Saints. Saints at Rome were well-known for their obedience to the faith. (1) Paul wrote words of encouragement for how they had acted. (2) He also warned them about how they ought to act in the new circumstances—wise in things that are good, simple (i.e., free from) in things evil.

## Bible Class Subjects and Weekly Studies.

3. **The Triumph of God.** (a) He would grant the saints peace if they acknowledged Him. (b) He would give them victory over Satan, by and by.

4. **The Grace of our Lord Jesus Christ.** He never fails. His grace is always needed. His grace is a sign of His presence, His power, and the pledge of the fulfilment of His purposes.

**August 25th.—MORE CHRISTIAN NAMES.—Rom. 16. 21-23.**

Paul had friends everywhere. Nobody has more or better friends than the servant of God who (1) Brings men to Christ; (2) Builds men up in Christ, and (3) Brightens men's lives with the knowledge of Christ's return. Such a man as Paul was a splendid link between Christians in Rome and Christians in Corinth. Peter exhorts, "Love the brotherhood," and "Love one another with a pure heart fervently." Racial barriers break before the grace of God. Learn from this further list of names.

1. Men are distinguished by names. That implies individuality and personality. Responsibility cannot be shifted. Names, too, are often characteristic, especially in the Bible. Timothy can never be confused with Lucius.

2. Christian men are members of a divine Brotherhood, in which the common denomination is "Brother." Quartus, here, is distinguished by no outstanding quality: he is simply "the brother." This title had a special significance to Paul. The first salutation he received as a Christian was "Saul, brother" (Acts 9.).

3. Men can be consistent Christians in honoured positions. Erastus was "city treasurer" in Corinth. He evidently was not ashamed of his Master. Paul was not ashamed of his testimony. God can keep a man from temptation in high places. Even kings and queens, statesmen and magistrates have been good Christians. Some "noble are called."

4. Christian men are distinguished by the services they render, each fitted for his special duty. A Christian renders his best service in the sphere for which he is divinely fitted. Even the greatest saint is not independent of an ordinary saint. Tertius can write a letter for Paul. Gaius is specially fitted to render hospitality. We should each discover what is our special sphere, and serve God in it.

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### SOME POINTS FOR OPEN-AIR PREACHERS.

1. Be sure you have a message. You will almost be certain if the Holy Spirit urges you and the Devil tries to prevent.

2. If possible, quote the Scriptures rather than read. You will do so more fluently; you will be heard more distinctly, and your audience will more easily understand.

3. Don't preach a platform sermon in a platform manner. Long explanations weary those standing by, and do not attract those who pass.

4. See that you preach the Gospel. Many who listen may never have heard it before. You may never have another opportunity of preaching to them. Seize your opportunity.

## Primary Lessons.

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### August 4th.—TWO SPARROWS FOR CLEANSING.—Lev. 14. 1-8.

Teacher should describe (1) what leprosy was like; (2) what it did to the person who was afflicted. It shut him out of home and society. It made him dwell alone. It made him to be hated by others. Every leper longed to be cured to get back amongst his friends. Notice these points about to-day's lesson. (a) The priest had nothing to do with the cure. That came from God alone. Does not that remind us that God alone can forgive sins—can cure the leprosy of sin in all men? That God does because Christ died (1 John 1. 7). (b) In the cleansing, one bird was killed. Teacher should explain the details of the ceremony. Death by violence had to take place. Blood must be shed. Blood speaks of redemption. If the leprosy had had its course, the man would have died. The blood reminded him that he had been delivered to be "the slave of God." (c) The living bird was set free. That reminded him that he had been set at liberty. These two parts of the ceremony picture for us the death, resurrection and ascension of our Redeemer. We remind ourselves that we are His "bond-slaves."

### August 11th.—STORIES ABOUT LIONS.

—1 Sam. 17. 34; 2 Sam. 23. 20.

Lions were common in Palestine long ago. There are none now. Both of to-day's stories are connected with King David. Recall the fact that David was a shepherd. It was his duty to protect his flock. He did so at the risk of his own life. Several lessons arise here. (1) David was not afraid because he trusted in God. (2) Before fighting Goliath he encouraged himself by thinking how God had helped him against a bear and a lion. The same God would help him again. (3) A greater Shepherd, our Lord, "laid down His life for the sheep" (John 10.). How much "His sheep" ought to love Him! In the second story we read the record of the deeds of a very brave man. He risked his life for David's sake. He went into a pit on a snowy day and killed a lion—a difficult task, in a dangerous place, on a dreary day. But he loved David. Think what brave deeds have been done by multitudes of men and women who have loved Jesus Christ. Our great enemy is called a "Roaring Lion." Christ has defeated him for us.

### August 18th.—ANOTHER STORY ABOUT LIONS.—Dan. 6. 1-17.

Trace the rise of Daniel in Babylon. (1) He was a foreigner from the captivity of Jerusalem. God honoured him, because he was faithful to God. (2) He was a Jew: and Jews were hated then as now. Recall the story of Esther. (3) He was a good man who would not do evil. The other governors hated him because he would not do what was wrong. Here is a splendid lesson for all. In this story we find. 1. A Plot. This plot was

## Primary Lessons.

selfish and wicked. Enemies of good men must be evil themselves. Daniel could not be accused for wrong-doing, so the men arranged a trap to catch him for right-doing. 2. A man with a Purpose. Daniel had determined never to betray his faith in God. For years he had been faithful in the place. It is good to have a purpose in life. "Dare to be a Daniel." 3. A man of Prayer. Daniel continued to pray openly. He was neither ashamed nor afraid to confess his loyalty to God. He put God first. 4. Protection. God took care of His servant even in a den of lions. A Christian is safe when God protects him. Let us trust and obey.

August 25th. A LAMB IS KILLED. Exod. 12. 1-14; 29-36.

Teachers should go through the details of this story in a simple way, stressing these points. (1) The Lamb was **Selected**. It was taken out from the flock, because it was without defect. (2) The Lamb was **Kept**. For three days it was the pet of the family. How much it would be loved because all knew it must die. The first-born must have taken a special interest in it because the lamb was to take the first-born's place. (3) The Lamb was **Slain**. A living lamb was a mockery on the night of the Passover. The most interested spectator would again be the first-born. Try to imagine the thoughts of each, parents, first-born, and other members of the family. (4) The Blood must be **Sprinkled**. Blood in the basin was not sufficient. The first-born would see to the completion of the act. Only in this way was there safety. Apply all these points to the sinner and his need. Only personal faith in the cross-work of Jesus Christ is of any value, even to children.

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### SPIRITUAL PRAYER.

"Prayer is the moment when heaven and earth kiss each other."  
—Jewish mystic.

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Taught by God's Spirit I my soul lift up  
To God Himself, and He bends low to me.  
In faith, I "draw nigh" to Him, and His Word  
He "will draw nigh" to such, my God fulfils.  
Earth seeks for heaven; heaven stoops to earth.  
The creature, drawn by the Creator's grace,  
Meets Him, and tastes the oneness Christ described  
As "I in them"—the crown of His great prayer.  
O highest bliss which man on earth can know!  
What can annoy, and what can cause distress,  
When thus the soul lies in the arms of God!  
Farewell, ye trifles which the worldlings prize:  
When the Blest Spirit teaches me to meet  
My God in Christ, my heaven is begun.

—William Olney.

## Junior Lessons.

August 4th.—NEW CLOTH AND NEW WINE.—Matt. 9. 10-17.

**CHRIST** BRINGS **H** EALTH to the SICK  
OPE to the OUTCAST  
APPINESS to the JOYLESS  
EAVEN to SINNERS

Notice the various illustrations our Lord uses to press home the condition of people—sick, sinners, etc. He is physician, caller of the sinner, bridegroom, joy-bringer, etc. His little parables are full of meaning. Salvation makes us happy.

August 11th. SOWING THE SEED. Matt. 13. 1-9.

This is a familiar story. The following suggestions might help to make a simple lesson for little ones. (1) The Seed is the Word of God. (2) Seed in the basket is like the Word of God in the Bible. Seed will not grow there. The Bible will not do us any good if its words are not read. (3) Seed in the sower's hand is like the Bible in the use of the preacher. He is "trying to sow it." Think of the thousands of S. S. Teachers, preachers, missionaries who are busy sowing. (4) The seed in the soil represents the kind of reception men and women, boys and girls give to the truths of the Bible. Only some receive them into an honest heart in faith. Such are "good soil," and they have eternal life.

August 18th. AN ENEMY SOWS TARES. Matt. 13. 24-30.

Tares were so very like wheat that it was difficult to tell what was wheat and what was tares. Only when they were full-grown was it possible to separate.

**S** EED sown in the field  
UBTLE enemy at work  
ERVANTS notice the difference  
EEN side by side in the field  
EPARATED at the end

August 25th. A LITTLE CHILD. Matt. 18. 1-6; 10-14.

A little child is taken as a picture of how to enter the Kingdom of Heaven.

**G** REATNESS with GOD is in being small  
ATEWAY to the Kingdom is conversion  
OD cares for His "LITTLE ONES"  
UARDIAN Angels protect the "LITTLE ONES"  
OOD SHEPHERD goes after the LAMBS

The qualities of child life which God looks for are these—trust, belief, simplicity, humbleness, kindness, love. God is concerned as much about the salvation of children as shepherd is about the care of his strayed lambs.

# *Jehovah's Perfect Servant.*

## THE INCOMPARABLE TEACHER.

JESUS CHRIST stands apart. Men of every shade of opinion, of every kind of religious pretension, acknowledge Him as supremely greater than the greatest. No teacher has ever commanded or ever will command the respect, the admiration, or the obedience that men have rendered to Him. Yet we have only transcripts of His oral ministry. From His pen came no voluminous codes of rules, no long and ornate discourses on theological intricacies, and no involved disquisitions on man's relationship and responsibility to God. His disciples record His words, and at the same time reveal His methods. How frequently we read that "He taught." No better exercise could engage the followers of Christ than a re-reading of the Gospels to discover the Master's manner in imparting knowledge. Mark's Gospel is alive with impressions of this nature.

A teacher must first be sure of his audience. Our Lord had never any difficulty there. His personality was magnetic. The people "came to Him from every quarter," and listened to His discourses with spell-bound attention. His words were often as goads fastened in a sure place. Not only by His miraculous acts of healing, but by His words He arrested the people. And we cannot but enquire, for our own good, what it was that gave to His teaching its unique quality of attraction to both common people and learned religious classes. It was to Him as a Teacher that Nicodemus came to ask questions regarding "The Kingdom." It was to Him as a Teacher that a young Lawyer (*i.e.*, one trained in the Mosaic Law) came begging of Him an answer to the question, "What must I do to inherit eternal life?" Why were such men arrested and attracted? Their attitude is all the more remarkable when we remember that men of such professional standing as the rabbis deemed a layman (*i.e.*, one who had not had the regular scholastic training in the Law) unworthy of consideration in momentous questions. The only persons of account were the authorities, dead and living.

One certain answer to the question is this: Jesus Christ lived out His principles in practical reality before He attempted to systematise them into doctrines for people to obey. He was a living embodiment of what He taught. The record of His life is summed up by one of His disciples as "A prophet mighty in deed and word before God and all the people." His appeal was not from a book but from the heart. His teaching was related to life, not divorced from it. His followers succeed in this teaching only in so far as they follow His example.

THE EDITOR.

## Thomas Bridges.

Note.—The following story is told by S. E. Burrow in "Gleanings from Life's Harvest" (2/6)—a book of collected writings intended to carry comfort and encouragement to the depressed and disheartened, incite tired and hard-pressed workers to fresh endeavour, and lead many others to explore for themselves among the hidden treasures of the Word.

WHAT stories of adventure can compare with those of our great missionary societies? And in every case it is the story of the Bible! Take, for example, the island of Tierra-del-Fuego, off Cape Horn. The writer of one of our most fascinating books of travel says, that in his journeyings around the world three times, he had never seen a people so vile and debased as the people of that island. Heathenism in its most degraded forms ran riot, and culminated in cannibalism. To-day that island is civilised and Christian! What wrought the miracle?

Do our young people love romance and adventure? Then what story can charm them more than the story of the finding of a newly-born boy by a Bristol policeman when on his beat one dark night—a poor little waif, wrapped in a bundle, lying under a railway arch? The astonished policeman hurries with his "find" to the workhouse. The babe is received and cared for. The guardians meet, the case is reported. There is no trace of the parents. How can they record the matter in their books? The child has no name! They must give it one. A guardian consults his diary, and notes that the child was found on St. Thomas' Day. So they fix on Thomas for the Christian name. But what about a surname? Another guardian suggests that as it was found under the railway bridge, they should call him Bridges. Agreed! And the waif is enrolled in Bristol Workhouse as Thomas Bridges!

Passing through childhood to boyhood, Thomas Bridges was at length apprenticed to a Bristol tradesman. During his apprenticeship the lad came under the influence of the Bible, and yielded his young life to the Christ of the Bible. Finishing his apprenticeship, his heart aflame with the love for the Saviour, he offered himself to the South American Missionary Society, and was accepted. Two missionaries had been murdered and eaten by the cannibals of Tierra-del-Fuego; their places must be filled! Thomas Bridges went, knowing well what had happened to his predecessors. Protected and preserved from harm, he learned their language, then wrote it out, and taught the islanders to read their own language. In due time he translated the Gospel of John—the love-message of the Bible! And that is how Tierra-del-Fuego has become the civilised and Christian island that it is to-day!

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## *God Still Works.*

"Preach the Gospel" (Mark 16. 15).

"Gather together My saints unto Me" (Psa. 50. 5).

**W**E are certain that on reading this little survey of the Lord's work here, you will join with us in praise to God for all His mercies to us during the past years.

The Scripture verses which head this report were the reason for, and foundation upon which, nine years ago, through the goodness of God, this work for the Lord was commenced.

The first workers consisted of a brother and sister and their two sons, who had moved to Wickford after many years in fellowship at Folkestone Road Hall, Walthamstow, London.

Wickford is a growing village and market town, pleasantly situated in South-east Essex, on the River Crouch, and is thirty miles from London by rail on the London to Southend Main line, L.N.E.R. Chelmsford, Southend and Tilbury Docks being approximately ten miles distant.

With the introduction during the last few years of regular coach services to London and elsewhere, and the advent of electricity (in place of oil lamps), street lighting and other amenities, the importance as a residential and business district, as well as the population, is growing rapidly. Whilst, for instance, in 1925, only four denominations had "places of worship" here, to-day no less than twelve are now represented, and have fine buildings in which to gather.

The first "gathering together" to remember the Lord in the breaking of bread took place in December, 1925, at the private house of this family and two local friends of like mind.

The first Gospel service was held in May, 1926, at the Market Hall, Wickford, when a speaker came from Coleman Street Hall, Southend, to preach. With sustained effort and the fellowship shewn by the neighbouring assemblies, who have helped us with able ministers of the Word and Gospel preachers, the work has gone steadily on till this day, the burden of this report being that the attendances have outgrown the hall, which is now too small.

Within a year we were to receive our first disappointment, for the Market Hall was secured by the Wesleyans at a higher rental, unbeknown to us. These folk now have a noble edifice of their own in the Main Road.

Being few in numbers and our resources small, we were not a little perplexed at this apparent hindrance to this new Gospel effort, and we began to experience a little of what it meant to be "Pilgrims and Strangers," for were we not all new to the village and village life.

That the "Lord will provide" was proved in a remarkable way, for the following Lord's Day found us translated to a small hall nearby, seating about 30, which was occupied during the week as a private school for children.

Many of those who read this will recall the Scripture, where it records how the Apostle of the Gentiles, in Acts 19. 9, preached in the school of one, Tyrannus, for the space of two years. We are happy to have been able to maintain the testimony here to this day.

## God Still Works.

Week-night meetings for prayer and Bible study were only possible in the homes of the believers, but when the school finally closed down, some few years ago, a meeting was arranged at 3 o'clock, every Wednesday, for a work amongst the women, which has grown to having a membership of 34, the hall being crowded almost to the point of suffocation each week. In spite of the obvious discomfort and the unhealthiness of the conditions, the numbers still tend to increase. STANLEY A. WELSH.

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## *The Resurrection of Christ.*

Notwithstanding the Lord's assurance of His going to prepare a place for His disciples, and His telling them "I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14. 3), they never seemed to grasp the full significance of the near approach of His betrayal, and death. They were able to apprehend the Son of Man coming "in the glory of His Father with His angels" (Matt. 16. 17), and His reigning in His Kingdom (Matt. 20. 21), but His "sufferings, and the glory that should follow" (1 Pet. 1. 11), were not in their vision. No wonder the Lord Himself showed those two on the Emmaus road how that they were "slow at heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory" (Luke 24. 25, 26).

Even the words of the Lord Jesus regarding Himself, when the Jews, at the commencement of His public ministry, sought a sign, were not apprehended until after He had risen. "Destroy this temple, and in three days I will raise it up . . . He spake of the temple of His body" (John 2. 19, 21). The disciples, like the Jews, thought that Messiah must then redeem Israel (Luke 24. 21), and their thoughts were concerned with life rather than death.

We, to-day, with the whole position in front of us, readily understand the importance of His words, but the disciples did not, in spite of the Lord's definite utterances. Hence any suggestion of fabrication of the story of the Resurrection by the disciples is easily recognised as worse than absurd, and would be immediately condemned by all clear-thinking minds, if it were not that mankind, naturally being sinful, are opposed to the truth of God. The enemies of Christ remembered His words and repeated His utterances, although incorrectly; both before the Jewish priests (Matt. 26. 61), and also at the Cross (Matt. 27. 40). They, however, failed to apprehend the significance of the prophecies of the Old Testament, as contained in Psalm 22, Isaiah 53, Daniel 9. 25, 26, to mention a few of God's fore-tellings of His coming Servant. R. W.

# *They Loved the Children.*

JOHN BROWN OF PRIESTHILL.

TO most readers the subject of this paper may not even be "merely a name," for John Brown is not known far beyond the borders of his own native locality. He lived in Ayrshire in the seventeenth century, in the days when Scottish Presbyterianism was fighting for her independence against the barbarous enactments of an unscrupulous monarch. John Brown of Priesthill suffered martyrdom for a cause he loved, and for a Master Whom he nobly served. The martyr's secluded homestead stood among the moorlands in upper Ayrshire, quite removed from the haunts of men, but convenient enough for its occupant as he plied his business as carrier, taking to and bringing back from the towns, goods of commerce. A man of a quiet and saintly disposition he had earned for himself the title, "The Christian Carrier."

True men in those days were always suspect: and Brown was no exception. On several occasions during Charles II's reign the carrier had been forced to seek sanctuary in the friendly hills where mists and moors deterred the ruthless pursuers. To befriend a Covenanter was a criminal offence; yet such was the loyalty of many a neighbour that John Brown escaped capture for many a day.

His piety did not exceed his zeal. He saw the necessity for instructing the young of the covenanting families in the truths of God. The ordinary services in the churches did not provide what he knew they needed. "The King's Curates," as many of the subservient ministers were dubbed, were oftentimes, especially in the country districts, most incompetent. Yet absence from church was a punishable offence. Parents were held responsible for the conduct of their children, and penalties were inflicted with the grossest injustice.

But John Brown cared more for God than for man. His home became the rallying point of those who dissented, and within its walls, a century before Robert Raikes of Gloucester organised Sunday Schools, youths and maidens of the neighbourhood sought instruction in the ways of God. Long journeys had to be taken by many of them, through unfrequented moorlands, and over streams torrent-swollen in winter-time. Yet they went. The homeward journey was often under cover of dark, and none knew when a lurking body of troops would surround and capture them. The godly carrier must have exercised a strong influence on the young people who were willing thus to hazard their lives for the knowledge of the Bible. Two qualities characterised the teacher. First, he had a thorough grasp of the principles of salvation as taught in the Scriptures; and second, he knew how to lay hold on God

### They Loved The Children.

in fervent prayer. It has been stated that he had an impediment in his speech, but when he prayed his tongue was loosed. John Brown had his reward in knowing that not a few of his weekly scholars had been won for His Saviour in the lonely cottage where he taught. For years he so continued taking risk of capture for his loyalty.

At length the end came—suddenly and sadly. One morning in 1685—it was the 1st of May—the Covenanter was out on the hill above his home. A mist had enveloped the landscape, and a body of dragoons came upon Brown and took him captive. They led him down to his cottage, and there was enacted one of the most cruel deeds ever recorded. Alarmed by the appearance of troopers at such an hour, Brown's wife and two young children rushed to the door. Claverhouse, the leader, assured that Brown was the man he wanted, ordered him "to go to his prayers," say goodbye to his wife and family, and prepare to die. With great fervour the martyr prayed, rose, said goodbye, and stood up to be shot. The foul deed was done—there, stretched before friend and foe alike, lay one of the bravest sons of Scotland, murdered for a cause he could not and would not deny.

John Brown's name will never die from the annals of covenanting history. He lived and laboured for God in difficult times. He succoured the youth of his generation by teaching them the ways of truth through a knowledge of the Scriptures.

In days like ours we can follow no better example. The best inheritance we can leave to those behind us is a noble example in a life lived for God, and wise instruction that will make the succeeding generations who came under our tutelage indebted to us. Character will thus be built, and the truths for which we contend handed on to be preserved for those who follow. If John Brown considered his labours and risks worth while in his days, should not we in our day, when pleasure and sin are making havoc of the lives of youths, count no sacrifice too great to conserve the work of the past by preparing the young folks for the temptations that beset them in the world. Only the power of God can enable us.

A. B.

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Setting the Course—(Continued from page 168).

is the speaker, the Psalm takes on a new and deeper meaning for us. Examples might be multiplied of this type of study, but each of us may search out many for ourselves. So may we read and ponder the sacred pages to find unsuspected beauties and increasing light to confirm our faith and build our Christian characters in robust strength. (*To be continued*)

# *Setting the Course.*

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

## IV.—BIBLE STUDY—(3).

BY ROBERT C. MCKEE, BANGOR, CO. DOWN.

“FOR our sakes, no doubt, this is written.” So writes the Apostle Paul concerning a passage in Deuteronomy, and every young Christian, who has a desire to progress in the divine life, turns to the Old Testament Scriptures to learn from the things written aforetime. And in them truly we have “God’s plenty”—types and prophecies, laws and histories which cast a fuller light on the writings of the New Testament; precepts and songs, prayers and records of the richest experiences of old-time saints for our guidance and consolation in daily life.

When we read the Old Testament through from Genesis to Malachi, we must bear in mind the facts that the books are not placed in order of date. We pass from the story of Esther to that of Job, who may have lived a thousand years earlier; from the end of the Captivity of Judah in Daniel to the latter days of the kingdom of Israel in Hosea; and from Obadiah’s prophecy to Jonah’s message to Ninevah 200 years before. Our aim is to acquire a knowledge of Old Testament history, so that we can readily place each person, event or prophecy in the proper background of time and place. We must be able to connect each event as far as possible with what went before and what followed, if we are to understand aright the writers of the old dispensation.

Broadly, the books from Genesis to Esther are placed in order of date. The books of Chronicles, of course, relate to events mostly narrated in the earlier books, while Ezra and Nehemiah pertain to the return after the Captivity. By consecutive reading and prayerful study we should learn the history of Old Testament times as related in the books from Genesis to Nehemiah. This may be more easily accomplished by dividing the era into six or seven main periods, something on the following lines:—

1. From the Creation till the Exodus from Egypt.
2. From the Exodus till the anointing of Saul.
3. Israel under Saul, David and Solomon.
4. The Divided Nation—Judah and Israel—until the Captivity.
4. The Captivity until the decree of Cyrus (Ezra. 6. 3).
6. The Return from the Captivity till the close of the Old Testament period.

In each of these main periods we should place the chief events, the kings and warriors, the priests and prophets,

### Setting the Course.

compiling in our notebook as much as we can gather from our daily reading. Then we should assign as nearly as possible the poetic and prophetic books to their place in the history. This is of very great value, as many prophetic Scriptures have a double application—first, an immediate and local one, which in most cases has been fulfilled centuries ago; and a more distant application having its fulfilment in a coming day. We cannot understand the prophecy without a knowledge of both aspects.

The study of prophecy, at anyrate at a later stage of learning, should find a place in our programme of Old Testament study. A start could be made with the prophecies concerning Cyrus. Taking the dates at the head of the pages in our Bibles—those of Usher—as being approximately correct, we have:—

B.C. 712—Isaiah 44. 25—45. 6.

B.C. 599—Jeremiah 25. 12 (113 years later).

B.C. 536—Ezra 1. 1-4 (176 years after Isaiah's prophecy).

The prophecies concerning the Lord Jesus, the Jews, the Holy Land, and many other subjects, afford great scope to the devout student.

An aspect of Scripture study, which is not stressed as much as it might be, is the analysing of passages in order to find out how they are built up. This applies especially to the Psalms and poetical books. In many cases a knowledge of the structure of a passage opens the way to a fuller understanding of its inner meaning. For this purpose a copy of the Revised Version is very desirable, as poetry is set out line by line, and groups of verses which are together in the original are so printed. An example of this is seen in Psalm 107, where, from verse 4 to verse 32, there are four matched verses or strophes. These are clearly seen in the Revised Version, and are verses 4-9; 10-16; 17-22; 23-32. Each strophe has a double refrain: one (verses 6, 13, 19, 28) putting forth a call to God for help, and the other (verses 8, 15, 21, 31) is an ascription of praise after help has come. Some Psalms and other passages are known as Acrostic Psalms, because the initial letter of every verse or group of verses is in the order of the twenty-two letters of the Hebrew Alphabet. The best-known example is Psalm 119, which is divided into twenty-two eight-verse stanzas, corresponding to the letters of the Hebrew Alphabet. Psalm 2 is seen in the Revised Version as consisting of four separate stanzas or verses, composed of three verses each. When we perceive that in verses 1-3 the nations speak; in verses 4-6 God the Father speaks; in verses 7-9 God the Son speaks; and in verses 10-12 the Holy Spirit

(Continued on page 166).

# NOTES and OUTLINES

## *of Sunday School Lessons.*

**SEPTEMBER 1st.—FALLING LEAVES.—**Job 13. 25; Isa. 64. 6.

**Suggestions.**—The coming of autumn is indicated by changes in plant and animal life. Seed-time has become harvest-time. Night creeps in on us. Trees begin to show signs of passing life—leaves don a rich colour prior to their dropping off altogether. Yet the observant child will notice that some trees remain ever-green—always in leaf. That opens up a talk on Psalm 1. Here are two kinds of people—the righteous and the ungodly. The former is “like a tree planted by rivers of water.” He has life, well-fixed and well-furnished. He loves God and His Word. “His leaf never withers.” His life continues on into glory, for he goes to be with God when he comes to the end of the way. That is the Old Testament picture of the New Testament Christian—one who is trusting in Christ. The ungodly person is like chaff. Chaff has no life. It is dead. That is a picture of a sinner (Eph. 2).

1. We fade as a leaf. That is a picture of people growing old. Youth does not stay with us always. We ought to make the most of our opportunities. Old age is not the time for decisions. The sooner we trust Christ the better. How much nobler it is to love and live for the Saviour when we are young!

2. Our iniquities have driven us away. The faded leaf is blown off by wind. Sins and iniquities drive us away from God. Sinners cannot have fellowship. In the end, like Cain, they are shut out forever from His presence.

3. Causes of falling leaves. (a) A strong gust of wind. How often men are driven away from God because of winds of temptation! Think of the thousands of young lives destroyed every day by temptation to sin. (b) A killing frost. People have cold hearts—no love for God. They have never learned to “love Him because He first loved us.” (c) Insects. Many leaves are nibbled off. And are there not enemies of our souls—Satan and evil men who act for him—who destroy our lives and separate us farther and farther from God. Children should be warned against bad company, bad books, bad pictures, etc. These are “destructive insects” in the world. City-life is full of them. (d) Lack of sap. When the winter comes sap recedes to the roots, and the leaves begin to fall off. Lack of sap means lack of life. Because sinners have no “life in Christ,” they have no fellowship with God.

4. Fallen leaves are “driven by the wind.” They “drift aimlessly through the world,” a prey to every passing thing. They can never return to their tree and have life again. What a picture of the ungodly—living but without any aim! Their end is destruction. But the sinner, unlike the leaf, may return to God. He may repent and be born again. To change the picture; he has wandered away from God like the lost sheep, but the Good Shepherd will come after him to find him and bring him back to God. Every sinner has a will to decide, and on his decision rests his eternal future. If he wanders on he will be lost for ever. If he decides to return he will be saved for ever, and will be in the city with a river and the Tree of Life (Rev. 22.).

## Notes and Outlines of Sunday School Lessons.

### SEPTEMBER 8th.—THE SKY AT NIGHT.

—Isa. 40. 25-31; Psa. 19. 1-14; Job 38. 31-33.

Suggestions.—What a wonderful variety there is around us! Think—when we look up at night we see the very stars that shone on the Garden of Eden, that looked down on Abraham, that covered the sky that Moses saw, that gazed down on Palestine during the days of our Saviour. Points to observe. (1) Stars are not visible during the day. Darkness brings out their beauty. They are there though invisible. That is a splendid illustration of faith—believing where we cannot see. (2) Stars are all set in courses according to the "Laws of God." When the great astronomer, Kepler, looked up, he said, "We are thinking God's thoughts after Him." Nothing impresses the mind about the power and glory of God like a knowledge of the stars. Think of their infinite number—no one knows how many. Think of their stupendous sizes. Many are millions of times larger than our earth. Think of the tremendous distances that separate them from us—the distances are staggering. (3) Most of the stars are invisible to the unaided sight. Men have invented telescopes and cameras to reveal the wonders of the sky. Yet in the Bible we are told of the stars being like the sands of the sea for number. How great, how powerful, how wonderful must the God of the Stars be. (4) The sun, the earth, etc., are stars. As the sun is to the earth, so is Jesus Christ to the world of men. He is called "The Sun of Righteousness." Men are in darkness because they do not allow Him to control their affairs. When He returns in power to reign as Kings of kings, He comes as "Sun of Righteousness with healing in His wings" (Mal. 4. 2). Before that He will appear for His saints as "The Bright and Morning Star" (Rev. 22. 16).

1. Isa. 40. 25-31. This is one of the most wonderful passages in the Bible. Its central text is, "Behold your God." One of the ways suggested is to "Lift up your eyes" (v. 26). From the stars we learn, (1) God's Infinite Power—He created. (2) God's Infinite Knowledge—He calleth them by names. (3) God's Orderly Arrangement—He bringeth out their host by number—like a general with an army. (4) God's Controlling Might—not one fails. Isaiah reminds us of two facts: (a) Man cannot hide himself from such a God. All his ways are known (v. 28). (b) They that wait upon the Lord will be made strong. Here is a source and secret of blessing and victory.

2. Psa. 19. 1-14. David probably wrote this Psalm in remembrance of his shepherd days when he "looked up" to God in the nights of vigil. (1) The lessons of the sky are taught in silence (v. 3). (2) God has another Book—The Law of the Lord (vv. 7-9). Note what this Book can do: (a) Give satisfaction (v. 10); (b) Warn (v. 11); (c) Teach and cleanse (v. 12); (d) Prevent from sinning (v. 13); (e) Fill the heart and mouth with praise (v. 14).

3. Job 38. 31-33. Find what you can about the various stars mentioned here. The lesson is that men, even good men like Job, are not to be compared with Jehovah.



## Notes and Outlines of Sunday School Lessons.

### SEPTEMBER 15th.—MIGRATING BIRDS.

—Song of Sol. 2. 11, 12; Jer. 8. 7.

**Suggestions.**—One of the most wonderful facts in nature is the migration of animals from colder to warmer climes at certain seasons of the year. Eels, born in the Gulf of Mexico, swim across the Atlantic to Europe to live in the rivers, and then in order to spawn, when full grown, go back to their place of birth. Almost every bird has the migrating instinct. Bible writers, like Solomon and Jeremiah, observed the flight of birds and drew lessons therefrom. Teachers should interest the class in this before pointing out the lessons. How few birds we have in winter! Where have they gone? and why? When will they return? Solomon tells us they return when the winter is past. Jeremiah tells us that the stork, the turtle-dove, the crane, the swallow, all know their "appointed times," i.e., they have an instinct which tells them when to return to the land they had left. Certain points are worth noting.

1. Birds migrate in order to preserve their own lives, and to bring young into the world. The migratory instinct is an example of the law of preservation. The cold would kill them, so they fly to warmer climes. That is why in Autumn, just before the frost comes, we see swallows and other birds preparing for their southward flight. Has not God put into our hearts the "law of preservation"—or salvation? That salvation is to be found only in Christ. His warning is, "Because there is wrath, beware." "Flee from the wrath to come." The story of Noah and the Ark illustrates how some people do not heed the warning and perish. If birds did not "heed the warning"—the instinct to depart—they would perish in the cold. Our safety lies in fleeing to Christ.

2. Birds migrate because of their love of home. Such birds have two homes. When it is impossible to live in one, they set off to another. Often they have actual nests they go to, remaining from the previous nesting season. How much wiser than men and women. Many of them have no home to go to when they die. Heaven is a home for the redeemed. Those who do not go there will dwell forever in the "prison house of God," the Lake of Fire. God has given to us all "an instinct" which tells us to prepare. His book gives us directions how to go.

3. Migratory birds usually fly in flocks. Most often they fly by night and feed by day. Hundreds of miles are covered, over land and sea. They are company to each other, and in the darkness they direct each other by peculiar calls. How pleasant it is to travel home to heaven through the darkness of this world in the company of other Christians, and to listen to their talk to encourage us on the way. In Sunday School, in Church, in Mission Hall, we may meet thus to talk. Some do so in their homes. The eternal day will dawn when we shall reach our New Home, and there sing a New Song (Rev. 5.).

4. These birds have a sense of direction. Although they could not explain they "know where they are going." Every believer has "this sense of direction too." He knows where he is going, because God has given him the very spirit of heaven in his heart.

## Notes and Outlines of Sunday School Lessons.

### SEPTEMBER 22nd.—HARVEST.

—Gen. 8. 22; Lev. 23. 9-22; Matt. 12. 33.

**Suggestions.**—Harvest-time is one of the pleasantest times of the year. It is a picture of Peace, Plenty, and of Promise fulfilled. Every farmer ploughs, sows and works in hope. Harvest speaks of Reward for Labour, and promises Rest after toil. In a sense then, it reminds us of Heaven, the Place of Rewards, and the Home of Rest. Certain lessons may conveniently be pointed out to begin with. (1) There is no reaping without sowing and working. This truth applies in every sphere of life. God has linked the two together—Work and Reward. Read the hymn, "We plough the fields and scatter." (2) We reap what we sow. Illustrate that as a natural law. It is also true in the moral and spiritual world. If we sow wickedness we shall reap wickedness. If we sow "good" we shall reap "good." Apply this to reading, thinking, speaking, acting. The Rich Man in Luke is a splendid example. He sowed "thoughtlessness regarding God." He reaped "God's thoughtlessness regarding him." (3) We often reap more than we sow. One seed produces many. So one evil deed may produce a whole crop of evil. Think of the one act of disobedience in Eden. One good deed may influence many for good. Think of the "one righteous act" on Calvary. How it has affected multitudes unto salvation!

1. Gen. 8. 22. Recall the circumstances of The Flood. It was a story of Judgment for the majority, of Salvation for the minority. Men after Noah might live in terror and fear to grow crops, because of coming floods. God now made a covenant about "seed-time and harvest." Two points to observe. (1) The covenant reveals God's goodness—never another flood. Before another universal judgment would come, He would send His Son to be "another Ark" to bear divine judgment so that sinners might escape. (2) God has kept His promise. Every year sees it fulfilled. If God has kept His promise in this, He will keep every other promise—to bless those who obey His gospel, to punish all who disobey.

2. Lev. 23. 9-22. Teachers should recall the fact that Israelites had several feasts or holidays during which they reminded themselves of the goodness of God. This was a "Harvest Thanksgiving." Certain details were given. (1) A sheaf of first fruits was to be presented to the priest. That was an acknowledgement of God. Should not we give ourselves to God, and then it will be easy for us to give "the first fruits of what we have or earn?" (2) Sacrifices of burnt offerings were to be made as a thanksgiving. Have we no sacrifices to make out of gratitude for God's gift of His Son to us. (3) The fields were not to be gleaned. Something was to be left for the poor. We, too, should "Remember the Poor."

3. Matt. 12. 33. Two kinds of fruit—good and bad. "By their fruits ye shall know them." What we say does not matter. What we do is most important. A tree might bear a label "GOOD TREE," but that would not make it good: its fruit would decide. Many people think themselves "GOOD CHRISTIANS," but they have no good root of faith, and no good fruits of Christian actions.

## Notes and Outlines of Sunday School Lessons.

### SEPTEMBER 29th.—WINTER AND WORK.

—Psa. 74. 17; John 10. 22; Prov. 18. 9; 1 Cor. 3. 13.

**Suggestions.** Long nights begin to creep in on us. School work is in full swing. Winter is drawing on. The winter-time is the time of the "family fireside." Teachers should impress upon children the great value of cultivating the habit of "loving one's own home." Britain's greatness in the past was largely due to the influence of good home-life. Modern entertainments, the cinema, etc., are destroying that old-fashioned family life. (1) Children should be taught to try to make their homes happy. A good upbringing is an asset not to be lightly valued. "Honour thy father and thy mother." (2) The long evenings should be properly used. School work should be done well. A well-equipped mind makes a good Christian a better Christian. (3) Good reading should be encouraged. Teachers should warn against evil literature. If the Sunday School does not possess a library of good books on Gospel and Missionary subjects, a wise teacher will try by some means to procure a private class library.

1. Psa. 74. 17. This is a great "Nature Psalm," reminding us of all that God has done. The writer can say of the God of Nature, "God is my King of old" (v. 12). He recognises God in the works of His hands. "Winter" is one of His works. All that God does is good. The earth benefits from the cold. Pests are killed by the cold. The soil gets a rest—and so do trees. Lessons we may learn are these: (a) Certain animals prepare for winter by gathering in stocks of provision, e.g., the squirrel. We should learn to lay in a "stock" of mental and spiritual provision for the future. (2) Many animals prepare themselves special places of protection—in caves, hollow trees, etc., for the winter-time. Here is a lesson for us to "prepare to meet thy God." A storm of divine wrath will bust on the world. Only those who are safe in Christ will escape.

2. John 10. 22. "The Feast of Dedication" was one in honour of a heroic Hebrew family, the members of which had led revolt against foreign invaders in 2nd Century, B.C. They tried to defend liberty and the customs of the Jewish Faith. An annual feast held them in memory. Our Lord was present in Jerusalem in winter at an annual commemoration. (1) He was such a real man that He would feel the winter's cold. Find other ideas that impress upon us the perfect humanity of our Saviour—A Real Man, too, died for us. (2) He honoured all who sought to live for God. Yet how much greater was He than any of those Maccabees! He later died a greater death than theirs. How we ought to remember Him!

3. Prov. 18. 9. This is a warning against laziness. No work means no reward. That is true in spiritual growth as in other walks of life. We cannot work to obtain salvation; but we must work to maintain true progress. Every child can work in some way.

4. 1 Cor. 3. 13. Examination day is coming. Work will be reviewed. Nothing will be hidden. Everyone will have his own praise, if he is worthy. Awards will be given for faithfulness in little things. Refer to the Parables of the Talents and the Pounds.

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

### BIBLE CLASS SUBJECTS AND WEEKLY STUDIES.

September 1st.—DOXOLOGY.—Rom. 16. 24-27.

Paul's heart was always full of praise. His epistles abound with "doxologies," especially his prison epistles. Certain truths are apparent in these outbursts. (1) Paul so much appreciated the grace of God that gratitude was the outcome. Meditation did that. A thoughtless saint is a praiseless saint. (2) His doxologies vary in content but never in intensity. What a variety of truth the 'Apostle conveyed in his raptures of praise! No meditative Christian can be without constant material for thanksgiving. Every new thought will produce a new expression of devotion. In this doxology observe:—

1. Source of all good. "God only wise." The whole epistle is a treatise on the "wisdom of God," contrasted with the wisdom of men professing themselves to be wise, but behaving like fools (chap. 1.). A rehearsal of the foundation facts cannot but create a desire to worship "the only wise God." Admiration becomes adoration. The channel through whom glory in the gospel comes to God is "Jesus Christ." God's glory abides for ever.

2. Scope of the Gospel. (a) At one time it was a secret (see Eph. 3.). (b) The truth of the Gospel has been manifested. The Advent of the Son proclaimed the purpose of God. (c) The Scriptures convey it to "all nations." (d) Its blessings are enjoyed through the obedience of faith." (e) It brings a message of "power, to stablish." Do not these facts about the Gospel recall earlier statements of the same nature? Truly the Gospel is "The Power of God unto salvation."

3. Secret of Grace (v. 24). Grace comes to us "through our Lord Jesus Christ." It would be interesting to go through the Epistle and to note the many blessings that reach the believing sinner "through our Lord Jesus Christ." Let us remind ourselves as we close the book that Jesus Christ should be acknowledged as "Lord" (Rom. 10. 9).

September 8th.—GENESIS 1.

This is one of the greatest chapters in the Bible. It is unparalleled in literature. It stands apart from the cosmogonies of the ancient "sacred books," which, like the Chaldean Legends, are full of crudities and impurities. Scientific text-books go out of date—this never; they are lengthy—this is compact yet full. Points to notice about the chapter. 1. It must be due to Direct Revelation. (a) Observation of the processes was impossible. (b) Investigation was impracticable. (c) Guess-work was out of question. The accuracy of the placing of the details forbids us to entertain that idea. (d) Direct communication to man from God is the only solution to the difficulty. Genesis 1. lays the foundation for these beliefs: (a) There is a God, Creator, Designer, Controller, Sustainer of the Universe. The similarity of the elements composing "all things," points to a common origin.

## Bible Class Subjects and Weekly Studies.

(b) This God is good, not malignant. He loves beauty, order, variety. He is personally interested in all the works of His hands.  
(c) The Bible is a Book of Divine Inspiration, from Gen. 1. to Rev. 22. There is a similarity between the first and last books.  
(d) Man is the latest in order of God's creatures. He is the last, or highest. He is the best. This chapter deals a death-blow to such theories as Rationalism, Atheism, Pantheism, Polytheism, Evolution, Materialism.

The sections of the chapter. 1. The origin of all things (v. 1). This verse is dateless. It asserts, (a) There was a beginning. Matter is not eternal. (b) God is "Creator." (c) As all originally came from Him, the universe must have been in perfect condition. This verse stands alone. 2. Chaos on the earth—shapeless and empty (v. 2). Here again we are left without explanation. A mighty cataclysm had come. Yet "the Spirit of God moved." The disorder was not outwith divine control. 3. Order out of chaos (vv. 3-31). (a) Forming the Home (vv. 3-13). (b) Filling the Home (vv. 14-25). (c) Furnishing the Home with its chief occupant (vv. 26-31). Details are given in order. Reading this chapter should produce worship, confidence, and gratitude.

### September 15th.—GENESIS 3.

This chapter introduces the "truth of Degeneration." The Garden that the Lord planted became a grave. Observe (1) The earth is the Lord's. (2) Man is only a "Creature." (3) Originally he was placed in ideal surroundings—intimate fellowship, congenial occupation, abundant supplies, suitable companionship. (4) Man has converted the "Garden" into "a Grave." Sin has produced the weeds that pollute "The Garden of the Lord." This is not a chapter to be argued about. Romans 5. has its argument based upon its historical accuracy. To deny the fall of man is to destroy the work of Christ. This chapter teaches (1) Man is a free-will agent. (2) His actions entail consequences beyond the scope of the actor. (3) He is accountable to God. (4) He has used his free-will to scorn the beneficent restrictions of God. (5) One sin invariably leads to another. (6) Sin cannot go unpunished: it affects the Moral Order of the Universe. (7) God is cognizant of what His subjects do, but has made provision for His sinful creatures. (8) There is an Evil One whose purpose is to frustrate the work of God. But his powers are limited. (9) God, in His foreknowledge, can make provision for a need as soon as it arises. He provided coats of skin for those who discovered they were naked, and a Sacrifice for sinners. This chapter is history, not myth. It may be divided into these sections:—

1. Man's Enemy and His Success (vv. 1-7). The Serpent "beguiled Eve." Sin is more often subtle than open. Notice the enemy's tactics, and his triumph. He belittled the Word of God, degraded the character of God, assailed Eve along every avenue of approach.

2. Man's God and His Anxiety (vv. 8-13). Observe the questions: "Where?" "Who?" "What?" Although man had sinned, God came out "too seek and to save."

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3. The Curses and the Cure (vv. 14-24). (a) Sin affected the earth. (b) Affected man. (c) Affected God—He had to provide a remedy. (d) Affected the Devil, that old Serpent. Satan's initial success meant his own undoing, for God promised a Saviour to defeat his evil work (v. 15). Revelation 22. shows us Eden restored—and more than restored.

### September 22nd.—GENESIS 22. 1-19.

This chapter records a climax and a turning-point in the life of Abraham. God proved Abraham's faith; Abraham was to prove God's faithfulness. Here was the climax of the "testings." In Mesopotamia, at the birth of Isaac, God had discovered faith in Himself. Romans 4. is a comment on the faith of this man of God—he was "strong in faith." Observe in this chapter:

1. The Test Presented (vv. 1, 2). (a) It was given after long years of "testing." Prior to this, "these things" had taken place. Abraham's was a chequered career, his faith being fitful, his misbehaviour bringing him Ishmael and many attendant ills. Yet his heart was set on God. (b) It tried the man where he was most likely to waver—in Isaac. Was not Isaac the child of promise? Would God demand that which He had given? Was it likely to farther the purpose of God in "the seed"? The demand, humanly, seemed unlikely. (c) It touch the man in his heart. It demanded what he loved most. That is where God finds the quality of a man's faith—when His demands shake a man's heart.

2. The Travel and the Travail (vv. 3-8). (a) The company was not companionship. The young men did not understand. (b) The journey was one of faith. Abraham alone knew where and why he was going. (c) The beauty of this journey is the control of Abraham's emotions. The Travail was deep in the heart. It had four stages. (a) At home, when the wood was being prepared. The absence of the animal was a constant reminder to the father of the sacrifice he would make. (b) At the parting from the servants—father and son bearing the wood. (c) The question of Isaac (answer is found in John 1. 29). (d) The binding of the son to the altar.

3. The Triumph and the Tribute. Faith did not fail. Will and obedience triumphed over reason and affection. The Tribute to faith is seen in three points: (a) God's acknowledgement—"I know." (b) Abraham's commemoration—"Jehovah Jireh." (c) God's promise—"In thy seed . . . blessing."

This chapter is a pictorial prefigurement of the Transaction of Calvary, when no substitute was found for the Son. Details may be worked out in full.

### September 29th.—GENESIS 28. 10-22.

Life consists of commonplaces and crises. The commonplaces in Jacob's life had been (1) His occupation as a farmer at home with his parents. (2) The love of his parents, but especially of his mother. But there had been crises: (1) He had "filched" the birthright from his brother, Esau. (2) He had "stolen" the blessing that belonged to the first-born. (3) He had been compelled to

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flee from home. This section deals with another crisis—when he became aware of the fact that God is not confined to localities and circumstances. Jacob was leaving home, parents—everything that was familiar. Was he leaving God behind him? Here he was taught the lesson all need to learn that God is everywhere. Notice the sections of the story.

1. **A Dejected Traveller's Repose.** Perhaps he had never slept in the open before—a new trial to him. He thought of dangers. But tiredness of body—and perhaps faith in God—made him conqueror of fear. How many a missionary has had a similar experience. This was all part of a divine plan. Every event in life (in spite of our crookedness) is an opportunity for God, if we are willing to allow Him to take advantage of our disadvantages.

2. **A Divinely Arranged Dream.** We dare not limit the methods by which God may communicate with His creatures. Both the method and the message are in His control. Here He chose a vision. Observe what the vision indicated. (1) There was possible communication between earth and heaven (the stairway to God). (2) Hosts of invisible angels were engaged in divine missions connected with both earth and heaven. (3) God is personally interested in the wellbeing of men here—and in each man as an individual. (4) God is cognizant of every man's spiritual need, and knows best how to approach man to fulfil that need. See how He accommodates Himself to Jacob's need.

3. **A Promise and a Bargain.** God made promises. Promises are not contingent on conditions. Here God pledged His Word to bless, protect, and guide Jacob. Jacob made a "Bargain." If God would do certain things, then he would perform certain vows. God does not want His people to be bargainers. He desires "believers who will obey." Some people obey best when they bind themselves by rules.

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### THE BIBLE.

This Book contains the thought of God, the state of man, the way of salvation, the lost condition of sinners, the well-being of saints.

Its doctrines are holy, its precepts are obligatory, its histories are true, its decisions are immutable.

Read it in order to be wise, believe it to be in surety, practise it in order to be holy.

It is the chart of the voyager, the staff of the pilgrim, the compass of the pilot, the sword of the soldier, the map of the Christian.

Christ is its theme; the salvation of men is its aim; and the glory of God is its ultimate end.

This Book should fill the memory, govern the heart and guide the steps.

Read it slowly, frequently, and with prayer.

It is given to you for this present life. By its possession a great responsibility rests upon you. It will repay your labour, reward your search, and condemn all those who despise its contents.

# Primary Lessons.

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September 1st. SHEPHERD OF SHEEP. John 10. 1-5; 11-18.

Teacher should explain the customs of Eastern Shepherds. (1) They did not drive their sheep; they led them (See Psa. 23.). (2) They gave their sheep names, and the sheep knew their names. (3) A sheep-fold had a doorway, but no door. At night the doorway was blocked with bushes to prevent wild animals entering. Sometimes "a good shepherd" would stretch himself across the doorway and act as a door. (3) Shepherds, like David, had sometimes to risk their lives to protect their sheep. The "Good Shepherd" says He lays down His life for His sheep. (5) Sheep recognised the voice of the shepherd, but would not heed a stranger's. In John 10. the sheep-fold represents the Jewish Nation. Our Lord came to call some of His sheep out of that "fold" to follow Him. There are other folds (in Britain, Africa, etc.) where He finds "other sheep" (v. 16). The sheep are hearing, following, feeding on the pasture the shepherd provides.

September 8th. THE LAMB OF GOD John 1. 29; Isa. 53.

"The Lamb" takes us back to Genesis 3., the beginning of sin and sacrifice. Its story can be traced through the Old Testament. In Gen. 3. we read of the Lamb provided by God (we know that from the story of Gen. 4., where Abel brings a lamb); Gen. 22., the Lamb Predicted; Exod. 12., the Lamb Pictured in the Passover; Isa. 53., the Lamb in Prophecy; John 1. 29, the Lamb Proclaimed. Notice in Isa. 53. that the central idea is, "He was led as a lamb to the slaughter." As the Lamb of God, our Lord Jesus bore our sins, became our sacrifice, in order to save us from the wrath of God. Just as the blood had to be shed and sprinkled (Exod. 12), so now the sinner must believe and trust in what the Saviour did for us.

September 15th. THE LAMB IN THE MIDST. Rev. 5.

This is a picture of heaven. Remind children of the treatment our Lord received on earth. This shows what heaven thinks of Him. A simple talk on the coming again of Christ Jesus could easily be understood by the children. It would lead up to this picture. Notice what are in the picture. (1) A Throne—on the throne sits God. In His hand is a book that must be opened. There are seals, but therē is also silence. No one can open the book. (2) A Throng—angels are there. Elders (usually taken to represent Christians) are there. Four living creatures (not beasts) are there. These are always seen near the throne. Every creature in heaven and on earth has an interest in the scene. In the midst of all is seen a lamb as if newly slain. Heaven does not forget Calvary. When the Lamb takes the book there is a song. "Thou art worthy." Only those who love Him now will sing the song then.



## Primary Lessons.

### September 22nd.—THE STORY OF A GREAT FISH.

—Jonah 1. 1-17.

This is a chapter of "great things." (1) **A Great City.** Nineveh was the greatest city of its day, capital of a huge empire. (2) **Great Sin.** God saw all that went on within the city walls. He sees everything. (3) **Great Opportunity.** Jonah was sent to preach, to warn, to win the people from their evil ways. (4) **Great Mistake**—he tried to run away from God. Down in the hold of a ship—even there God followed him. We cannot "run away from God." Jacob learned that at Bethel (Gen. 28). (5) **A Great Storm.** God used a storm to carry out His plan. Jonah must not get to Tarshish. (6) **Great Fear.** The sailors were in terror of their lives. Most men are afraid to die. (7) **A Great Fish.** This, too, was prepared by God to be in the right place at the right time. (8) **A Great Miracle.** Jonah was not drowned, but swallowed by the fish. Three days later he was vomited out. That is a picture of the burial and resurrection of our Lord.

### September 29th. A SERPENT IN A GARDEN. Gen. 3. 1-15.

This story groups itself round several actors. (1) **The Tree** (not an actor, but part of the scenery). It was there for a test, to try the obedience of those in the garden. It would have been no test if God had placed angels to guard the tree. (2) **The Serpent.** He was cunning, wise, beautiful. He knew how to argue. He hated God. He pretended to be the woman's friend. He told only half the truth—worse than a down-right lie. He hid the punishment that would come after the wrong-doing. Let us beware of tempters. (3) **Eve.** She listened to a strange voice. She disbelieved the Word of God. She disobeyed His command. She departed from God's ways. She sinned. (4) **Adam.** He followed a bad example. He blamed the woman, who blamed the Serpent. (5) **God.** He was angry, but He was also anxious. He was angry with the Serpent. He was anxious about the salvation of the man and woman. He promised a Deliverer. His name in Matt. 1. is "JESUS."

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### THE RABBI'S "DEFEAT."

Some years ago two Christian missionaries visited a town in Poland. They sent a challenge to the Jewish rabbi for a public debate on whether Jesus was Christ. For three days the synagogue was crowded, but at last the missionaries were beaten and cast out, barely escaping with their lives. The rabbi was applauded as a splendid monument of truth.

Two Sabbaths passed, and he did not conduct the worship. Then he sent a notice that he wished to see all the members in the synagogue on the next Sabbath. Amid breathless silence the rabbi, very pale, arose and said, "Brethren, you were good enough to acclaim me as victor in the recent controversy. As I have to stand before the Judge of all the earth, I must tell you, let the consequences be what they may, that I was conquered; and I am here to say that Jesus of Nazareth is the Messiah of Whom Moses and the Law spake."

# Junior Lessons.

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September 1st. AN UNKIND SERVANT. Matt. 18. 23-35.

This story teaches several lessons: (1) God is always willing to forgive, no matter how great the sinner and his sins. (2) We ought to forgive others when they wrong us. (3) We cannot expect God to forgive us if we do not forgive others.

**A** MISERABLE  
**M**ERCIFUL  
MISTAKEN  
MERCILESS  
**M**AN  
MONARCH  
MAN-SERVANT  
MONARCH

September 8th. IN A VINEYARD. Matt. 20. 1-16.

This parable teaches that we should all labour for God in His Kingdom. But we must enter the Kingdom first.

**G**OING TO WORK  
GIVING OTHERS A CHANCE  
GETTING ONE'S PAY  
GRUMBING AT WHAT OTHERS GET  
GOD DOES WHAT IS RIGHT

September 15th. A STORY OF TWO SONS. Matt. 21. 28-32.

**W**ANTED—WORKERS FOR THE VINEYARD  
WRONG-DESIRE MADE RIGHT  
WASTED PROMISE OF OTHER SON  
WILLING WORKERS ALWAYS WELCOME

Every one of us may do something for God. Doing is better than promising.

September 22nd. WICKED ORCHARDMEN. Matt. 21. 33-46.

**P**LANTING the VINEYARD  
PROVING the HUSBANDMEN  
RESENTING the SON  
PUNISHING the WRONG-DOERS.

This story illustrates the treatment men gave to the Son of God.

September 29th. A ROYAL WEDDING. Matt. 22. 1-14.

**M**ARRIAGE OF A KING'S SON  
MAKING LIGHT OF INVITATION  
MONARCH INVITES UNINVITED  
MERRY COMPANY WITHIN

This parable has beautiful gospel lessons and also solemn warnings.

# *Jehovah's Perfect Servant.*

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## THE INCOMPARABLE TEACHER.

AS a Teacher our Lord is incomparable: none ever taught like Him. He "spake with authority." Three times the divine record signally separates Him from all others. At the close of His earthly ministry He declared, "All authority is given unto Me in heaven and on earth" (Matt. 28. 18). In Mark's gospel we read, in the story of the man sick of palsy, "The Son of Man hath power (authority) on earth to forgive sins." Little wonder is it then that He attracted to Him the needy and the ignorant. When He spoke, the people listened. But He was more than a preacher—He was a teacher.

The province of the teacher is much more circumscribed than that of the preacher. His task, too, is much more difficult because it is much more concentrated. It requires much more patience and much more perseverance. The preacher takes very little account of the individuality of the members of his audience: the teacher will never succeed who does not know the peculiarities of each of the taught. Results are obtained most rapidly where the teacher approaches his pupils along the avenues most accessible. Consequently the teacher limits the numbers who are permitted to attend on his ministrations. So our Lord chose out from the mass twelve who might be with Him, whom He might teach, and whom He might send forth. What patience and forbearance He exhibited! What repetition there was in His lessons! What simplicity in His instruction!

Did He succeed? The answer is found in the fact that while our Lord Himself wrote nothing, His disciples, under the guidance of the Holy Spirit, produced the New Testament. Teachers may take courage and follow the Master's Example. A Sunday School Class may not be "a multitude." Nothing sensational attaches to teaching a few children: but what a privilege it is to *instruct* a few in divine truths so regularly that these very truths definitely shape the lives of the pupils who in turn may themselves become teachers of others.

THE EDITOR.

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### THE MINISTRY OF CHRIST on Earth and in Heaven.

He came to Serve and to Give (Matt. 20. 28).  
He was as One that Serveth (Luke 22. 27).  
He took the Lowest Place (Phil. 2. 7, 8).  
He Girded Himself with a Towel (John 13. 5).  
He Serves His People in Heaven (Rom. 8. 34).  
He will Serve them in Glory (Luke 12. 37).

# *The Resurrection of Christ.*

## THE POSITION STATED.

**I**T is well always to have it clearly understood what exactly is the position to be proven so that there will be no dubiety about what evidence is essential. Let us then state what we consider is to be the exact position held by most, and denied by some.

The person known as Jesus of Nazareth was taken prisoner on the instructions of the religious leaders of the Jews, and was handed over to the Roman authorities with the demand that He should be put to death by Crucifixion.

Being thereafter Crucified and Buried, and notwithstanding a sealed and guarded tomb, He arose from the dead on the third day, moved amongst mankind in a physical body for forty days and nights before ascending to heaven.

This we believe is a fair, concise statement of the position as held by all who profess to be Christians, and will be agreed to being correct.

We have already considered the Life, Betrayal, Trial, Crucifixion, Burial, and Foretelling of the Resurrection of Christ, and believe that what has been brought before our readers is a clear and definite record of these matters which will be accepted, both by the friends as well as the enemies of Christianity. Having studied both sides of the position for fully twenty-five years, we desire to state the position fairly and honestly, without any distortion.

Having thus stated the position let us firstly consider the witnesses who may be examined, both for and against the Resurrection.

Notice that Scripture, unlike the records of ordinary men, does not suggest that Christ appeared to such as Annas, Caiphas, Pilate, or Herod, after His rising from the dead. Rather does He appear to those who intimately knew Him and could not be deceived as to His person. These same persons admittedly taught continuously the highest form of morality and human responsibility, which enhances their value as desirable witnesses. Likewise as they had not a thing to gain, but rather were faced with persecution, earthly disgrace, and suffering, they were ideal witnesses where truth came before self-interest. Being uneducated in the schools of men they had no preconceived ideas to work on, and hence their value as witnesses is considerably increased.

They publicly attested that they had been **SPECIALLY CHOSEN** of God, because of their immediate knowledge of, and association with Christ (Acts 10. 39). "Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the

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dead" (Acts 10. 40, 41). This choosing by God was with great particularness, and no one could be an apostle who had not been "a witness with us of the Resurrection" (Acts 1. 22).

These same witnesses were definite in their challenge, for they publicly accused their own nation of being involved in a national agreement (Matt. 27. 25), when they slew Jesus of Nazareth. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up the third day" (Acts 2. 23, 27). "Ye denied the Holy One and the Just, . . . and killed the Prince of Life whom God hath raised up from the dead; whereof we are witnesses" (Acts 3. 14. 15). Their repetition of testimony was that "the God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted" (Acts 4. 30, 31). Their preaching caused great numbers to believe the Gospel, yet closed the mouths of the Jewish leaders who could only command the apostles "not to speak at all, nor teach in the name of Jesus" (Acts 4. 18). Every endeavour was made to prevent them speaking on this subject, but the apostles replied, "We cannot but speak the things which we have seen and heard" (v. 20). There was no apparent attempt made in reply to show that they were misled or untruthful in what they told the public everywhere, in the synagogues, and in the open-air.

When Stephen was falsely charged before the Jewish Council, he pointed out in his reply that their forefathers had "slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7. 52). The only answer they could make to this charge was to gnash "on him with their teeth" (v. 54), because "they were cut to the heart."

This theme of the Resurrection contradicted all human experience, and so the acceptance of the apostolic message had its difficulties therefrom. Proclaimed to Jew and Gentile, the critical minds of mankind were brought to bear upon the subject, and yet it spread from town to town. Commencing on the very spot of the scene where the events took place (Acts 2. 14), they made such a consternation through the message proclaimed that the high priest, and the Sadducees (who held that no one could rise again) cast the apostles into prison. Miraculously released they preached in the Temple in Jerusalem early in the morning, thereafter being taken captive again. Arrayed before the Jewish Council, the high priest asks, "Did not we straightly command you that you should not teach in this name? and; behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's

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blood upon us" (Acts 5. 28). That Council seemed to be uneasy, and the words of Gamaliel, a doctor of their law, disturbed them further. All their threats were of no avail, for the apostles "daily in the temple, and in every house, ceased not to teach and preach Jesus Christ" (v. 42).

That the Crucifixion had been an illegal act was known by all the people, and being acquainted with most, if not all, of what had publicly taken place, they were the best judges whether the words of the apostles were worthy of attention. The crowds who listened and believed are a direct testimony to the reality of the Resurrection.

R. W.  
C.

## *"A Scriptural Baptism."*

**A**MONG those who attended the Diamond Jubilee Convention at Keswick this year were two young sisters in Christ from a Border town. They had both responded to the appeal for whole-hearted devotion to the Lord Jesus Christ at the Missionary Meeting on the Friday, and had stood up as indicating their willingness to serve Him where He might call them. The elder felt that in the meantime, at least, her call was to serve Him at home, while the younger had indicated her desire to serve the Lord, if the way opened up, in Central Africa. An evangelist, who is at present preaching the gospel under canvas in the Borders, came with his wife for one day to Keswick. They were known to the sisters, and stayed under the same roof. The younger sister, who had been led to Christ through the other, is employed in London, and knew very few Christians there. She had been exercised for some time about following the Lord in baptism, but had not had an opportunity. She was also desirous that the one who had led her to Christ should be present when she was baptised. Pointing to the "Gretna," which flows through Keswick, and runs into the Derwent Water, she said, "See, here is water, what doth hinder me to be baptised." Early the next morning there stood on the banks of the "Gretna" the two sisters, accompanied by the evangelist and his wife, and there in a pool of the "Gretna" the sister was baptised.

Very few of the 5,000 or 6,000 happy visitors to the Convention knew of the incident, but without doubt the Lord was there, and it rejoiced His heart to witness the glad obedience of His young servant.

T. S. V.

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### FREE ISSUE OF GOSPEL TRACTS.

An assortment of R.W.'s Series of Gospel Tracts is offered free to tract distributors, tent workers, etc. Also Covenanting Gospel Tracts are offered gratis to Christian workers attending such gatherings. Communicate with R. Walker, "Ravenscraig," Chryston, near Glasgow. Letters must have signatures of two brethren.

## *Controversy.*

CONTROVERSY is the native air of many of the people with whom we as Christians have to do. There is a type of person of a strong argumentative mentality to whom a strife of words or a strife about words is a positive feast. As one has somewhere said, "Some men at the approach of a dispute neigh like horses. Unless there be an argument, they think nothing is doing." But argument for the believer in Christ is seldom helpful; reasoning may gain some interest, but in things spiritual it is wise to abstain from argument. The attitude of the once blind man in John's Gospel (chap. 9.), is well worthy of imitation. There could be, and there was, no reply of any consequence to his confident affirmation, "One thing I know, that, whereas I was blind, now I see" (v. 25).

Moreover, the Christian is called upon to publish abroad things that are known and are beyond argument, and the manner in which he makes them known is all-important. The fellowship of the Spirit of God will provide one with all the power and authority in utterance that is necessary. If we allowed the certainty of Scriptural words to grip us they would also grip those who hear us, and surely there is a profusion of such words on every page of Scripture. Writing to those that believe on the name of the Son of God (1 John 5. 13) the Apostle John repeatedly emphasises the phrases, "We know," and "Ye know," so much so that perhaps we should sit down oftener and ask ourselves the question, "Do we know?" Besides, in the face of opposition, our appeal must ever be to the Scriptures, for we must take care not to make too much of our own personal experience, blessed indeed though it may be. The example of the Lord Jesus during the temptation in the wilderness provides a pattern for all who seek to follow Him. When Satan tempted Him, saying, "If Thou art the Son of God, command this stone that it become bread" (Luke 4. 3), the Lord might well have appealed to the great experience that had but recently been His, for the Spirit had descended in a bodily form as a dove upon Him, and a Voice from heaven had plainly attested, "Thou art My beloved Son; in Thee I am well pleased"—but He did not. His appeal was to the Scriptures, His answer, "It is written." Our attitude in the face of persistent controversy must ever be the same as His, an appeal to the Word of God.

What men believe is only as good as the authority upon which they do so, and thus it comes to pass that men always endeavour to have the support of men of repute for what they say. Far too frequently do we find Christians engaging in

## Controversy.

controversy in the public press, and instead of appealing to the Scriptures they are found using the same weapons as their adversaries. In the matter of man's origin, for example, if men choose to believe, on the authority of learned scientists, that man's ancestor was a worm in the sea-mud billions of years ago, that is their affair; but do not let us in reply quote other learned scientists who oppose this view. We may be thankful that there are men of learning who deny the rationalistic theories of the day, and their scientific reasons are not without interest, but they are not our authority: that is reserved for the Word of the Living God which liveth and abideth for ever. If we are holding to the faithful word which is according to the teaching, we shall be able to exhort in the sound doctrine, and convict the gainsayers (Tit. 1. 9).

Yet, to convict does not necessarily mean to convince, and there will always be those who will never be anything else but wranglers and perverse disputers. When men are disobedient and hardened, it may become necessary to leave them alone. The Apostle Paul, when in Ephesus, separated the disciples, and *reasoned* daily in the school of Tyrannus as a result of certain speaking evil of the Way before the multitude (Acts 19. 9). There are no sadder words in the Scriptures than the words, "Let them alone," but they are spoken more than once by the Lord, because He who knowing the hearts of all saw nothing in the hearts of some but that which was only and altogether contrary to Himself (See Hosea 4. 17; Matt. 15. 14). Let us ask for wisdom that we may know how to go in and out among our fellowmen, and above all let us be ready at all times to give answer to every man that asketh a *reason* concerning the hope that is in us, yet with meekness and fear (1 Pet. 3. 15). WM. HARRISON.

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## *Why He gave Himself for Us.*

THERE is always a danger of our losing sight of the reason why God sent His Son upon us, and why His Son gave Himself for our blessing. The thought that naturally comes first to our minds is our wonderful escape from the damnation of hell. But the divine object went far beyond salvation from the consequences of our sins. It is clearly stated in Gal. 1. 4, where we read, "Our Lord Jesus Christ gave Himself for our sins that He might deliver us from this present evil age, according to the will of God and our Father." Thus His desire is to have the objects of His favour in absolute separation from the whole system of things in the midst of which for the time being they live and move. The



### Why He gave Himself for us.

*world* is characterized by three things: the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2. 16); the *present age* (which the apostle describes as "evil") is marked by the rejection of Christ. The shadow of His cross rests upon everything below.

Satan objects strongly to separation so complete. When Jehovah was about to deliver Israel from Egypt, Pharaoh suggested various compromises when he found that a flat refusal would not avail. First, he said, "Go not very far away"; second, "Go now ye that are men"; and finally, "Let your flocks and herds be stayed." But Moses knew the will of God better than to consent to anything of this. The people must put three days' distance (suggestive of death and resurrection) between themselves and the land of their bondage, and their children and possessions must be outside also (Exod. 8. 28; 9. 11; 10. 24).

When one of the Spanish discoverers landed on the American Continent, he burnt his boats, so that there might be no temptation to his men to turn back. So determined a character reads us a lesson. Many of God's saints seem willing to keep at least one foot in the world. But this will not do for Him who acquired us for Himself at so great a cost. It is a poor acknowledgement of His matchless love to withhold from Him any part of the purchase. Moreover, He is jealous. True love could scarcely be otherwise. He is not willing to share our affections with another.

The present moment is peculiarly serious. The hand of God has manifestly gone forth against the nations. His wrath, which has long slumbered, is about to be poured out. "Man's day" is running out. But the masses heed not; they are besotted with pleasure. There was never a time when it was more important for God's true saints to declare themselves, and show by their conduct, as well as by their words, where they stand.

It was terribly solemn that the Lord should be obliged to say to His brethren after the flesh, "The world cannot hate you" (John 7. 7). As Israelites, they belonged to the people of Jehovah; as the children of His own mother, they were outwardly connected with Himself; yet the world could not hate them, because they were so thoroughly of it. But it was otherwise with Jesus: "Me it hateth, because I testify of it, that the works thereof are evil." Here is our example—standing apart from the whole world-system, and fearlessly testifying against its evil. Are we prepared for this? To what did we commit ourselves in our baptism? "This I say therefore, and testify in the Lord, that ye henceforth *walk not as other Gentiles walk*" (Eph. 4. 17).  
W. W. FEREDAY.

## *Spiritual Power.*

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IN no sphere do we use fully the knowledge we possess. In spiritual things our knowledge always goes beyond our practice. We see farther than we travel. The fact is, we all feel our need of more spiritual power, and we all know how to obtain it, but we are not always willing to pay the price, that is, to fulfil the necessary conditions.

Spiritual power is the energy of the Holy Spirit, and that energy is available for every need of life and service, provided we are willing to comply with the conditions. Foremost amongst these we would place CORRECT DOCTRINE. The Spirit of Truth will not bless false teaching. Little need be said about the importance of this in circles where *The Christian Worker* is read. Divine truth, however, need not be expressed in the theological or ecclesiastical terminologies of an earlier generation, which, though often excellent, may be meaningless to the modern man and child.

Secondly, there is CONSECRATION. Sovereign authority belongs to the Lord Jesus Christ. This calls for absolute surrender to Him on the part of the believer. He belongs to the Lord, body, soul and spirit, for time and eternity. In actual experience the lordship of Christ, practically recognised in every department of the life, means the fulness of the Spirit of Christ, Whom we need to acknowledge and rely upon constantly. Prayerfulness, of course, is essential, and true prayer is a work, a ministry.

And then there is CONCENTRATION. Modern science has made the world's pleasant paganism very pleasant indeed. In these days of multitudinous natural interests we are in danger of dissipating our "capital," that is, our spare time, strength and money, upon things which may not be unlawful, but which are not "expedient" for the Lord's interests and work. This means leakage of spiritual power. All Christian work means sacrifice—of time, strength, money and natural interests.

To treat the means as if it were the *end* entails leakage of spiritual power. The end of Christian service is not the accurate knowledge of exegesis of Scripture, nor a traditionally correct presentation of the truth, but the spiritual blessing of the people we want to help. This, of course, means of the glory of God.

Conversion is a crisis, and therefore demands *concentrated* prayer and desire on the part of the Christians in the Gospel meeting, which is neither an entertainment to be enjoyed, nor a performance to be criticised, but a *co-operative* effort to bring the unconverted to decision.

ED. ADAMS.

## *Sow Beside All Waters.*

“IN the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.” The story that follows demonstrates how true are the quoted words, and the result of a bit of persistent wayside sowing should stimulate interest in personal witness, and encourage all who engage themselves in the service of soul-winning.

Hugh Begg was a real trophy of grace. So completely did the power of Christ transform him that at his funeral his own unconverted relatives remarked how strange it was that Hugh should give up all his bad habits “so suddenly.”

The Sunday-school children called him Grandpa Begg; and he deserved the name, for he had wormed his way into the affections of almost every one of the scholars. With him it had not always been so, but by then it had become decidedly true that “honest labour wears a lovely face.” Blacksmith by calling, he was typically so in all his external bearings—stockily built, heavy featured, brawny-armed, with massive chest and shoulders, with a face tanned like a piece of leather, and furrowed like a field. His head and his hands were as hard as the metals he wrought into things of beauty and usefulness, and in the outlines of neither did he betray any sense of the finer emotions of life. His whole appearance spoke of immobility, dull-wittedness, non-sensibility. He worked—and worked slavishly hard—to acquire substance to waste on his almost bestial desires. He drank and smoked inordinately. He drank until he was drink besotted. The smell oozed from every pore of his body, and through his clothes, repelling people. He smoked like a furnace, until the self-made atmosphere he carried about with him was impregnated with a sickening odour. He was a slave, relentlessly bound by his own passions. Yet beneath that rugged and almost repulsive exterior beat a true heart, a heart that hated in sober moments the vices and excesses to which the man was a victim.

He was an excellent craftsman. His pretty little Ayrshire village was neighbour to one in the heart of a busy coalfield. A local merchant, a Christian in the assembly, supplied many of the miners with their working materials. In a moment of opportunity Blacksmith Begg turned his hand to the business to make a piece of machinery obtained only elsewhere. His attempt was a success, and now, on many an occasion there were serious talks between the soul-seeking merchant and the sin-hardened smith. Every endeavour to pierce the armour of indifference seemed futile. Impressions appeared few, if

### Sow Beside All Waters.

any at all. Yet, quite unknown to either, a gradual change was being wrought. Just as his own bellows awakened the apparently dead coal to living embers, so slowly the wind of the Spirit of God was arousing the blacksmith's conscience to activity. At first there was suppression, then bit by bit "the slings and arrows" of reproach and remorse began to work havoc with the man's inner peace, until there was no internal rest.

The climax came suddenly. One day, towards the beginning of the week, the blacksmith called on his friend. The merchant was engaged on business matters. Thinking the smith was after money to squander on drink, and deeming that it would be a wiser policy for the benefit of a much-neglected wife to postpone the payment of dues to nearer the end of the week, he denied him an interview. In the afternoon the visit was repeated. Again access was refused on the same assumption.

Little did the Christian worker realise how solemn was the occasion. Begg's thirst was not physical, it was spiritual. He longed for a draught at the fountain of Life that would quench his thirst and destroy the craving for that which never satisfies. The storm within his iron-frame had broken. Its convulsive nature drove him to extreme measures. No one seemed capable of ending the torture but himself. Desperation almost won the day. A nearby pond suggested a means of speedy termination to all his troubles. Sick of soul he made his attempt. It ended in failure, because of overruling Providence. A whispered monition startled him to sobriety. "This does not end all," cautioned the voice. "This is but the beginning." The fact of the hereafter confronted him in all its stark reality. He dared not proceed further. He could not take the next step into the beyond. From its very edge he came back to life. Tortured in mind and wet in body he stole home to his attic, threw himself on the floor, and lay, escaping pneumonia as by a miracle, until passing days had sobered him. On Sunday evening he made his way to the little meeting-place, where a local brother, not specially gifted, was preaching the gospel. Was it an unquestionable fact that Begg, the blacksmith, was in the audience? Were their eyes not deceived? Was this just another ruse of his? Yet fact it was, for he sat through the entire service, and remained for an interview. That night, on a wooden floor that must be hallowed ground while it remains, he knelt, still dazed with drink, the smell of which almost sickened those who knelt beside him, and there confessed Christ. His confession was real. It lasted for thirteen years, for the blacksmith was well over middle life when peace came to abide. Never

### Sow Beside All Waters.

did he hesitate, and none who heard him could deny the sincerity of his testimony. The community, surprised, talked about the miracle; sceptics wondered if it would last, and waited to ridicule if he should fail and fall. But days passed into weeks. Still the wonder grew, until, with the passage of months, every fear was dispelled, and the mouth of the critic was shut. Gradually the wonderment died, for Begg's conversion was undoubtedly genuine.

The process of transformation, so suddenly and so remarkably commenced, continued, and soon a "new soul" began to shine from beneath the brows where once were eyes that lacked lustre. The Spirit of Christ took possession and manifested a new creation. The old dourness disappeared, and softer lines showed themselves in features that were daily undergoing an unconscious change. Fields of service began to open up. Never was the convert ashamed or afraid to give his witness to the Power that wrought the miracle in his life. Above all this new loves, he loved most of all work in the Sunday school.

He did nothing by halves. Drink lost its grip upon him, and he abandoned his former haunts and habits. His pipe, however, mastered him for a while, but victory came in a characteristic way at last. His "spiritual father" tried to lead him out in service, and took him on one occasion to a neighbouring assembly for a day's preaching. A useful and happy day was spent. The return home brought questionings. "Why," thought the tobacco slave, "did I refrain from the pipe to-day. No one reprimanded me. No one suggested that I should not smoke. If there is no evil in the practice, why did my conscience sting me with reproach when the suppressed desire asserted itself? It cannot be right. If the habit is wrong, then it ought to be abandoned. But how can the constant craving be overcome?" The answer to such questions was forthcoming, and that immediately. He reasoned thus: If the desire can be suppressed for twenty-four hours, why not for every day? That night the fight was over, the pipe was destroyed, and never again did Blacksmith Begg dishonour the Temple of the Holy Spirit by defiling tobacco smoke.

He "went home" in triumph, leaving behind him a testimony of thirteen years to the transforming and keeping power of the Gospel of Jesus Christ, such a testimony that none of the villagers can deny. If brother C—— had not sown the seed during the transaction of daily business, who knows if the blacksmith would ever have heard the gospel? Faith cometh by hearing and hearing by the Word of God. The seed is the Word. Let us learn to sow beside all waters.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

OCTOBER 6th.—JOSHUA TAKES COMMAND.—Josh. 1. 1-18.

Suggestions.—Recall briefly: (1) The Travels of the Israelites from Egypt to the borders of Canaan; (2) The part played by Joshua. He had been brought up in Egypt; had tasted the joys of liberation on the night of the Passover; had been chosen as one of the leaders; had fought against Amalek; had been chosen to spy out the land. With Caleb he had stood for immediate advance, but his council had not been accepted. He had been with Moses up the mountain when the Law-Tablets were written.

1.—God's work is never at a standstill. Moses may die but God has His work to do. How often that is seen! Paul lies in prison, but he calls on Timothy to carry on. Missionaries have stepped into the places left vacant through the death of others. For 2000 years the work of the gospel has gone on—every generation having its own work to do. But Joshua was a "liberated" man. So to-day no one can carry on God's work who has not truly been converted. Even children can become leaders of others, if, first of all, they learn to trust the Saviour. If we are converted let us ask ourselves what we are each doing to carry on God's work.

2.—God always keeps His Promise. It was forty years since Joshua set out from Egypt. A whole generation had died in the wilderness. It seemed as if God had forgotten that He had promised that He would take them out of Egypt, bring them through the wilderness, and lead them in to the Promised Land. No! Now the nation had reached the Border. God was about to fulfil His word. Can we not apply this to the Christian age? Two thousand years ago our Lord promised He would "go away" and "come again." He has not forgotten. He shall come.

3.—Real Success is due to Obedience. We have all foes to face—in the heart, in the home, everywhere. The fight requires life and courage. No one can fight who has not the life of God—divine, eternal life. Obedience is learned in "the book," i.e., the Bible (v. 8). Joshua had just a very small Bible, but he had sufficient to guide him. How much better off we are! We have a completed Book, proved and found trustworthy. Joshua was to meditate day and night, and to observe to do according to all that was written therein (v. 8). God goes with all who obey His commandments. He made a similar promise to Jacob (Gen. 28.). Our Lord made such a promise to His disciples (Matt. 28.). When God gets obedient people He can move quickly. (v. 11).

4.—God does not exempt any from co-operation in the forward march. The Reubenites, Gadites, and half tribe of Manasseh were compelled to go over and help to possess the land. Afterwards they would be permitted to rest. Is it not wrong for us to profess to be Christians and take no interest, or share in the work of "going on"? How much even children can assist. Pennies from S.S. children built one of Quarrier's Cottages. S.S. pennies help "Indian Boys." Any little that we do will be accepted if first of all we give ourselves to the Saviour, then follow Him as Master. Believe, then battle for Him.

**OCTOBER 13th.—ACTING WITH CAUTION.—Josh. 2. 1-24.**

Suggestions.—This is a story of caution and courage. Jericho was the first city over the Border. It was strongly walled and well fortified. Joshua, although he knew God was with him, would not take risks. We are always responsible for our actions. Failure must not be blamed on God. Two men showed courage. They must have been brave, wise, cautious, trustworthy. They carried out their task with utmost diligence. Observe that nothing is said at the beginning regarding their difficulties. The point to notice is that they accomplished their task. Rahab's house was right on the wall, near a gate. It has been suggested that she kept an inn, and naturally the Israelites put up there. Suspicions were roused, but a woman's ingenuity delivered them out of their difficulties. Rahab had discovered how vain it was to oppose the will of God (vv. 9-11). Lessons to learn:

1.—There are always desperate tasks to perform in the advancement of the cause of God. Life is never easy. Although God is able to do all He desires, yet He does not clear away difficulties we can remove for ourselves. He does for us what no one else can do; He takes away our sins; He brings us nigh to Himself; He assures us of Heaven as a home if we trust the finished work of Christ; He promises help to overcome difficulties. Think of the hardships Joseph had to endure; also Daniel, Paul, etc. Think, too, of the multitudes of men and women who, like these two spies, have ventured forth for God into heathen lands. The spies were successful. They will have an eternal reward. Rahab will never forget them.

2.—It is the mission of the servants of God to bring the knowledge of the way of salvation. Jericho was doomed. Its walls would fall. Its people would perish. But there were some who would escape. If the king had received the spies and promised to let the army pass all would have been well. But he was stiff in his opposition. Is not that a picture of the world in its attitude towards God and His message of salvation? But Rahab believed the story of the spies. It consisted of two parts: (1) Destruction; (2) Salvation. The scarlet rope would indicate to her the promise of salvation. The Bible foretells the doom of this sinful world. But gospel preachers can tell of a way of escape. In Egypt God said, "When I see the blood, I will pass over you." He says the same to-day. Only those trusting in the crucified and risen Saviour can escape the coming wrath of God.

3.—We should all be concerned about others. Rahab thought of her family. She bargained with the spies for them. She must have told them later about their danger and the way of safety. They were saved by her efforts. How often we read of that in the Bible! Are we interested in others? Think how God was interested in us. He provided a way of escape from judgment. He sent "preachers" to tell us. If we know the way of salvation, it is our business to warn and invite others; we can tell parents, chums; we can invite friends to Sunday school, to gospel meetings, etc.; We can give away tracts, etc. The family would think more of Rahab after Jericho had been destroyed.

## Notes and Outlines of Sunday School Lessons.

**OCTOBER 20th.—A VENTURE OF FAITH.—Josh. 3. 7—4. 13.**

**Suggestions.**—The history of Israel might be summed up thus: (1) A long time in Egypt; years of bondage; (2) Crossing the Red Sea—an act of Deliverance; (3) Forty years in the wilderness—wandering as pilgrims and strangers; (4) Crossing the Jordan. This ended their wanderings. (5) Conquest and settlement in Canaan. These are sometimes taken to represent the history of a Christian: (1) In Egypt—his unconverted days when he is a slave of sin, under the power of a worse master than Pharaoh. (2) His deliverance. The slaying of the Lamb reminds us of Calvary, where the sinner finds deliverance. (3) At "Red Sea," the converted person "cuts himself away from the world" and finds no pleasure there. (4) "Through the wilderness" represents the Christian a stranger in the world but a pilgrim towards heaven. (5) The passage of the Jordan is taken as a picture of death; (6) Entering into Canaan is like entering into heaven—a place of bliss. This story is one of the most interesting and instructive in the Old Testament. (a) It records a miracle performed by "the Lord of all the earth"; (b) The passage was made at the time of flood; (c) The passage is across the lowest valley in the world. Lessons are to be learned from various ideas in the story.

1.—The River. (a) It speaks of difficulty—a new kind of difficulty. For forty years the people had seen no river in torrent. But God who brought them through the desert could take them across the river. No difficulty is new to Him. (b) It speaks of danger. In crossing they might lose their lives. The people could not swim. But faith should have taught them that dangers were meant to be overcome. How often in life we are confronted with danger! The biggest danger is "to forget God." (c) It speaks of demand. If the Promised Land was to be entered, then they must cross—no taste of the fruits would come to them if they remained on the desert side. So God always calls us to advance to do what He tells us, if we wish to enjoy fellowship with Him. (d) It speaks of death. Hymns often refer to the cold waters of Jordan. If our Lord does not come for us, then the only way by which we may go to Him is by death.

2.—The Ark. The Ark had been constructed in the wilderness, had been carried all the way, and had been the centre of the worship of the people. Through the desert the people had been guided by The Pillar and Cloud. Now these cease, and the Ark goes before. That Ark teaches: (1) God has always ready some means of showing people the way. To-day we have the Bible. (2) Jesus Christ is the Christian's Ark. He is the Great Leader given by God. He always goes before—even into Jordan. Did He not enter death for us? Will He not accompany all who trust in Him "through the valley of the shadow"?

3.—The Stones. Two monuments were raised: one in the midst of the river, where the priests had stood till "everything was finished"; the other on the spot above flood mark, where the leaders landed. The first speaks of the death of Christ. Calvary is a "monument" to His finished work. The second is a picture of Resurrection out of death. Our Lord passed through death.



## Notes and Outlines of Sunday School Lessons.

### OCTOBER 27th.—HOW JERICHO FELL.—Josh. 6. 1-27.

**Suggestions.**—This is a splendid lesson to show how accurate the Bible is. Men have often doubted this story. Such a miracle could not happen. But excavators have recently unearthed the fallen wall of Jericho, and have found out much about the disaster which befell the city. How did it happen? Some have suggested that the pressure of the citizens on the walls caused their collapse. That could hardly be. The shout could hardly have caused such a disaster. This has been discovered: an earthquake took place, and the walls subsided so that there were no obstacles in the way of the march (v. 20). If the walls had simply fallen, the debris would have impeded the progress. But God, Who controls all physical powers, sent the earthquake just as the people shouted, and the wall fell. It is noticeable that the Bible offers no explanation of what happened. God can make the advance of His people easy when He likes.

1.—God is the God of encouragement. Right at the commencement of their campaign God gave the people two demonstrations of His power. He brought them over Jordan. He was with Joshua as much as He was with Moses. We may count upon His Presence, Counsel, Power if we follow His directions. The Israelites could not have taken Jericho so quickly—only seven days of a siege. God makes all our enemies flee before us if we commit our cause to Him. Every Christian boy and girl may find encouragement at the commencement of life by carrying out instructions discovered in the Bible.

2.—Jericho is a picture of the sinner's heart. (1) It is opposed to God. The inhabitants of the city did not wish the "Laws of God" within their walls. Neither does the human heart. (2) God lays siege to it. How often He "shuts the sinner up." By circumstances, sorrow, death, poverty, conscience. He makes the sinner feel how miserable his life is. (3) The citizens could have opened the gates for a peaceful entrance—but they did not. So the sinner may allow God to come into his heart, and change his life. Faith and wisdom both advise, "Say, come into my heart, Lord Jesus, there's room in my heart for thee." (4) The city was forced to surrender, and its inhabitants perished. So with the person who will not gladly acknowledge Jesus as Saviour now. By and by he will be punished for disrespect and disobedience (See Phil. 2. 5-11; Rev. 20. 11-15).

3.—Jericho is a picture of the doomed world. (1) The world's walls of sin try to keep God back from ruling in His kingdom. When He sent "His King," the citizens of the world killed Him. Now God is giving the people in the world the opportunity of accepting His offers of mercy. As a whole the world is refusing. (2) Wrath is bound to come. The judgment of God will burst as it did on the Cities of the Plain, on Jericho, on Babylon, on Egypt on the night of the Passover. Nothing can avert God's judgment. (3) Some will be saved out of the destruction. Rahab perished not with them that believed not. Her faith saved her. She believed the message of the spies. So to-day God sends His messengers "to every creature."

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

October 6th.—EXODUS 12. 1-42.

This chapter is both History and Prophecy. It records the institution and observance of the first Passover; it pictures the death of Christ, the deliverance of the sinner, and the duty of the saint to "shew forth the Lord's death" in the memorial feast. The chapter has a national, family, individual significance so far as Israel is concerned; it also has a Christian bearing. The continuance of the Passover is a standing proof to the historicity of the event. (a) The whole nation observed the Passover; (b) Each family killed a lamb and kept the feast; (c) The Christian Church has seen in its various details pictures that illustrate truths of a spiritual nature. The story falls naturally into two sections:

1.—Instructions regarding the slaying of the lamb and the sprinkling of the blood. Details must be regarded as significant. God demands obedience: (a) The victim must be picked, preserved, perfect. (b) Its blood must be shed, and sprinkled. Here the instructions are most precise as to materials and manner. (c) Only as the instructions were observed was there safety within the home. The blood alone was the sign. Stamped on the chapter is the lesson of salvation and security by blood.

2.—Instructions regarding the feast. This feast was anticipative, every other one was commemorative: (a) The lamb was to be roasted. That kept the animal whole, and spoke of national unity. (b) The accompanying bread and herbs were "unleavened" and "bitter." Did that not remind the people of the bitterness of their bondage in Egypt. (c) They were to eat it in haste, prepared for immediate "exodus." (d) The feast was to be perpetuated through the generations, and was to be known as "The Lord's Passover." All of these details have an application to the Christian's observance of "The Lord's Supper," for "Christ, our Passover, has been slain for us" (1 Cor. 5.).

October 13th.—EXODUS 20. 1-21.

This chapter is one of the most important in the Bible. It reveals: (1) The Character of God; (2) The Code of a National Religion; (3) The Conduct God expects of mankind everywhere; (4) The Corrupt tendencies of the human heart, for such prohibitions would not be insisted on if men were not prone to act in a way contrary to them. The "Ten Commandments" are the basis of all religion (in its highest sense) and of all morality. God's character is revealed in a variety of ways: (a) His terrible-ness is seen in the circumstances amid which the Law was given (vv. 18-21); (b) His tenderness is seen in the prelude (v. 2). Thus the chapter is in three sections: (1) The Prelude (vv. 1-2); (2) The Commandments (vv. 3-17); (3) The Fear of the People and the Protests of the Prophet (vv. 18-21).

1.—The Prelude. (a) "Inspiration" is stamped on the first words. They are the words of God. Reverence and respect were shown and are shown when men have recognised the divine origin and authority of these "Laws." They are as much inspired to-day as then. Their commands and prohibitions are as binding, if not exactly in the same way. (b) Foundation of God's appeal.

## Bible Class Subjects and Weekly Studies.

He had redeemed the nation. Their obedience was to be rendered out of relationship and gratitude. Duty is best performed out of a heart of love.

2.—The Commandments. (a) Section 1. vv. 3-11. Man's duty to God. This is fourfold: (1) He must worship God alone. Affection must be centralised and personal. (2) He must not be an idolater. God is a spirit. Idolatry degrades His Being. External aids are not necessary, and therefore not useful in approach to God. (3) He must not talk flippantly of God. How easy it is to "take His name in vain!" (4) One day in seven was to be set apart for the special purpose of rest, during which day man was to remember his Creator. Man still requires a day of rest. The Christian Lord's Day supplies that for the Christian. (b) Section 2. vv. 12-17. Man's duty to Man. This includes parental reverence, the sanctity of life, marriage and property, the control of speech, and of inward desire.

3.—The Fear of the People. The terror of God seized them. The words condemned them. They feared they would die. Moses stilled their fears by reminding them that the words were to warn them not to sin. Wise people heeded the warning yet.

### October 20th.—LEVITICUS 16. 1-28.

The Book of Leviticus is the Book of regulations for the priests of Israel regarding the ritual of the Tabernacle. One of the great days in the year was the day of Atonement. This chapter gives divine instruction to the High Priest concerning his conduct on that day. It is closely connected with the presumptuous sin of Aaron's sons, incurring their death at the hand of God.

1.—Aaron's dress is detailed. It was made from linen, and was in vivid contrast to the gorgeous robes of glory he sometimes wore. As he drew near to God he was divested of everything in which he might glory as a man, and was compelled to remind himself that only spotless holiness could fit him for the august Presence.

2.—He must take with him into the sanctuary clouds of incense. That perfume was compounded according to divine instructions, and the ingredients must be pure. Its presentation spoke of obedience to and of delight in the laws of God. It symbolised desire to abide in communion with Jehovah through prayer. It smelled sweet not only to God but also to Aaron, reminding us that communion through prayer has a twofold application: it delights the heart of God, and brings pleasure into our own lives. Aaron dared not approach God apart from the incense, reminding us that our access to Him is through our Lord Jesus Christ.

3.—Offerings were prescribed. Some were for the priestly family, others for the people. They represented the nation as a whole, all being included in the need for atonement. Even the priestly family required atonement, for the members thereof were stained with imperfections as well as the people. Some of the offerings were sin-offerings, some were burnt offerings. These spoke of the need for forgiveness, and the obligation to be thankful and devoted to God. Do not we see in them pictures of a Greater One, our Lord Who is both our sin-offering and our burnt offering? Following His example we, too, become devoted to God to worship, praise and serve without grudge or demur.

## Bible Class Subjects and Weekly Studies.

The blood shed and sprinkled was Aaron's guarantee that he could draw near into the Presence of the Glory of God. Observe, too, that the various parts of the Tabernacle furniture had to be purified with blood. All that man touches becomes defiled.

4.—The two goats represent two aspects of the death of Christ. One represents that death as the means whereby we draw nigh to God (Heb. 10. 19-22). The scapegoat pictures the death of Christ as the only sin-bearer (John 1. 29). His sacrifice did not need to be repeated.

### October 27th.—JOB 1. 1-22.

The Book of Job is one of the most interesting in the Old Testament. It is perhaps one of the oldest pieces of writing extant. Its author is unknown. It deals with a very primitive kind of life, but informs us that the knowledge of God was still preserved among the peoples of the East. It contains some of the world's most wonderful poetry, describing natural phenomena. Three points are worthy of observation: (a) God and Satan are interested in the conduct of the righteous. That is evident in the opening and closing chapters. (b) Calamities are permitted to come upon the righteous in the providence of God. His hand is not always easily recognised, but His purpose is always the same. He aims at training the human heart to trust Him in all things. (c) Human reason cannot solve the riddle. It cannot see the end in view, and concludes that calamity is a proof of the disfavour of God. Man does not understand that all suffering is not punitive, but much of it is corrective and preventive. The first chapter introduces us to the main personalities in the great human drama, God, Satan, Job. It is a chapter indicating that Heaven and Hell are interested in what goes on on the earth.

1.—The Man of the Chapter. His character is depicted. He was perfect, i.e., his mind was always adjusted to doing the will of God. He was upright, i.e., he acted under a sense of duty to God and man. He feared God, i.e., he was noted for his piety. He eschewed evil. His life was good both in a positive and a negative direction. His family is mentioned. A man's character is often put to a severer test in the home circle than anywhere else. Job comes out of the test well, in spite of a selfish family and a self-willed wife. His prosperity is mentioned. Here, too, was another test. Compare Job with the rich farmer of Luke 12. His saintliness is mentioned. He constantly offered sacrifices to God on the behalf of his neglectful sons. That was the man Satan attacked.

2.—The Enemy. He is God's opponent and man's. He seeks a way of reproaching God. He tries to malign men. Observe God's Challenge (v. 8). God evidently could trust Job. Then Satan's Estimates, of God, of Religion, of Man (vv. 9-10). Then comes God's permission. All Satan's activities are circumscribed by the permissive will of God.

3.—The Calamities. First wealth went, then family went. Later, chap. 2., health, wife and friends contributed to this man's calamities.

4.—Job's Faith. He worshipped God in trial. He recognised the transience of earthly possessions. He submitted to God and sinned not. What a triumph of faith in such an early day!

## Primary Lessons.

October 6th. **SNARING BIRDS.** Psa. 124. 7.

Catching birds has been a practice common to all countries and all times. Teacher should describe how a bird-catcher may set about his work. Lessons we may learn: (1) The Devil is the great snarer. The bird-catcher always keeps himself out of sight: so the Devil always disguises himself. He works through "servants" who profess to be friends of boys and girls—the dance-hall manager, the cinema-proprietor, the race-course owner, etc. (2) The bird-catcher uses various devices. He imitates the song of the bird. He may have a call-bird to attract the other. He scatters crumbs, etc. So Satan employs all sorts of methods—he stifles the conscience, whispers pleasant promises, says there is no danger, etc. (3) Once caught it is difficult for a bird to escape. His own efforts are unavailing. So it is with the sinner.

October 13th. **THE EAGLE.** Job. 39. 27-30; Isa. 40. 31.

The eagle is one of the most wonderful birds of the air. From the scriptures read we may learn these facts: (1) It mounts up up very high. It is one of the most powerful fliers. If we "wait upon God" (Isa. 40. 31) we may mount up, too, i.e., get near God in prayer. Height means vision: we shall see things that other people do not see—a vision of heavenly glory, etc. Children, too, can "wait upon the Lord" in prayer. Bunyan had his visions in prison. (2) It builds its nest upon the rocks. That is a safe place. The best hiding-place for the sinner is "in Christ." Remember "Rock of Ages cleft for me." When the storm of God's wrath bursts in judgment there will be no escape but "in Christ." (3) The young suck blood like their parents. Children often do what they see their parents do. As sinners they have their parents' sinful nature; but children of Christian parents should learn to trust the same Saviour. (4) Eagles can look upon the sun. No sinner can look upon the holiness of God; but those who believe on the Son of God will gaze upon His glory.

October 20th. **RAVENS FEED A PROPHET.** 1 Kings 17. 1-7.

Ravens are very greedy birds. The marvel of this miracle is in these facts: (1) The Ravens brought food to the prophet—an unusual occurrence; (2) They brought it twice a day; (3) They brought it daily for months. We may be sure that Elijah never missed a meal for all that time. And he did not need to pay a penny. God is a God of wonders. God can use anything that suits His purpose. Nobody would ever dream that these greedy birds were carrying food to the prophet. Elijah was fearless for God, because he had faith in God. Elijah did not faint, even although the water in the brook failed. Faith triumphs in spite of circumstances.

October 27th.—**TURTLE DOVES.**

—Lev. 1. 15; 14. 22; Luke 2. 22-24.

Turtle doves were used in the sacrifices of the children of Israel. God gave instructions concerning what was to be done. (1) In Lev. 1. we read the story of the Burnt Offering—a kind of

## Primary Lessons.

thanksgiving indicating that a person loved the Lord. If he were rich he was to bring a bullock; but if he were poor he had to bring only a turtle dove. God accepts what we have, if we give as much as we can. He is as pleased with the love of a child as with the love of a very learned grown-up. (2) In Lev. 14. we read the story of the cleansing of the leper. After being cleansed he had to offer two doves. These represented (a) that his "sin was forgiven"; (b) that he was thankful to God. (3) From Luke 2. we learn that Mary was not among the wealthy. But she presented Jesus in the Temple, showing that she desired her Holy Child to be a true servant of God. And He was.

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## Junior Lessons.

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October 6th.                      TEN MAIDENS.                      Matt. 25. 1-13.

WISE	FOOLISH
<b>S</b> UPPLIED WITH OIL LUMBERING HOWING THEIR LIGHT HUT IN AND SAFE	<b>NO</b> OIL LIGHT PLEA HOPE

October 13th.                      MONEY ON LOAN.                      Matt. 25. 14-30.

**G**OODS ON TRUST  
AINING MORE  
ETTING PRAISE  
IVEN PUNISHMENT

Press home the simple lessons from the various types of servants in the parable. Life is a trust. We can only "trade" for God after we receive the gift of life in Christ. Nothing avails till that takes place.

October 20th.                      THE GOOD SAMARITAN.                      Luke 20. 25-37.

**S**UFFERING WRONG  
EEING BUT NOT ACTING  
AMARITAN FRIEND  
ETTING US AN EXAMPLE

While this parable is meant to teach us how to be kind, it also illustrates the work of our Lord Jesus in coming to where we were.

October 27th.                      THE GREATEST FRIEND.                      Luke 11. 1-13.

<b>GOD</b>	IS A IS A NEVER SUPPLIES	<b>F</b>	ATHER RIEND AILS ULNESS OF BLESSING
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## *Jehovah's Perfect Servant.*

HE DID NO SIN.

PETER'S first Epistle deals with the "Stranger and pilgrim" character of the life of the Christian, who, passing through a scene that is both foreign and hostile, is subjected to suffering and tests from which the unconverted are entirely free. For conscience toward God, the servant of Christ may be compelled to endure grief, suffering wrongfully.

In such circumstances the question inevitably rises in the mind: How should a Christian conduct himself? Should he resist? Should he resent interference with the affairs of his life? The apostle has his answer ready, guided, undoubtedly by the Holy Spirit: "Hereunto ye were called, because Christ also suffered for us, leaving us an example that ye should follow His steps, Who did no sin." Several lessons emerge from the quotation; but let us bear in mind that as a Saviour His sufferings were unique both as to nature and to purpose. As such He was bearing our sins, suffering under the wrath of God on account of the sinner, putting away sin by the sacrifice of Himself. That no other being has ever done or will ever do. Yet suffering at the hands of men, both before and at His death, He has left all who call Him Lord an example that they may follow Him.

The word for "example" (*hypogrammos*) conveys the idea of a learner attempting to follow the headline of a copy-book written in such a way as to be worthy of emulation. Does not the word throw us back upon the record of the life of our Lord as given in the New Testament? There, and there only, can we trace a perfect life below. We have no occasion to turn to the many recent lives of "The Human Jesus" to discover what our Lord was like. The material in the four Gospels is sufficient, and is absolutely trustworthy. The finest Christians are those who are most deeply imbued with the Spirit of their Master as they learn of Him from what is written about Him by the four Evangelists. We cannot but insist upon the need for every Christian worker to be thoroughly acquainted with the story of their Master by a constant reading of the divinely-inspired records.

Part of the example is, "He did no sin." That cannot mean for the Christian that he will be, like his Lord, sinless in an absolute sense. Our Saviour was unique. God bore witness to Him on more than one occasion, saying, "This is My Beloved Son." Of none other will He ever again say that. And before men Jesus Christ did no sin. None could find fault with Him. Tried to-day in the circles of men of all kinds the same verdict is passed. In His earthly sojourn He gave to none opportunity to bring accusation against Him.

THE EDITOR.

## *Some Ways in which the Spirit Works.*

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THE HOLY SPIRIT is the Author of our new birth. It is He Who taught us our sin and need of the Saviour. He bore witness to Christ; and led us into living touch with Him. Our knowledge and appreciation of the Lord Jesus is due to the operation of His Spirit in our hearts. As "Comforter" He strengthens us by His presence. He gives us power to bear and to do, to suffer and to overcome, to fight and to serve. He is the Author of all power over sin, of every Christian grace, of every prayer that wings its way to the throne of God and secures an answer. Every child of God knows the Holy Spirit as his Regenerator and Empowerer, at conversion and throughout the Christian life, by His action upon the soul.

Although this action of the Holy Spirit upon our souls is constant, there is variety in His operations. There are times when He especially quickens the *mind*, and we enjoy an exceptional intellectual apprehension of the truth. At other times He exercises the *conscience*, and our sense of duty is uppermost. Again, there are seasons when He arouses deep spiritual *desires*, and so energises the will to choose the Divine will. Or He especially stimulates our *faith*; so that we claim the promises of the Word with a confidence that afterwards surprises us. And generally we can know that the Spirit is especially active when we are conscious that our thoughts are intently engaged with Divine things, so that the entire man is swayed by them.

The Spirit may speak to us by a gentle suggestion or by a loud command; through circumstances, the words of others or thoughts that "come" to us. His chief means of communication with us is in His own precious Word, its doctrines, principles and sentences, and by these we must test the impressions that come to us, to see whether they are in keeping with the Divine will. Sometimes, especially at the reception of some new truth, or when some neglected duty is performed, or on full surrender to Christ, the Spirit may cause the soul to leap suddenly on to a higher plane of living. Perhaps the more usual way, however, is for the Spirit to move the soul forwards and upwards by means of a succession of smaller crises or impressions of Divine truth, so that, in spite of setbacks, there is a more or less gradual and even progress in the Christian life. The Holy Spirit of God is sovereign and does not need always to employ the same mode in His dealings with us. As in nature, so in grace, God loves variety as well as order.

EDWIN ADAMS.



# *Setting the Course.*

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

## V.—MEMORIZING SCRIPTURE.

ONE of the best investments of time and effort that a young Christian can make is to memorize passages of Scripture. It will repay a thousand-fold the time and mental exertion spent. To be able to unfold at will from our memories the matchless discourses of the Lord Jesus, the devout songs of the Psalmist or the urgent exhortations of the Apostle Paul is to possess treasure worth more than "thousands of gold and silver." We can enjoy a continual feast, and the Scriptures hid in the heart, if meditated upon and put into practice, are productive of many blessings.

Spiritual growth comes from our learning the spiritual truth presented in the Scriptures. By turning passages over in our mind in prayerful conjunction with the Holy Spirit we receive light on the truth conveyed by the words of Scripture. This process can be carried on at almost any time or place when our minds are free, if we have the Word of God treasured in our memory. When the Word of Christ is thus dwelt upon, growth follows, for "the words that I speak unto you, they are spirit and they are life" (John 6. 63).

Scriptures stored in the mind form a bulwark against the intrusion of undesirable thoughts. As a man "thinketh in his heart, so is he" (Prov. 23. 7). Words and actions have their spring in our minds; thoughts are the forerunners of deeds. When our minds are free they are open to all kinds of suggestions, and Satan is ever ready with "some mischief still." Idle thoughts are often the seeds of backsliding. When our minds are furnished with the Word, "quick and powerful" to which we can revert, it is comparatively easy, by the help of the Holy Spirit, to bring "into captivity every thought to the obedience of Christ."

For counteracting the power of special temptations, memorized Scripture, in conjunction with prayers, is a very present help. By means of Scriptures used at the right moment the strong attraction of temptation may be broken. For guidance on the daily path, too, how often do we "err, not knowing the Scriptures" when the time comes to make a decision. The Word of God is a lamp unto our path, but if it is not in mind when it is needed it falls short of what we require. Unconsciously, too, the Scriptures in our thoughts influence our outlook and actions, continually cleansing, refreshing and vivifying our minds. It "effectually worketh also in you that believe" (1 Thess. 2. 13).

### Setting the Course.

One of the best ways of committing Scriptures to memory is to write out the passage on a slip of paper which may be carried in the pocket. (Several connected verses are generally of much more profit than isolated ones). Divide the passage hid in the heart, if meditated upon and put into practice are by vertical lines into a series of short sentences or clauses, something on the following lines :

And they sung a new song, saying, Thou art worthy to take the book, | and to open the seals thereof: for thou wast slain, | and hast redeemed us to God by thy blood, | out of every kindred, and tongue, and people, and nation.

No attempt should be made to repeat the entire extract and to try to remember as much of it as possible. This is a slow and unsatisfactory method. Learn the first clauses to the word "book," which is quickly done. Next learn the second to the word "slain," and then repeat both together. The third section should be memorized next, and then added to the two sections already known, repeating the passage from the beginning and mastering it all before proceeding to the fourth section. This process should be continued until the whole is learned. The impress on our minds may be reinforced by our eyesight and our voices, hence, as well as mentally repeating the words, it is well, as occasion offers, to read the words from the written paper and say them aloud.

Mr. Henry Craik, for many years the friend and co-worker of George Muller in Bristol, in writing to a friend uses the following words :

"In this quiet lodging, I am vividly reminded of my early life . . . and I find, now that I am beyond fifty, the advantage of early study. I find my mind not unfurnished. In a solitary stroll I can call up materials previously committed to the storehouse of memory . . . combining ideas . . . or meditate on some subject which I may afterwards turn to good account. Mentally as well as physically and spiritually it is true, "an idle soul shall suffer hunger."

Not in this life only will memorized Scripture help us to reap a rich reward. At the Judgment Seat of Christ every secret thought will be revealed, every motive be made manifest. If our thoughts at their source are directed into the wisdom which the Holy Ghost teacheth, we shall have thoughts pure, and words and actions in accord. So shall "our way be made prosperous, and we shall have good success," both in the life that now is, and that which is to come.

R. C. McK.

# *The Questions of a Child.*

By J. R. ROLLO.

THE mind of a child in its early simplicity must ever provide an attractive problem to all who are interested in work among young people. It is well we should know our tools, but it is better that we should have a measure of understanding of the material upon which we are working.

One of the prime axioms of success in the view of the educationist is to approach along the line of the child's interests, hence the increasing use made in recent years of object lessons, choruses, novelty picnics and co-operation with the child in his spontaneous and natural activities. Anyone who has been at pains to gain the confidence of his pupils in this way will soon discover that the child's mind is one big question-mark. The awakening intelligence, the groping and expanding interests echo themselves in persistent and eager inquiry, and happy the teacher who thoroughly enjoys the verbal assaults of his young charges. He will need the memory of an angel, the patience of Job, the purposed truthfulness of Daniel, the wisdom of Solomon, and more than all of these, the saving grace of humour.

No nation has taken more care with the education of its youth than the Jews, and the Scripture gives explicit instruction as to the methods to be employed. The system of rite and ceremony, the picturesque symbolism of the recurring feasts, provided an atmosphere best calculated to stir the wonder of the rising generation, and time and again parents are equipped with answers to the pertinent queries of the boys and girls. These queries were not to be brushed aside, not to be treated flippantly, not to be lazily evaded with a "wait till you are older" response, but were to form the very framework upon which was to be carefully and systematically erected the structure of the child's knowledge of God, His Person and character, His claims, the religious observances and their meaning, and the historic record of God's dealings with their forebears (Psa. 44.).

How different with many of us! The enthusiastic wonder of many a child is chilled by hasty retorts and unsympathetic curttness, so that the words of Lam. 4. 4 are frequently true, "The young children ask bread and no man breaketh it unto them," or else we are sufficiently lacking in interest to offer in its place a stone.

There are at least three portions in which we read of the questions of children. These are Deut. 6. 19; Exod. 12. 26; and Joshua 4. 21 :

- (a) What mean the statutes?
- (b) What mean ye by this service?
- (c) What mean the stones?

## *The First Christian Revival (Acts 2.)*

### QUESTIONS ASKED.

CONFRONTED with a narrative such as Acts 2. contains, we are compelled to ask ourselves one very straightforward question—a question which cannot but provoke searching inquiry within our own heart as to why the progress of the gospel is seemingly so slow in our day. If God gives Pentecostal blessing sometimes and somewhere, why does He not give it to Britain *now*, to our own community *now*? Reminding ourselves that it is not within our province to investigate into the secret ways of God, yet it may be pertinent to the matter to make two simple suggestions.

Perhaps there is no visitation of revival because we do not want it. Mere pious expression of the desire and need for it is not sufficient. That is not deep enough. What Christian, sensible to the conditions prevailing to-day, would not admit that one of the greatest possible blessings that could visit our land, would be a "real, old-time revival"? But unless that desire prompts to action little will be done. Men strive to achieve that which they ardently long for; if the striving is not evident, the natural conclusion is that the wish is not sincere and deep. Let me repeat it, perhaps a visitation of revival blessing is absent because we do not passionately wish it. Passion is born of a sense of the desperate condition of men without Christ; it sends men and women to the darkest places of the earth, but it also burns within hearts at home. Only Christians driven by a divine urge are of any use for God. Mere religious emotion which effervesces in spasmodic outbursts of shallow sentimentality dies when the provoking cause has gone. It lacks zeal, earnestness, enthusiasm. And what is "enthusiasm" but the anglicising of a suggestive combination of Greek words, en (in) theos (god) and asm, the noun suffix—an impartation of great zeal in the service of God? Nothing is accomplished without it. Revival often lingers because Christians are not stirred deeply enough to desire it and to work for it. Our indifference in prayer, our censuring of workers and our lethargic undertaking of any aggressive work all combine to affect our callousness with regard to the need of our fellow-men.

The second of these suggestions is this: Perhaps revival is withheld because the minds of Christians are filled with the wrong things. Legitimate pursuits may be wrong, not in themselves, but in their exclusion of others as necessary. It is good, and necessary, to be built up in the faith, and to be able to contend earnestly for the truth in a dialectical manner; but it is possible to be so much concerned about apologetics and theology that the desire to preach the gospel becomes stultified. It is good and necessary to "rightly divide the

## The First Christian Revival.

word," and to mark the dispensations of the dealings of God with men, but it is too sadly possible to be concerned so much with an intelligent grasp of every infinitesimal detail, that zeal in service is stifled for want of activity. It is good—and absolutely necessary—to understand "Church Truth," and to appreciate all the implicates that ecclesiastical position involves, but it has become evident in our generation that it is possible for a body of Christians to be so much concerned about "feeding the little flock," that they have forgotten that the "little flock" will be extinguished as a witness, if its members (pardon the mixing of metaphors!) do not become "fishers of men." Yes, even what are legitimate and necessary and good may, if improperly pursued, become positive hindrances in the progress of the gospel. The warning is, "Let us beware!"

Often, however, the danger lies in allowing the mind and head to be so dominated by worldly and social pursuits, that neither time nor desire is devoted to the claims of Christ and His gospel. Our loyalty breaks down because no stimulus is given to it by engaging in aggressive work. Faith in the power of the preached word diminishes almost to disappearing point because no personal contacts with men in the saving exercise of witness creates proof that there is in the gospel "power unto salvation unto every one that believeth." Business concerns, occupying the major portion of our lives, follow us so easily into our leisure hours that, unless we maintain constant vigilance and strict discipline, they will filch away the opportunities that might be ours for witness either as individuals or in conjunction with others. How many Christians are merely passengers, lugging with them on the voyage heavenwards impedimenta of every kind, harassing themselves and encumbering the crew who work! No need is there for passengers and luggage on a lifeboat, whose business it is to save the lives of perishing men. So subtly does worldliness invade the sanctity of our moments divinely-demanded, and so gradually does the conscience become accustomed to the dissipation of energy on pursuits spiritually unremunerative, that before we are aware, longings that pulsed within us become moribund, and capacities for service pass into a state of atrophy. When such a condition has been reached with the majority, through an infiltration into the ranks of a spirit of unconcern, the community becomes "dead," and conversions are conspicuous by their absence.

Perhaps,—let it be repeated, and let the tragedy of it grip us as the truth comes home to disturb us,—perhaps, revival blessing lingers because we do not want it, and because our minds are occupied with other matters to the almost entire exclusion of concerns that are urgent for eternity. We who are wise will pause—and consider.

A. B.

# *A Missionary Magazine and its Work.*

## PAPER I.

THE object of this and a few succeeding papers to be published, God willing, in these pages, is to trace the work represented by the Magazine, *Echoes of Service*, and to set forth something of the methods of its co-operation with the work of the Gospel in other lands.

While Dr. Maclean was living at Leominster, in the middle of last century, his heart became exercised about helping forward missionary work. He had himself entertained the thought of going abroad in Gospel service, but the Lord made it clear that He had other designs for him, the effects of which have abundantly shown how the guiding hand of God was upon his life.

The work of the Gospel in the regions beyond had already been developed in a remarkable way, and it was thought well to make some simple records of such service for the purpose of stimulating prayer and fellowship. Notes of Gospel work in Italy had already been written by Count Guicciardini, and the first which exists of these bears the date 1860. In 1863 Mr. Yapp's name was associated with the Count's. In 1866 Dr. Maclean's was joined with Mr. Yapp's. The latter fell asleep in 1874, and, though the next year Dr. Maclean's name is found alone, the signature is followed by the statement that Mr. Henry Groves and Mr. Henry Dyer were prepared to join him in receiving offerings.

The names of Mr. Groves and Dr. Maclean appear as editors of *The Missionary Echo*, which was begun in 1872 with the co-operation of Mr. Dyer, who continued his help to the end of his course.

The paper was given this title from the original of 1 Thess. 1. 8, where the literal rendering is "from you hath *echoed forth* the word of the Lord."

The enlargement of this paper became necessary in 1885, and it was thought well to call it *Echoes of Service*. Then, as work began to spread, more especially in Central Africa, there was a further enlargement in 1891, and the paper was issued twice monthly. In 1918 the effects of the war made it necessary to return to the monthly issue.

The objects of the Magazine were clear from the first number in 1872, namely, to quote the editorial remark, "Fellowship in the Gospel, and in spreading the knowledge of the Lord in other lands." That leading article also made mention of the fact of the going forth of servants of God simply in

(Continued on page 220).

## “Rather.”

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“RATHER” expresses the idea of choice between two alternatives, one of which is often inestimably better than the other. A further implication in the meaning of the word is that there is a vigorous tendency for the choice to fall upon the less noble alternative, and that to counteract this weakness the powers of volition are called upon to act deliberately and firmly. To Timothy, the aged counselling Paul wrote: “Exercise thyself *rather* unto godliness.” And just as the instructor in the gnasium at Ephesus imposed disciplinary rules upon the youths under his charge, so the Christian gymnast must learn to regulate his life in accordance with a code that will encourage godliness. Perhaps most of us fail because we have no set regulations according to which we may control our conduct. It would be a salutary and happy occupation for every reader to set aside a special season for prayerful deliberation, and, with the guidance of the Holy Spirit and the aid of the Scriptures, write down in order a code of rules, comprehensive enough to take in all the phases of life, by which behaviour might be modelled.

Adoniram Judson, the saintly missionary to Burma, adopted a set of rules which, practised daily, would help him to be more like Christ. Here are the rules:—

1. Be diligent in secret prayer every morning and every evening.
2. Never spend a moment in mere idleness.
3. Restrain natural appetites within the bounds of temperance and purity. “Keep thyself pure.”
4. Suppress every emotion of anger and ill will.
5. Undertake nothing from motives of ambition, or love of fame.
6. Never do that which, at the moment, appears to be displeasing to God.
7. Seek opportunities of making some sacrifice for the good of others, especially of believers, provided the sacrifice is not inconsistent with some duty.
8. Endeavour to rejoice in every loss and suffering incurred for Christ’s sake and the gospels, remembering that though, like death, they are not to be wilfully incurred, yet, like death, they are great gain.

That Judson lived in accordance with these rules, and that his life was eminently godly, none who have read his biography will dispute.

Let as many of us as wish to be workmen that need not be ashamed, “EXERCISE ourselves.”

## *Christ in Every Sermon.*

I AM unwilling that any sermon should be preached without a free and full tender of salvation, through the blood of Christ, to all who will. . . . It is never premature or unseasonable, nor can it be charged upon you as a wrong anticipation, should you seize on every opportunity, and rather create an opportunity than want one, for laying before your people the overtures of reconciliation from God to a guilty world. These, from the very outset, should hold a prominent place in your ministrations; for recollect that you may have hearers in all stages and varieties of progress, and some in particular, already convinced of sin, and in full readiness to be told of the Saviour. And recollect, also, that however generally the inquirer is first exercised by the terrors of the law, and then shut up by these to the faith of the Gospel, this process is far from being invariable; and that while some need to be driven into the place of refuge by the threats of a coming vengeance, others are more effectually drawn to it by the exhibition of a Saviour's love, and the winning tenderness of a Saviour's invitations.

The way of the Spirit in conducting an inquirer from darkness to marvellous light, is exceedingly various; and there is a corresponding variety in the history of conversions and in the whole religious experience of men. Jude seems to advert to this when he speaks of saving some with fear—pulling them out of the fire; and of saving some with compassion—making a difference. At all events, let the great Gospel offer be declared, if possible, in every sermon, and pressed on the acceptance of all who hear it. It were unpardonable if, by adherence to the rigorously systematic in the pulpit, and the exclusion of all that was ulterior, you were to find no place, whole Sabbaths together, for that great topic, compared with which Paul was determined to know nothing else—even Jesus Christ and Him crucified.

—*Dr. Thomas Chalmers* (1780-1847).

## *Peter in Cornelius' House.*

ARRIVED at Cæsarea, Peter refused the proffered homage of the centurion, and forthwith delivered his message. It was a remarkable meeting—a company of Roman patricians gathered together to hear a Galilean fisherman speak of a crucified Jew. Peter's address was brief, and its theme was Christ alone. *Why should preachers ever discourse upon any other theme?* The apostle spoke of the Saviour's wonderful pathway below, ever doing good, and despoiling the kingdom of Satan, "for God was with Him." But men slew Him, and hanged Him upon a tree. In opposition to men's hatred, God



## Peter in Cornelius' House.

signified His good pleasure in Him by raising Him from the dead on the third day. In order that His people might have the fullest assurance that His resurrection was indeed a fact, He showed Himself openly to many, who even ate and drank with Him. Then Peter proclaimed Him as the divinely ordained Judge of quick and dead, adding, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Jesus is thus both Judge and Saviour; and every man must have to do with Him in one or other of these characters.

Whatever Peter intended to say more was never uttered for the Holy Spirit forthwith fell on all them which heard the word (Acts 10. 34-38). Blessed interruption.

Would that we knew more of it in connection with our preaching to-day. The truth is, Peter's audience drank in his testimony word by word as he rendered it, and so received divine forgiveness on the spot. Hence the gift of the Holy Spirit, whom God bestows upon all forgiven ones, and upon them only. There was no laying on of hands here as in Samaria, for the reason that the special circumstances connected with Samaria had no place in Cæsarea. Baptism followed forthwith, as a privilege granted in the name of the Lord. This is God's order for Christianity until the end; first, forgiveness of sins; second, the gift of the Holy Ghost, and third, the rite of baptism.

The above is extracted from "Simon Peter," the latest volume from the pen of that able expositor, Mr. W. W. Fereday. It is published by G. F. Vallance (price 1/6), and will well repay close study by all. It's author's credentials are a sufficient commendation. May be obtained from our address in Kilmarnock—postage 3d.

### THE BELIEVER'S PATH AND PROSPECTS.

**Dependence.**—There is nothing in all this world more deeply blessed, than to lead a life of habitual dependence upon God, to hang upon Him moment by moment, and to cling to Him for everything.—C. H. M.

**Guidance.**—I never remember in my Christian course, that I ever sought the will of God sincerely and patiently, by the teaching of the Holy Ghost through the instrumentality of the Word without being directed aright.—George Muller.

**Discipline.**—Our holy Lord will not suffer unconfessed sin to remain unchallenged in any of His people. If they neglect to judge, confess, and depart from it, He will take the matter in hand. It was not to the world, but to His own, that He said, "As many as I love, I rebuke and chasten" (Rev. 3. 19).—Donald Ross.

**Hope.**—The personal return of the Lord Jesus to awake His saints who sleep, and to change His waiting saints who are alive and remain unto His coming, is the bright and blessed hope set before us in the Word of God. And any system of interpretation which puts any event or prophecy to be fulfilled between, must largely take from such a hope that power which it is expected to have over our lives.—A. J. Holiday.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

NOVEMBER 3rd.—CITIES OF REFUGE.—Joshua. 20. 1-9.

**Suggestions.**—We must remember that Israel was a divinely-controlled nation, and that God, like a King, saw to the wise government of the people. Mercy was never shown at the expense of Justice, but human life was preserved from hatred and malice. In the story of the Cities of Refuge we have one of these wise provisions. Two points to observe to begin with: (1) No licence was given to the man who slew his fellow wittingly. Searching investigation was made by the "judges" in the city of Refuge. (2) No liberty was given to the avenger to vent his own personal feelings against the man who had killed his kinsman. Such regulations show how wise our God is, and teach us to be kind as well as to be just. By reading Deut. 19. we learn a few incidental facts not mentioned in Joshua 20. Again we press for a recognition of the facts: (a) This is actual history, the truth of which has been proved by excavators. We can rely on every part of the Scriptures. It is necessary to bring this constantly before the minds of the scholars, because every effort is being made to undermine its authority. (b) Behind the history is a picture of Redemption in Christ Jesus. The very names suggest spiritual truths: Kedesh means "holy." God cannot condone sin in any form. Shechem means "shoulder." It jutted out as an eminence easily seen. It reminds us that Christ has been "lifted up" and can be seen as the Saviour of men. Hebron means "a ford," a crossing place. The city was built where access was easy. And has not God given men an "easy crossing place" from sin to salvation? The Cross is available for all men and for any man. Bezer means "strong." Sin has weakened men: they cannot "work out their own salvation." But a Strong One has done so, and He is able to save. Ramoth means "heights." The city was built high up. This reminds us that Christ has been lifted up on high. He has been exalted, a Prince and a Saviour. This speaks of the power of His Resurrection. Golan means "a circle." Can we not see in this an illustration of the completeness of our salvation. There are no imperfections in it. Nothing may or can be done to add to it. Our only Saviour is Jesus Christ. Here are other lessons worth observing:

(1) **The cities were divinely appointed.** God appointed them from amongst the cities allotted to the Levites. The people were not allowed to make suggestions. So is it with our salvation. The plan and its execution are both divine. The Father thought it; the Son wrought it; the Spirit brought it out to man on Pentecost.

(2) **They were conveniently near.** A map will show how the cities were placed. No "victim" was ever far from a city, and usually had choice of two to which he might flee. God has made His plan very accessible. How simple is the way of salvation—look, come, believe, take, hear, taste, etc.

(3) **They were sufficient.** No one could complain; three on one side of Jordan, and three on the other. Christ's death is sufficient. His blood cleanseth from all sin.

## Notes and Outlines of Sunday School Lessons.

### NOVEMBER 10th.—JOSHUA'S LAST SPEECH.—Joshua 24. 1-31.

**Suggestions.**—The world has had many famous speeches, but some of the most famous are in the Bible. Last words are solemn words. Recall if you can some of the last sayings attributed to great men. Here we have the closing words of a great soldier, saint, and ruler. What will people think of your last words? Remember we cannot stay here. Nobody born 200 years ago is now living. Soon we shall all be gone. We shall be remembered by our words and our deeds. Joshua died "in faith." How shall we die? Joshua died "in peace," because he had lived "in trust." He knew God. His great choice was "to serve God." His personal influence was evident in his family. Do we try to lead those nearest us to the Lord? Joshua was not afraid to witness and confess. Why should we be ashamed to show our colours anywhere? Joshua was a splendid national leader. He honoured God, and God honoured him. How thankful we ought to be that Britain has had (and still has) many good and godly leaders. It is the duty of even boys and girls to thank God for good rulers. Think how much more difficult it is to live in Russia and other countries where persecution is common and severe.

(1) He recalled God's goodness. God had called Abraham out of idolatry and had chosen to reveal His will to him and his children. That is one of the greatest blessings in the world—the possession of the will of God. We have it in the Bible. Where the Bible is read, idolatry goes. What stories missionaries have told of the changes wrought through the reading of the Bible! Children's lives become changed when they believe and receive the Word into their hearts. How good God has been to English-speaking peoples in giving to us such a wonderful translation as The Authorised Version!

(2) He Remembered God's Deliverances. "Out of Egypt." He delivered them by blood from death (Exod. 12.). Here the story of redemption may again be enforced. Converted people are never tired of recalling the fact that "we have redemption through Christ's blood" (Eph. 1. 7). If we do not have that we are not in the family of God. Here salvation begins. "Out of the sea." This deliverance was by power. The Egyptians could not stand before God. No enemy can defeat Him. The God who redeems, lives to keep and save. Other enemies are mentioned, but from them all God delivered His own. Has He changed? Not a bit. No temptation can overcome the simplest Christian who trusts in God through Christ.

(3) He detailed God's kindness. He brought them "out" of Egypt, "over" the Red Sea, "through" the wilderness, and "into" the Land. All in the Land was of free grace. They did "no labour" for it. God is bringing many sons unto glory—all by grace and not of works.

(4) He enforced the people's obligation. They must serve God whole-heartedly. They dared not try to serve "two Gods." God must have all our love and all our loyalty. We cannot love God and love the world. We must be absolutely true. Otherwise we are traitors and deceivers.

## Notes and Outlines of Sunday School Lessons.

### NOVEMBER 17th.—GIDEON'S THREE HUNDRED.

—Judges 7. 1-23.

**Suggestions.**—History is often the story of great men.

The greatest heroes are those who faithfully follow where a leader goes. That is what constitutes a good Christian. Such a one loves and follows Christ, cost what the course may. Gideon was such a leader. In the earlier chapters we learn: (1) That Israelites were in bondage. (2) Gideon was loyal to God at heart and in secret. He did not follow the crowd in its idolatry. (3) He was trained for years in the quiet of his ordinary work. (4) God chose him at the right time and gave him tokens of divine favour. (5) His first witness was at home. He began to show his calling among his own folks first. (6) God gave him instructions about what he ought to do. These facts could more or less be applied to our Lord Who was chosen of God to be a Greater Deliver than ever Gideon was. (1) The whole world lay in bondage to sin and Satan. (2) Our Lord was faithful to His Father during 30 years of His "secret" life. (3) Part of His training was at the carpenter's bench. (4) When the time came God sent Him forth into public (see Matt. 3.). God opened the heavens and spoke His approval: "This is My beloved Son, in whom I am well pleased." (5) In Luke 4. we read of His first visit to Nazareth. (6) He kept to His Father's programme, and at the end said, "I have finished the work which Thou gavest Me to do" (John 17.).

(1) About the Leader. He was worthy. No one was more worthy in Israel than Gideon. Think of all he had already done. He was willing to set a good example and to risk his life along with his men. He was sure of success because God was with him. He is a picture of our Lord. How worthy He is! What He has done! He came, lived, suffered, died, rose. He saves. How worthy! How willing, too! His love constrained Him. He never asks anyone to go where He was not willing to go. Many a missionary has died for Him, because He first died for the missionary. What are we willing to do for Him! Can we stand a jeer for Him, at home, at school, at play?

(2) About the Followers. (a) There was a great crowd at first. They must have thought it was easy. That often happens. During special meetings in revival times many seem willing. They have not counted the cost. (b) There was a sifting process. First the cowardly went home—they were afraid. Many, to-day, are afraid to follow Christ. Some are afraid because the conditions of service are too severe; others fear ridicule, of being called "pious," of giving up sin, of sacrificing ambitions, etc. Our Lord told a parable about those who "with one consent began to make excuse." If you do not follow, of what are you afraid? Then there were the careless—the self-indulgent, who took too much time to slake their thirst. Would these represent lovers of pleasure? Only three hundred were left, but they were sufficient for God.

(3) About the Victory. It was complete. God wrought it. So will He do with all our enemies. The Book of Revelation tells the story of the final triumph of the Lamb and His followers. On whose side will you be then—on the side of victory?

## Notes and Outlines of Sunday School Lessons.

### NOVEMBER 24th.—SAMSON'S DEATH.—Judges 16. 15-31.

**Suggestions.**—The Book of Judges tells the story of the Hebrew Nation during years of alternate liberty and captivity. Enslavement followed years of disobedience. Victory was granted where the people followed the Man whom God raised up. Teachers should read the stories of the Judges and show how God heard the cries of His people when the enemy oppressed. Two lessons follow: (1) Sin always enslaves; (2) Deliverance comes alone from a divinely appointed Saviour. These "saviours" of Israel (omitting their faults) are faint pictures of the Great Saviour, our Lord Jesus Christ. Samson's life may be summed up under these headings: (1) In his parents' home. Here he learned to know and trust God. He was a Nazarite from his birth. A Nazarite grew long hair as an indication that he was a devoted servant of God. How much we all owe to the example and instruction of our parents! (2) In service for God. What enemies he overcame!—Philistines, the Gates of Gaza, the roaring Lion. Does he not here remind us of our Lord Jesus, Who beat all our foes, chief of whom was the Devil. By His death He destroyed (i.e., wasted the power of) the Devil. Samson's victories were always in the power of the spirit of God. Does not that remind us that we cannot overcome evil in our own strength—we need the help of God? Many a youth and maiden go under in temptation because they do not know God as a Saviour through Jesus Christ. The best safeguard for youth is in faith in the gospel. (3) In the Lap of Temptation—Samson allowed himself to be led astray. (4) In the hands of his enemies. (5) In the hour of death.

(2) In the Lap of Temptation. (a) He trifled with God's word. As a Hebrew he was forbidden to love a Philistine woman—and he knew that. His wrong-doing was deliberate, defiant, degrading. And disobedience cannot go unpunished. The Bible tells us plainly what we ought not to do, and where we ought to go. God cannot allow both His love and His word to be abused. (b) He treated his enemy with disregard. Instead of resisting every attempt to discover the secret of his strength, he permitted Delilah to coax him into making disclosures. A blank "No" is the best answer to temptation. (c) He trusted where he ought to have fled. Certain places are best avoided. They draw us into further evil. What a pity it is to see our Sunday school scholars caught in the net of the tempter—in the cinema, the football field, the race-course, the gambling den. They all appear to be pleasant, but they simply destroy true life, and lead into further sin. Avoid temptation.

(2) In His Enemies' Hands. (a) The Source of his strength was taken away. He disobeyed God and lost contact and communion. Sin destroys communion. Samson did not know he had become like any other man. Even Christian boys and girls cannot resist temptation if they allow sin to interfere with their desire to pray, to read the Scriptures, to engage in Christian service. Satan waits for every opportunity to ensnare the weak. (b) The Suffering he endured (v. 21). What a picture of the captives of the devil! They are "blinded by the god of this age." They are bound by chains of sin, and one day will reach Satan's prison house.

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

November 3rd.—PSALM 51.

This psalm is penitential and personal. It is an Old Testament exemplification of 1 John 1. 9. Confession must be personal, real, full, restoration is as personal, real and full. David's sin worked havoc in various directions: (1) It destroyed the peace of conscience; (2) It gave others occasion to sin; (3) It hampered the divine cause (v. 4). The psalm has been treated in three ways: (a) David's Personal Experience; (b) Israel's National Experience; (c) Typical of Christian Experience.

(1) **The Psalmist's Confession** (vv. 1-6). (a) **About himself.** 1. His inherited evil—even before his birth (v. 5). Sinful propensities are inherited—we cannot escape being sinners. 2. His specific sins, "my transgressions," "mine iniquity," "my sin," "this evil." Sins are active breaches of God's Moral Code. Sin is not only against one's neighbour but against "God only." 3. His actual confession, "I acknowledge," "my sin is ever before me," "I have sinned." (b) **About God.** 1. His Nature is expressed in the words, "loving-kindness," "tender mercies." Thou desirest truth in the inward parts. God is good, kind, but righteous. 2. What God can do for the sinner who confesses. "Wash," "cleanse." God's character is maintained because He does not lightly pass over sin (v. 4).

(2) **The Psalmist's Desires** (vv. 7-15). (a) **For Purity**—"purge," "wash," "cleanse." He acknowledges that such are not external but internal, not natural but spiritual (v. 10). (b) **For Fellowship**—"hide not thy face," "cast me not away," "take not thy holy spirit from me." No Christian need be afraid of losing the Spirit, but we should all fear lest we lose the sense of His presence. (c) **For Joy** (v. 8, 12, 14-15). Both physical and spiritual powers are renewed when fellowship is restored. Sin closes the lips of praise, testimony and warning.

(3) **The Psalmist's Conception of Religion** (vv. 16-19). (a) What religion is not—a performance of ritual (v. 16). (b) What religion is—contrition and humility (v. 17). (c) What true religion does—offers sacrifices. God sees what is in the heart first, before He accepts anything from the hand.

November 10th.—PSALM 103.

Psalm 51 is penitential; this psalm is praiseful. The collection of Hebrew spiritual songs reflects the experience of man in every phase. Sometimes we sin; sometimes we sing; sometimes we plead for mercy; sometimes burst out in mirth. The psalm is in three sections:

(1) **David's Praise for Personal Blessings** (vv. 1-6). His praise is individual, internal (coming from his soul), intense (all that is within me). Reasons are numerous—all his benefits. How inclusive David's praise was! (a) Forgiving iniquities and healing diseases. Is there a connection here between moral evil and physical weaknesses? Sometimes there is. God can remove the one (when confessed) and restore the other. (b) Redeeming from destruction

## Bible Class Subjects and Weekly Studies.

(the grave). Did this mean deliverance from sickness nigh unto death? The Christian knows that victory is secured over the grave already (1 Cor. 15. 55). (c) Crowning the life with loving-kindness. This suggests the idea of dignity and beauty without a semblance of merit on the part of the recipient. (d) Satisfying and Renewing. "Mouth" is a gratuitous translation. The idea is of ornamenting, beautifying, like the new plumage of the eagle. The same sense is expressed in Isaiah 40. 31.

(2) **God's Dealings with the Nation** (vv. 7-19). (a) He champions the cause of the oppressed. Israel's history is a striking comment on that. (b) He reveals Himself to His chosen ones—Moses and Israel. (c) His character is always the same—merciful, gracious, patient (Exod. 34. 6-7). (d) His dealings are explained in several pictures: 1. He does not give us our deserts. 2. His mercy is compared to the height of the heavens. 3. Our transgressions are removed as far as east is from west—these never meet. 4. He treats His children like a pitying father. He takes into account our physical make up. 5. His ways and mercy are eternal, unlike the frailty of man. His kingdom is in the heavens.

(3) **Ascriptions of Praise desired** (vv. 20-22). (a) from angels; (b) from all created beings; (c) from whole inanimate creation; (d) from the individual.

### November 17th.—ISAIAH 6.

The previous chapters are A Prophet's Indictment of a Nation for its Departure from God. This chapter describes A Prophet's Call to the Service of Jehovah. A man cannot truly condemn sin until he himself has discovered his own wickedness and learned the way of forgiveness.

(1) **The Glory Isaiah Saw** (vv. 1-4). (a) The Time and the Contrast. A human king dies; his glory fades. (b) The vision itself: 1. The Lord sat on a throne. Uzziah had been pushed off his throne through disobedience. 2. He was high and lifted up (cf. Rev. 4.—a throne set in the heavens). That infers distance, impregnability, durability. Man's wrath can neither sully nor reach the throne. 3. The train filled the temple. The glory was pervasive. Whether this was the local structure or the heavenly temple matters not, the idea of fulness, majesty, peerless grandeur remains. (c) Attendants on the glory—the seraphim or burning ones. Notice about them: their self-consciousness (they knew they were unworthy of His presence; their service—they flew with alacrity; their song—it was about the glory. (d) Effects of the glory—the post shook. Great impressions were made.

(2) **The Guilt Isaiah Felt** (v. 5). (a) It was Personal. He singled himself out. (b) It was Painful. "Woe" condemn himself. (c) It was Particular—his lips. How searching and humbling is a vision of the glory and holiness of God!

(3) **The Grace Isaiah Experienced** (vv. 6-8). This grace is expressed in various ways: (a) In the Merciful Provision of God. The Altar was His. He accepted the victim thereon as a Sacrifice for sin. (b) In the Messenger who came—one of the Seraphim.

## Bible Class Subjects and Weekly Studies.

(c) In the Mercy extended—a complete forgiveness—“iniquity taken away, sin purged.” (d) In the choice of a Mediator from God to the people. The prophet was so commissioned. The message was one of judgment to unrepentant people. Yet that was mixed with mercy (v. 13). A remnant would be saved.

November 24th.—ISAIAH 40.

This chapter commences the second section of the book. It introduces the prophecies with a message of comfort—Behold your God (v. 9). Deliverance was sure because the Deliverer was sovereign. National and Individual messages are included.

(1) There is an end to God's Judgments of His People (vv. 1-2). (a) Consequences of sin often far out weigh the actual transgression (“double”). (b) When God's end is accomplished the “iniquity is pardoned.” He does not keep His anger for ever.

(2) The Voice and the Word (vv. 3-8). (a) The Word is God's—it abides. (b) The voice is man's. It passes away, but the Word remains. (c) The Word the voice proclaims: 1. About the Glory of God. John Baptist heralded the Messiah with these words (Matt. 3. 3). 2. About the goodness of man—it is like grass. God's Word never changes; man's glory fades and disappears.

(3) The Grandeur of God. (a) His Compassion (v. 11).—like a shepherd. He considers the condition. The strong need feeding. The lambs need carrying. . The slow need gentle leading. (b) His Wisdom in Creation (vv. 12-14). He acted “on His own.” Human wisdom and might are helpless and useless. His work is perfect. Verse 12 is one of the most amazing verses in the Bible. It reveals the perfect balance and proportion of natural phenomena: observe “measured in the hollow of his hand,” “meted out with a span,” “comprehended in a measure,” “weighed in scales,” “weighed in a balance.” (c) His comparison with men: they are a drop of a bucket; small dust on a balance. Multitudes of sacrifices are nothing to Him. “Nothing, less than nothing, vanity” describe men. (d) Idolatry is forbidden because of God's greatness and man's littleness (vv. 18-25).

(4) The Glory of God in the Heavens (v. 26). God creates, calls by name, and controls all the stars.

(5) Practical Implications. (a) Nothing is hid from God; (b) His power is infinite and inexhaustible; (c) He communicates renewal of energy to all who wait on Him (vv. 27-31).

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### BIBLE STUDY.

It sounds foolish to say that if you would have a knowledge of languages, or chemistry, or astronomy, or medicine, you must study these things, yet there are people, and good people, who imagine they can obtain a knowledge of the Bible without studying it. They seem to regard the Bible as a magic Book which they can come to know in some magic way. They turn over to the Spirit the duty of their own mind, but the Spirit can no more do your mind's work than your mind can do the Spirit's work.

—W. Graham Scroggie.



## Primary Lessons.

November 3rd.

QUAILS:

Exod. 16. 11-13.

Quails were large birds common to the East. Certain points about them give us lessons. (1) They are very good for food: and so have many enemies. Traps are laid for them—nets, etc. The devil always considers young folks "good prey" for himself. He lays plenty of traps for them. (2) They go in large flocks, perhaps for safety. Sometimes company is good; sometimes not. We should choose good companions. (3) Their call is easily imitated. In England hunters used an instrument known as the "quail pipe." Birds were allured to death by it. Many young folks are coaxed to evil habits, and a worse kind of death by the allurements of to-day. Teachers should point out the evils that abound.

November 10th.—THE OSTRICH.

—Job 39. 13-18; Lam. 4. 3; Isa. 13. 21.

The ostrich is one of the largest birds. In some lands it is very valuable for its wing and tail feathers which are used for adornment. From the Scriptures we learn these facts: (1) It is a very stupid bird. It leaves its eggs in the sand to be hatched. Often they are crushed by men's feet. Folly brings its own punishment. (2) It is a very selfish bird. It leaves its young ones. They become an easy prey to enemies. How thankful children should be that they have good parents to protect them from evil by teaching and good example! (3) It is a very swift bird. It can run faster than a "horse and rider." It flees from foes. So should we. The best way to overcome temptation is to "flee from it."

November 17th.—COIN IN A FISH'S MOUTH.—Matt. 17. 24-27.

Think of the surprise Peter would get when he caught the fish. Our Lord did not wish to cause trouble with the tax-collectors so He performed this miracle for the benefit of Peter. The story teaches: (1) That our Lord is "King over all!" He can make all creatures obey Him. Think of the stories in the Bible that show that He can use great and small as He wishes. If fishes obey Him should not children for whom He died. (2) That faith in Christ is always rewarded. Peter believed what Jesus said. So did other famous Christians, Paul, Livingstone, Hudson Taylor, and many more. We should trust Him for everything.

November 24th

THE SPIDER.

Job 8. 14; Prov. 30. 28.

The spider is included among four creatures that are very small but very wise. What are the three others? Lessons we learn from the spider: (1) The hypocrite's hope is like a spider's web. People who profess to be Christians and are not have nothing to hold on to. Only faith in Christ's finished work really matters. (2) The spider is a splendid worker. No child should be a mere idler. We can all find something to do for Jesus—helping mother, helping old people on the street, running errands, collecting pennies for orphanages, sewing, etc. How busy we can keep ourselves! (3) The spider is a cunning worker. He catches insects in his web, to devour them. Avoid the webs of Satan spread for our feet.

## Junior Lessons.

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November 3rd.—THE NEGLECTED INVITATION.

—Luke 14. 15-24.

**G**REAT Provision  
RACELESS People  
GOING out to others  
GREAT company gathered  
GIVING Justice to those who refused.

Remind the children that God invites them to an everlasting feast.

November 10th. LOST PROPERTY.

Luke 15. 1-10.

**S**INNERS received by the  
SHEEP found by the  
SILVER found by the  
SORROW gone with

**S**AVIOUR  
SHEPHERD  
SEARCHER  
SALVATION

November 17th. A RUNAWAY BOY.

Luke 15. 11-32.

**D**ISCONTENTED at Home  
DISASTER in The Far Country  
DISCOVERING Himself by the Swine Troughs  
DELIGHT at His return Home

Think of this boy's waywardness, waste, want, wish and welcome. These illustrate the "Pilgrim's Progress" from evil to God.

November 24th. A STORY OF REWARDS.

Luke 16. 19-31.

**P**OVERTY cannot shut out God  
PLENTY cannot secure Heaven  
PEACE with God here means Happiness hereafter  
PUNISHMENT follows neglect of God  
PERSISTENT REACHING cannot convince like the Scriptures

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### A MISSIONARY MAGAZINE AND ITS WORK

(Concluded from page 208).

dependence upon Him for the supply of their needs, while being commended also by the elder brethren of assemblies with which such have been identified in previous service. It was hoped, too, that the Magazine might be found useful in providing information about their work, for those who might desire to have it and otherwise would not be acquainted with what the Lord was doing in this respect, fellowship being intelligently maintained thereby. W. E. VINE.

Editor's Note.—Mr. Vine has kindly consented to supply further papers on the growth and purpose of the Magazine of which he is joint-editor with Mr. Lewis. We hope that those who do not know the value of "Echoes of Service" will become immediate subscribers, and by so doing enroll themselves as helpers together by prayer. The price of the Magazine is 2d.

## *Jehovah's Perfect Servant.*

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"NO GUILE IN HIS MOUTH."

THE context from which the quotation is taken throws light upon the meaning and application. Peter is presenting his Lord as an example to servants, and advises them "to be subject to their own masters with all fear, not only to the good and gentle, but also to the froward" (2. 18). It was common for servants to be guilty of petty acts of theft and dishonesty, and, in an attempt to screen themselves from punishment, of petty deceits and lying. Against such practices the apostle presents the Lord whose steps they should follow as One in whose mouth no deceit or guile was found.

How perfectly these words describe our Lord! The disciple had heard his Master before His judges in the High Priest's Hall, and had been impressed by the "guilelessness" of His words. Never once did He attempt to screen Himself from their malicious accusations by deceitful words. Both before Caiaphas and before Pilate He answered "never a word," so that they all marvelled. Isaiah's prophecy declared that He would be dumb like a sheep before her shearers, opening not His mouth in self-defence or counter accusation. Even when He might have defended Himself against the suborned witnesses and made His detractors wince under the undeniable truthfulness of His assertions, He said nothing. In this, as on every other occasion in life, He is set forth as an example for His disciples.

When they find themselves in circumstances somewhat similar, it is their duty to follow Him. In their mouths, too, there must be found no guile. They must never attempt to deceive in order to screen themselves from punishment, unjust though it may be. And this they can do only as they follow Him. The word the apostle uses is peculiarly impressive. It implies closeness and diligence and persistence. In 1 Timothy 5. 24 it means "follow up," and gives the sense of concentrated attention. How otherwise could persecuted saints give a good account of themselves in the hour of need! A studied desire to do as the Lord did and would do, is the best safeguard against disaster in the unexpected moment of trial. Whatever may befall us, let us follow Him in whose mouth was found no guile.

THE EDITOR.

# *The Questions of a Child.*

By J. R. ROLLO.

A MOST comprehensive system of doctrine is contained in Deut. 6., touching the Person of God, His demands on us, and the practical effects of our submission to these demands.

In our attempts to get the child to understand about a Personal God, we very frequently lay ourselves open to the charge of caricature and the multitude of dangers attendant on such. Where Scripture is reticent we should preserve a like silence, and where the adult mind is brought to a standstill, why endeavour to explain to a child? Nor is there any need. The reality of God is asserted in clear terms in verse 4, "The Lord our God is one Lord." Jehovah (singular); our Elohim (plural) is one Jehovah (singular). This is the revelation which God has been pleased to give for all time, of Himself. One God, yet a Trinity of Persons. True, revelation has been progressive. We now know something of God the Father, God the Son, and God the Holy Spirit, and probably had more been given we could not have understood. Faith can grasp this while reason stands still, and it is my strong belief that incalculable and irreparable harm is done to the youthful, impressionable mind by foolish, if well-meaning, attempts to translate into simpler terms the unique, dignified simplicity of this categorical statement. It is sufficient to state clearly the fact of God without trying to explain Him within the limits of our puny understanding.

In verse 5, we have the claims of God stated. We are to love and obey, and there is to be a full enlistment of affection, will and purpose.

Just as I am, young, strong and free,  
To be the best that I can be  
For Truth, and Righteousness, and Thee,  
Lord of my life—I come.

But creed will issue in conduct. In verses 8 and 9, the injunction is given to allow the statutes and judgments of God to have their sway in every department of life, given under the four-fold headings of hands, eyes, posts of the house, and gates. The whole horizon of activity is embraced here. Christian character is full-orbed and symmetrical, and where the words of God are in the heart (v. 6) the activities of the hands, the thought-life of the inner shrine, the supporting pillars of true home life, and the acceptable testimony of business life in the gates, will each and all be harmonised in acquiescence to and concurrence with the Divine Mind.

## The Questions of a Child.

Add to this the clear teaching of the chapter that all they would get would be in virtue of the work of Another, and you have a chapter which is a veritable mine of instruction. The appendix of the question of the child in verse 20 suggests that the personal testimony of verses 21-25, and the valuable lessons of the early part are equally pertinent and suitable for the growing mind. We may well emulate the conscientious feast and scrupulous sympathy with which the Jews met the sacred inquisitiveness of the children.

We get the second question in Exod. 12. 26, "What mean ye by this service?" If we have been dealing with the character and claims of God, we now come upon the classic picture of vicarious sacrifice, given in terms attractive and easily accessible to the child-mind. Great truths are here simply stated, but they are none the less great. A people in bondage to a cruel master in an enemy land, powerless to help themselves; the advent of a Deliverer sent from God and yet one of themselves; the way of salvation by the death of a blameless victim; the necessity of faith and personal appropriation to make sacrifice effective; the slain lamb now the food of the new life—these are the well-marked lines in a picture which foreshadows with exquisite poignancy and beauty the substitutionary death of the Lamb of God. I know of no part of the Old Testament which allows of more graphic detail in the sound elucidation of those vital principles which underlie salvation's matchless plan.

And with the Passover goes the Feast with its wealth of complementary instruction. The allied truths of a finished work and a holy walk of redemption once for all coupled with persistent and consistent uprightness of life are clearly evidenced in the close proximity of the passover feast and the feast of unleavened bread. The symbolic detail is such, that in the hands of a skilful teacher, none of the lessons in the chapter is beyond the grasp of an average child.

One cannot help thinking that many a young person has viewed the "breaking of bread" with mingled wonder and surmise. The latent question is, "What mean ye by this service?" Happy and privileged is the Sunday School teacher to whom the child feels he can come with his questions with complete confidence and without fear of possible rebuff. It is the highest compliment the child can give, but such confidence is not a mushroom growth in the heart of a sensitive and inquiring child; rather is it a sincere acknowledgement and recognition of a likeness to the compassionate spirit of the Master.

Little need be said on the third Scripture, Joshua 4. 21-24. The ark of the covenant of the Lord of all the earth had

## The Questions of a Child.

passed over before the children of Israel into Jordan. Obedience to the expressed command of God had been rewarded with a miraculous crossing of the waters, and now a permanent memorial to the power of God was to be erected in Gilgal.

The point emphasised in the answer to the query of the little ones is the might of the hand of the Lord. The crossing was a miracle, and there was no glossing or uncertain language about it. In these days of increasing scepticism regarding the miraculous in Bible history, especially in the day schools, it seems to me there is a corresponding need for the teacher in the Sunday school to speak with heaven-born conviction. There is no need for ambiguous language or evasion. "He *did* dry up the waters of Jordan until ye were passed over as He did to the Red Sea." Let the little ones know that the hand of the Lord is mighty. The Lord our God is one Lord.

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## Setting the Course.

PAPERS FOR YOUNG CHRISTIANS IN THEIR  
TEENS.

BY ROBERT C. MCKEE, BANGOR, CO. DOWN.

ONE of the most perplexing questions facing young Christians is that of knowing the guidance of the Holy Spirit in daily life. For each of us God has ordained a sphere in which we must live and serve Him if we are to fulfil His highest purposes for us. For all of us there is amid the darkness and uncertainty of the world a lighted path, and to follow this should be our ambition. To ignore the guidance that God gives and to choose our own way is to walk in suspense and fearfulness, and to invite disaster. In the words of Miss F. R. Havergal, "we should be sure to defeat some ultimate aim by securing a nearer one, and prevent some greater good by grasping a lesser."

The first requisite for guidance is a spiritual mind, continual communion with God, and a life free from unconfessed sin. We cannot expect to be led by the Holy Spirit if we are walking "after the flesh" and are intent on self-pleasing. "I *being in the way*, the Lord led me," said Abraham's servant, and the principle still is the same for experiencing the Lord's leading. "If any man *willeth to do His will*, he shall know of the teaching" (John 7. 17, r.v.). "The *meeke* will He guide in judgment" (Psa. 25. 9). If we are not endeavouring to please God there can be no leading by the Holy Spirit; if our spiritual sight is dim, we cannot follow the path "which no fowl knoweth, and which the vulture's eye hath not seen."

### Setting the Course.

A keen sense of the relative values of different experiences and pursuits as taught to us by the Spirit of God is of primary importance. We should recognize the value of various occupations and actions in so far as they pertain to our spiritual welfare; we must be able to distinguish between things that differ in spiritual results to us. In guidance, spiritual matters are the only ones that count.

Apart from our own fitness to discern and follow the leading of the Holy Spirit, the first factor is our circumstances—the interaction of events and conditions which affect our lives. God in His providence overrules for our guidance in those external things over which we have no control. Removal of friends, deaths, invitations, unemployment, special opportunities and all such events which affect us are ordained of God. “All things work together for good to them that love God” (Rom. 8. 28). From this it is clear that we have no concern with things which lie outside the sphere in which we are placed. Obviously we do not need to be seeking guidance on anything which is beyond the scope of our circumstances, *e.g.*, the purchase of a motor car if we have not the means to pay for its upkeep. When “the way opens up” the next step is to ascertain whether it is the mind of the Spirit that we should go forward. And we must be careful not to mistake strong temptations which make a deep impression on us for the leading of the Spirit. The fact that an opportunity is presented to us is no reason for concluding that we *must* make use of it.

If the foregoing conditions have been fulfilled we turn to the Scriptures for light on our course. Here we get instruction on a great multitude of the circumstances of life, and for a great many questions no further guidance is needed. There are precepts and principles and examples laid down for our learning on the way we should walk. Do we wish to read infidel books or listen to the arguments of unbelievers, “just to hear the other side?” “Cease my son to hear the instruction that causeth to err from the words of knowledge” (Prov. 17. 27). Do we wish to censure an elder brother? “Rebuke not an elder” (1 Tim. 5. 1). Are we wondering whether it would be permissible to smoke cigarettes, or to have our attention engrossed in some pursuit which, although in itself pleasant and permissible, will hinder our progress in the Christian race? “Let us lay aside every weight” (Heb. 12. 1). It follows then that the test is, “Does my proposed action cut across any principle laid down in the Word of God?” If it does, we may proceed no further. If, on the other hand, our purposes are in complete accord with the Scriptures, or refer to something on which they are silent, we pursue our enquiry a step further.

## *“The Wind Blows where it Wills.”*

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ALTHOUGH we live in a day of wonderful mechanical contrivances, the child of God can never lose sight of the infinitely vaster wonders with which the Creator has filled our “mysterious universe.” The beauties of nature are not modern, but the believer, at all events, will always take pleasure in the rainbow and “the wind on the heath.”

Our Lord took up the common things of life and made them the vehicles of spiritual truth. And He said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” Many thoughts are here suggested, including the universality, the mysteriousness and the variety of the operations of the Holy Spirit, the “Executive of the Godhead.”

When the earth was to be prepared as man’s home, the process of reconstruction began when “the Spirit of God moved upon the face of the waters.” And ever since that special work was completed He has been continually acting in the world, sustaining and renewing His creation. “In Him we live, and move, and have our being.” The Spirit of the living God permanently pervades His universe; and He is “close to each of us.”

The Spirit’s highest work is done through the highest truth which He has made known, the full revelation of God’s character and redemption in Christ. He is, too, our Regenerator and the Author of all victory over sin, of every Christian grace, of every effectual prayer, of all power for witness, of all fruitful service.

There is the element of mystery in the movements of the wind, “you never know where it has come from or where it goes.” Winds arise unexpectedly, and change as unexpectedly. The weather forecasts, in this country at all events, are already open to doubt, and often prove incorrect.

The Spirit’s work in the regeneration of the soul is mysterious. In all revivals there is the unknown factor. Why some countries have much more Gospel light than others; why some ministries seem far more blessed than others equally faithful—these and similar questions can perhaps be answered up to a point, but a full explanation is not possible. There must of necessity be the mysterious and unknowable element when the Eternal Spirit acts upon finite and sinful human beings restricted by the limitations of this world.

A storm at sea or on land is always awe-inspiring. The wind which at times is hardly strong enough to rustle the leaves of the aspen, at other times raises mountainous waves, uproots the stalwart oak, and even overthrows human habitations.



"The wind blows where it wills."

"Powerful as the wind" the Spirit came upon the prophets, who spoke the divine messages as they were borne along or impelled by Him. It was the power of Christ through His Spirit that bent and broke the stubborn spirit of Saul of Tarsus, and converted the head-strong, overbearing persecutor into the most devoted servant of the Gospel and the pattern of submission to the Lord.

The wind is nature's breath, and is an instrument of health in driving away the smoke of towns and the unwholesome vapours of low-lying country places. We have felt the better for a fresh breeze at the close of a sultry day.

It is the Spirit of purity and grace Who makes the sinner hate his sin and long for holiness. The Heavenly Wind cleanses away the morbid doubts and fears, the selfishness and the worldliness, that depress and defile the soul.

God's free and active Spirit revives, liberates and energises the spirit of man. In the presence of eternal realities the human spirit trembles and shrinks, or else is torpid and unmoved. The Divine Spirit arouses us from our native slumber, and pours new life and vigour into the "inner man." He graciously revives the drooping heart, and replaces stagnation and slackness by swift movement and healthy enthusiasm.

And the wind removes the mists that veil the landscape, so that little by little, or it may be suddenly, the entire scene lies open to the view. The Spirit of Truth reveals spiritual things to us. He interprets the Word. He is the Administrator and the only effectual Teacher of the things of Christ.

As is noticed by the writer of Ecclesiastes, a special feature of the wind is the variety of its attractiveness. Its direction frequently changes. It may blow evenly or in gusts. It may be hot or cold, dry or damp. And in swiftness and strength it ranges from the soft zephyr to the raging hurricane.

As the gale bears along among the branches and leaves of the pine, the beech, the willow, each tree contributes its own quality of sound. The same air moves in the flute, the cornet and the horn, but different music is produced. The operations of the Divine Breath are as varied as the voices of the wind. The wonderful variety in the contents and styles of the Scriptures was the result of the same Spirit using men of different temperaments, training and positions, and for different purposes.

The new birth exhibits the same principle. Although in each person regenerated by the Spirit the twofold essential of repentance and faith is always present, yet no two conversions are the same in all their associated circumstances. And how different is the blending of moral and spiritual qualities in God's children, and how varied are their ministries.

E. ADAMS.

## *Does God Still Work?*

THE answer to our question is in an unblushing affirmative. Yet were we asked to give evidence we would almost instinctively turn our inquirer to the progress made on the Mission Field during the past century-and-a-half. But why go abroad? Do we not find our question answered nearer home? We do. Who of us have not watched the growth of assemblies, and seen new centres of witness established for the Lord? Work in tents has assisted in no small measure.



MARCH PAST AT MUIRKIRK.

The value of that kind of service was demonstrated at the opening of the Ayrshire Gospel Tent in June last. Pitched in Muirkirk, one of the most outlying towns of the county, the Tent attracted Christians from many distant assemblies—a splendid testimony to the fact that the Evangelist, Mr. Thomas Richardson, had an interested body of support behind him. Many of those present had reason to thank God for the visit of the Gospel Tent to their respective districts.

As an encouragement, the chairman, Mr. John Campbell, asked those who had been saved within the tent during the previous six years, to indicate so by raising the hand. Many did so. In a company of about 250, between thirty and forty witnessed to their recent acceptance of Christ. Many more would have done so if they could have been present. The majority of these converts were young folks—but not merely boys and girls. In several cases members of the same family had been visited by God's salvation. The "test" revealed several facts:

## Does God Still Work?

1. There is no need to despair. God's work goes on. In many places the numbers in the assemblies are *not decreasing*, as some would like us to believe. Some of those converts were from a district where three years ago there was no assembly. Now after a Tent Campaign there is a company of nearly seventy.

2. Young folks still respond to the Gospel message. Many, certainly, were from Christian homes; but others were "rank outsiders." When the Spirit begins to work, a community is shaken with a power peculiarly divine. At times there is no accounting for this: for districts that have long resisted the message of the Gospel suddenly, and without any apparent reason, respond to the preaching, and numbers are converted. The only conclusion one can reach is that the power of the Spirit has been present to make the message clear to convict and to lead to repentance.

3. Converts continue when they are cared for. The writer has carefully observed "mass campaigns of the churches" in the same neighbourhoods, and cannot find the stability and continuance evidenced by the converts brought into conduct with the assemblies. "Nominal Christianity," *i.e.*, the respectable kind that knows nothing of the power of the gospel, is dead. It attracts nobody. Outsiders feel no grip in the orations delivered from its pulpits. Its preachers have no message. They make no provision for the study of the Scriptures, and give no guidance with regard to service for Christ. Consequently those seeking the truth seldom find it there, and are compelled to go elsewhere. Fortunately the Ayrshire assemblies have not only regular Gospel meetings on Lord's Days (and in the summer during the week in the open-air), but also have weekly ministry meetings, Bible Readings and prayer meetings. Young converts gradually become versed in the Scriptures and, in most cases, are able to give an answer of the reason of the hope that is within them.

One cannot help observing that the church which fails to grant to its rising generations opportunities to come together to study the Scriptures is neglecting one of its primary duties. The Risen Head of the Church has given gifts . . . to some pastors and teachers for the perfecting of the saints (Eph. 4. 12). If teaching is absent, growth is arrested: yet some assemblies have neither ministry meeting nor Bible Reading gathering. Happy is the church that has both. The saints require to be confirmed in the faith, and only those who are taught by the Spirit in the Word can furnish this instruction to others. Many the Lord raise up in every assembly teachers who will rightly divide the Word, and devote themselves to this ministry which cannot but repay an hundredfold. A. B.

## *Work on the Misty Isle.*

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**Q**UITE a number in Skye have shown interest, probably owing to its growing fame as a holiday island. My stay therein, although short, convinced me of the deep need, where, contrary to the common supposition, the churches are, as a rule, poorly attended, and modern ideas taking hold. On this island of 16,000 inhabitants there is no assembly of brethren and no resident worker. Until my survey, no evangelist associated with brethren has laboured there except the late W. Mackenzie, of Inverness, and the late A. Marshall, of Prestwick. These two evangelists had a mission in Portree thirteen years ago.

In order that friends may intelligently enter into the great need in the Western Isles, let me state the following details:

The islands, including the Hebrides, lie north and south, for approximately 130 miles. There are over 500 isles of which 102 are inhabited. The resident population numbers about 80,000. No evangelist resides in this area. And there is the neighbouring county of Inverness-shire. There are three assemblies of brethren, among a population of 82,082, and only one resident worker. Argyllshire has a population of 63,014, with three assemblies, but no permanent worker. North of Inverness-shire is the mountainous county of Ross and Cromarty, with a population of 62,802, and two resident workers who labour into Sutherlandshire and Caithness-shire, with 16,100 and 25,656 of a population respectively. There are five assemblies in the last named three counties amongst a population of 104,000 people.

Although these figures may not mean a great deal to our fellow-believers who have neighbouring assemblies within, say, 20 miles, and who have lots of Christian fellowship close at hand, they do at least serve to show, in some measure, the need for prayer for scattered believers, and for the workers in those places. Those workers it was my good privilege to meet in their sphere of labour, and to encourage in the work laid to their hand.

On my way back to the north from the Borders, via the Great North Road, I had the joy of fellowship with some of the Christians in the little meeting at Crieff, also discovering and encouraging "two or three" at Pitlochry. When we realise that the nearest assembly northward from Pitlochry is Inverness ninety miles away, then we can realise our prayer responsibility towards those of our brethren and sisters who hold the fort on the far-flung battle line.

It was my portion to minister the Word of God as well as to itinerate at Dingwall, Nairn, Forres, Elgin, etc. I need not say that such ministry was appreciated, for it is a rare privilege in those parts to have the help of teaching brethren. One rejoices to see the good work being accomplished by our brother L. W. G. Alexander, now resident at Forres.

A Macedonian call from Fifeshire brought me to help in the upbuilding of the Lord's people there, so rent by schism, and so "earnestly desiring to contend for the faith once delivered to the saints." Happily the result of that ministry has been the encouraging of God's people, and a renewed consecration to His service.

JOHN D. McPATE.

# NOTES and OUTLINES

## *of Sunday School Lessons.*

**DECEMBER 1st.—MAN CREATED BY GOD.—Gen. 1. 24—2. 17.**

**Suggestions.**—We begin to-day a short series of lessons on "Man and his Saviour." The first lesson deals with the origin of the Human Family. The point to impress is that Scripture constantly witnesses to the fact that God created the first man, and that the whole human race has sprung from Adam. A wise teacher will do his utmost to discountenance the false theories connected with Evolution. The doctrine of specific creation is both scriptural and sensible; the theory of evolution is non-scriptural, in many ways senseless, and often unscientific. If children can be impressed with the fact that man was made in the image of God by an act of divine power, it comes much easier to teach the nature of sin and the need for a Saviour. Chapter 1. of Genesis is in three sections: (1) The origin of all things (v. 1). How long ago that was nobody knows. Everything in heaven and earth owes its origin to the word of the eternal God. (2) Disorder in the universe (v. 2). Some vast "accident" befell the world. It became formless and empty. Darkness covered it like a garment. (3) Order out of disorder (v. 26—2. 3). This tells the story of how the world came to be what it now is. First: it was re-formed. Each day God worked to shape the earth for habitation. Second: as soon as possible He began to fill it with life, either vegetable or animal. Air and sea and earth had their different inhabitants. Then there seemed to be a pause in the divine activities in the middle of the sixth day (v. 26). Everything made was good, but the crowning glory was to come. Man was the Tenant for the Home.

1.—About God. (a) There is only one God—not many. The Jewish nation, unlike the nations around them, preserved in their sacred books, the knowledge of the one true God. Romans 1. tells the story of the iniquity which follows on the wake of idolatry. Idol worshippers are usually intensely wicked. (b) God is good. He made provision for man in every way. He placed him in a most wonderful "Garden," the Cradle of the Race. He gave him power over all animals, and provided him with food. God's nature has never changed. (c) God is just. He placed restrictions upon man's activities. Of one tree only man must not partake. God knew how to test man's obedience. As Ruler God has a right to impose His own laws. The fact that man now often rebels against these laws, proves that man is not now what he was.

2.—About man. (a) He is the latest of God's creatures. He came at the end of the "sixth day." (b) He is the last. None have been created since. (c) He is the best. Two remarks are made about him. He is a "living soul" (chap. 2. 7). He is "in the image of God" (chap. 1. 26). He can enjoy fellowship with God, and is "spirit and soul and body." He has power of speech, can think and reason, can apprehend divine truths, can commune with God. No other creature on earth can do these things. (d) Man, unlike the animals, is responsible for his actions, and can exercise his will for obedience or disobedience. (e) When he disobeys he is accountable to God, and must suffer for his wrong-doing.

## Notes and Outlines of Sunday School Lessons.

### DECEMBER 8th.—MAN NEEDS A SAVIOUR.—Gen. 3. 1-19.

**Suggestions.**—Revise last lesson to impress these facts again: (1) The Goodness of God; (2) The Restriction God had put upon man to prove his obedience; (3) The accountability of man for his actions. This children should learn, that deeds always bring their own punishment or reward. The story is that of the first temptation coming to the first woman and involving the first man. A good way to treat the lesson is by mentioning a number of first things in the chapter.

1.—**The first mention of The Serpent.** From Rev. 20. 2 we learn that he is the devil. Notice what is learned about him in Gen. 3. (a) He is very cunning. He knows how to tempt the unwary. How skilfully he suggests that good will follow from a little wrong-doing. (b) He hates God. The Bible is the story of man in his relationship to God or the devil. When man loves and obeys God all is well; when he follows the voice of the tempter all is ill. The devil loves to attempt to upset the plans of God. Remember how he "dogged" the footsteps of our Lord when He was upon the earth. (c) He often misquotes the Word of God, to give his temptation a religious appearance. He tried to lead our Lord away by half-quoting an Old Testament promise. Beware of his wiles. (d) He cannot overcome God. In this chapter we learn of his downfall and the curse put upon him. The seed of the woman will bruise the head of the serpent. Calvary is part of the answer to the disaster in Eden.

2.—**The first sin.** What a sorrowful picture this is! Both Eve and Adam sinned. Think of a stream poisoned at its source; then all the waters are poisoned. The stream of the human family has been poisoned at its source. Every family since the first has been born in sin. "In Adam all die," for all have sinned. Points about this sin are: (a) It was an act of disobedience. Both did what they ought not to have done. All sin is disobedience, and disobedience demands punishment. (b) It was an affront to the loving-kindness of God. They took what His love had withheld. He knew the consequences, but they did not. (c) It brought its immediate consequences. First, "their eyes were opened." They became aware of their new position. Second, they became afraid of God. They could still hear His voice but they did not like it. Sin destroys fellowship with God. Men are afraid of God, not so much because of what He may do, but more so because of what they have done. (d) Each blamed another. Adam blamed Eve, who in turn blamed the serpent. That is how sinners try to escape responsibility for personal sin. But it cannot be done. We must each give account.

3.—**The First Curse.** First, the serpent was cursed (vv. 14-15). There was to be an unending conflict between the serpent and the woman, between her seed and the serpent's seed. Sorrow was to come to Adam and Eve. Hard toil was to be their lot. The earth, too, came under the curse. Into its dust the dead bodies of men were to go, death being the punishment for sin.

4.—**The First Question.** "Where art thou?" God seeks man. Man has gone away from God. The story of the Bible is the story of a Seeking God. Still He calls out to man in the gospel.

Notes and Outlines of Sunday School Lessons.

DECEMBER 15th.—THE PROMISED SAVIOUR.

Gen. 3. 15; Isa. 53. 1-12; Micah 5. 2.

**Suggestions.**—We have already learned several important facts: (1) Man as God's creature is responsible for his actions; (2) Sin is disobedience to the will of God and must be punished; (3) One of the punishments is an interference with fellowship with God; (4) If sin is not removed, man, who will live forever, must be shut out from God's presence for ever; (5) Since all have sinned, no man can provide a remedy for the removal of sin. This is where to-day's story begins. God Himself undertakes to provide a Saviour.

1.—**The First Promise** (Gen. 3. 15). Here is the picture of a man with his foot upon the head of the serpent. Observe, (1) **The Man is called the "Seed of the woman."** Does not that point forward to the coming of the Saviour of which we may read in Luke 2.? He was the seed of David, the seed of Abraham, the seed of the woman. Is it not interesting to note that through Eve came the sin of the world, and that through Mary came the Saviour of the world. The one was the dupe of the devil; the other the handmaiden of the Lord. (2) **A conflict is depicted in the word "bruise."** Think of Calvary. There our Lord is said to have destroyed him that had the power of death, the devil. Satan thought that the victory was his when Christ died; but far otherwise was it. No other Saviour has been promised, and He came at the appointed time.

2.—**The Place of His Birth** (Micah 5. 2). The ruler of Israel would come out of Bethlehem-Ephrath. This Bethlehem was in Judea. How God must have looked down with delight upon that little town during the centuries. There Boaz and Ruth lived. There David was born. Little did the inhabitants think that within their city walls the Messiah and Saviour would be born. The wise men of Jerusalem did not know (Matt. 2.). To fulfil the prophecy Mary and Joseph had to travel from Nazareth to Bethlehem.

3.—**The Suffering Saviour** (Isa. 53). This chapter describes that the Saviour must suffer. (1) He would be rejected, misunderstood and despised by His own people. (2) He would be a Man of Sorrows. (3) He would suffer a violent death—wounded, bruised, stripes. (4) His death would not be for His own sins—but for others; "our transgressions," "our iniquities," "all have gone astray." (5) His death was sacrificial like the death of the lambs in the Old Testament. (6) His death was no mere accident, for it pleased the Lord to bruise Him. That does not mean that Jehovah took delight in His death (although that is true); it means that it was part of God's plan for the forgiveness of sins, that His Son should die in that way. (7) Happy results would spring from that death. "The good-pleasure of the Lord will prosper in his hands." God's plans would be carried out completely.

4.—**Lessons.** (a) If such a Saviour has been provided at such a cost, is it not folly to miss the benefits which arise from His work. There is no other Saviour (Acts 4. 12). (b) Because of what He suffered we ought to love Him. (c) If God so carefully fulfilled His promise in sending the Saviour, will He not keep His promise to forgive all who believe in His Son?

## Notes and Outlines of Sunday School Lessons.

### DECEMBER 22nd.—BORN A SAVIOUR.—Luke 2. 1-20.

Suggestions.—All our lessons have been leading towards two related points: (1) The fulfilment of God's promise to provide a Saviour, and (2) The need for man to accept the Saviour God has provided. This lesson should direct us not only to the Manger but to the Cross, for the Babe was born that He might die as Redeemer. Teachers cannot too much impress the fact that no sins can be forgiven apart from the death of Jesus Christ. Only the Spirit of God can convict of sin, and only the Son of God can be the sinner's Saviour. Round the Manger we learn certain lessons.

1.—The Wisdom of God working behind the powers of men. Augustus was Emperor in Rome. He sent an edict to the governor of Syria, and in due season the edict was made known in Palestine that every man was to go to his "native" town to be enrolled in the census book. Joseph's "native" town was Bethlehem; from there he or his forebears had gone to Nazareth. God had announced that the Saviour would be born in Bethlehem, the Royal City. Joseph would never have dreamed of taking the long journey from the North to the South. He had to be forced. Little did Augustus or Joseph know that they were simply carrying out to fulfilment the prophecy of Micah 5. 2. God never breaks His promise. His word is His bond, and His Book is the most wonderful book of promises in the world. Here is one of His promises, "Him that cometh unto Me, I will in no wise cast out."

2.—The Words of the Angels. A special Day is marked on the world's calendar—"this day." Think of the great days in the world's history—Armistice Day, Independence Day in U.S.A., etc., and which of them compare with "Christmas Day?" The day connects itself with a Special Person—a Saviour, Christ, the Lord. That is a threefold title. "Christ" informs us that He was really a King. Men did not treat Him as such. They crowned Him with thorns. God will make Him a Great King (Rev. 19.). Kings will shut their mouths at Him (Isa. 52. 15), i.e., they will be silent in their wonder one day when they see God's King acknowledged as supreme. Let us see to it that we are among His followers then. "Saviour" marks Him off from every person in the world (Acts 4. 12). He became Saviour because He died and rose again. He is able to save to the uttermost all who come (Heb. 7. 25). Some think of Him as A Saviour; some of Him as THE Saviour, but only those who trust Him personally can call Him "My Saviour." "Lord" suggests that He should be allowed to rule our lives (Rom. 10. 9). Teachers should press the need for making Christ both "Saviour" and "Lord."

3.—The Worship of the Shepherds. They were simple, trusting people. They put Christ first. They did not know as much about Him as we do. They did not know how much He loved the world. They did not know that He had come to die for sinners. They did not know that after He died He would rise from the dead and go back to heaven. Yet they loved and worshipped. I wonder if thirty years later some of them saw Him crucified! Question to ask ourselves—Do we love Him so much that we worship Him with our whole lives?



## Notes and Outlines of Sunday School Lessons.

### DECEMBER 29th.—LOOKING BACK.

Deut. 8. 2; Psa. 35; Phil. 3. 12-14; 2 Tim. 4. 6-7.

**Suggestions.** One of our gifts from God is memory. Memory is the "storehouse of the past," and nothing is ever really forgotten. What we do, what we say, what we think, all these leave impressions time cannot rub out. We cannot undo the past. How important it is to do what is right. As we look back we can see what we have done, and resolve what we shall do. We never "stand still." We may have regrets, but we may have encouragements. Happy is that scholar who can look back on 1935 and say, "I have trusted in Jesus Christ as my own Saviour"; and happy is the scholar who can look forward in 1936 with the resolution, "By the grace of God in the coming year I shall seek to be loyal to Him in all things." To-day's lesson takes us to examples in the Bible.

1.—The Children of Israel look back. Read Deut. 8. 1-5. Moses commanded them to remember "all the way," for many years. God had delivered them from Egypt, had brought them through the difficulties of the wilderness, and had provided for them every step of the way. As they began a new life they were to "keep the commandments of the Lord, to walk in His ways, and to fear Him." Has not the past year been full of blessings for us. Shall not we each thank God for all He has done, and determine by His help to obey His commandments and live in His fear?

2.—The Psalmist looks back (Psa. 35). He, too, is recalling the history of the children of Israel. Two facts he remembers about God. First, He was their Rock. That speaks of both Shade and Supply. He protected them and He provided for them. Recall the occasions when God gave them water out of a smitten Rock. Are we not reminded in a beautiful hymn about the "Rock of Ages" smitten for us sinners? Second, He was their Redeemer. That speaks both of blood and power. It takes us back to Egypt and to the Red Sea. We cannot but remember, too, that God has provided a Redeemer for us—His own Beloved Son, who as the Lamb taking away the sin of the world, was slain on Calvary. How thankful should we be that God thus thought about us!

3.—Paul looks back from a prison (Phil. 3. 12-14). He was in prison because he had been faithful to his Lord. Recall others who have suffered in a similar way. Paul did not think of the past only. He had no regrets. He looked forward and pressed on. Even from a prison he had plans. What a noble-hearted man!

4.—Paul looks back from the scaffold (2 Tim. 4. 6-7). He was about to be offered up. His last days had come. So will our last days come sooner or later. Upon what kind of life shall we look back? Shall we be able, like Paul, to say, (1) I have fought a good fight; (2) I have finished the course; (3) I have kept the faith, right on to the very end. Paul could look forward with great joy to a meeting with The Righteous Judge who would give him a crown of righteousness. We, too, may win that crown if we are in love with the appearing of Christ. Our future depends entirely on our past. How sad to have a past still unforgiven, and a future without hope! How blessed to look back to Calvary, and to look forward to glory!

# BIBLE CLASS SUBJECTS

## *and Weekly Studies.*

**December 1st.—ISAIAH 52. 13—53. 12.**

This is one complete section in five sub-sections. It is about God's "servant." Observe the names given to the promised Messiah—A Tender Plant, A Root out of a Dry Ground, A Lamb, A Sheep, A Man of Sorrows, A Transgressor, My Righteous Servant.

1.—**The Rejected Servant (1-3).** (a) There was unbelief of the testimony about Him. (b) To His contemporaries He had "no form," "no comeliness," "no beauty." That is He did not impress them with royal splendour and pomp. (c) He was despised, rejected, esteemed not. The people turned their faces from Him, i.e., they disallowed His claims and refused Him. How true all this was of Christ!

2.—**The Vicarious Sufferer (4-6).** (a) The One died for the many. Notice the constant change in pronouns—"He," "we," etc. (b) **The Nature of His Suffering.** 1. Unfailing sympathy—He bore griefs, carried sorrows. Was not Christ often "moved with compassion." 2. Unique Sacrifice. The need is suggested in words, transgressions, iniquities, chastisement, gone astray. The interested persons are Jehovah, "Him," and the sinners (us all). (c) **The result of His Suffering** is conveyed in such expressions as "peace," "healed." Erring ones may be brought back into "the way."

3.—**The Outraged Victim (7-9).** He was falsely accused (v. 7). He was falsely condemned and cruelly treated (v. 8). His grave was falsely prepared (v. 9). All this was "although He had done no violence."

4.—**The Triumphant Victor (9-12).** (a) His death was part of a divine plan. It was all at the pleasure (i.e., the permission) of Jehovah. (b) The sin-offering will bear fruit: 1. Shall see His seed. 2. Shall prolong His days. (These speak of resurrection and calling of church). 3. God's pleasure will prosper in His hands, i.e., God's programme for the universe will be carried out by Him. 4. He shall see of travail, and be satisfied. Ultimate triumph of God in the universe will be based upon the death of Christ. 5. God will number Him among the great. He will be acknowledged as King.

5.—**The Ideal King (52. 13-15).** His exaltation will be unique. It will be in contrast to the sufferings endured. Nations will derive blessing from His mediatorial reign. His exaltation will be a wonder. Kings will shut their mouths in wonderment. Hallelujah what a Saviour!

**December 8th.—DANIEL 2. 31-45.**

This is one of the greatest prophetic sections of the Bible: one of God's panoramas of history. The outline is so perfect that it must be divine. Two observations must be made: (1) We are reading history from the forecast of prophecy; (2) That history is divinely centred in the Jewish Race. The section of history under review is the time when Jewish Kingship is in abeyance, and Gentile Kingdoms take its place. That period is The Times of the Gentiles. The portion is in two parts: (1) Recalling the Dream; (2) Interpreting the Dream.

## Bible Class Subjects and Weekly Studies.

1.—**Recalling the Dream (31-35).** Two descriptions are given: (a) The General Aspect (31). Three facts are given. 1. It was "great." That conveys idea of long duration of times of Gentiles. 2. It was excellently bright. That speaks of the pomp and splendour of the Kings and Kingdoms. 3. The form was terrible. Great force and power would be associated with the rule of the Kings. How true this forecast has been! (b) The detailed Aspect (32-35). Five sections are passed in views: 1. The head—fine gold; 2. Breast and Arms—silver; 3. Belly and thighs—brass; 4. Legs and Feet—iron and clay; 5. A stone which became a mountain.

2.—**Interpreting the Dream (vv. 36-45).** Five Kingdoms are represented: 1. The Kingdom of Nebuchadnezzar—ended 538 B.C.; 2. Medo-Persian (538-330 B.C.); 3. The Grecian (330-63 B.C.); 4. The Roman—existing until 476 A.D. as an Empire, and then disintegrating into "the toes" of the image—the state of affairs now in Europe; 5. The Jewish Theocracy represented in the stone who can be none other than the Messiah, Jesus Christ, who will establish a divine, universal and eternal Kingdom. The points to be noted are: (1) There is a deterioration in material, indicating that the authority of the monarch will decrease until it is lost in democracy, represented in "the clay." (2) There is deterioration in unity—one head, two arms, two legs, ten toes. There is no central monarchial control in the lands under review. (3) Unity and Power are regained only when Christ sets up His Kingdom.

**December 15th.—HOSEA 14. 1-9.**

The Book of Hosea is the story of Rebellion, Reproof, Remorse and Return to God. Chapter 14. is the Record of a Backslider on the way to recovery. It is in four sections:

1.—**The Cause.** That is summed up in the word "iniquity," doing what is not right. When that state settles on a nation or an individual, certain conditions follow. (a) They reach a fallen state (v. 1). Morally, socially, intellectually, religiously, men descend when they practice "iniquity." (b) They get away from God—no fellowship. (c) They lose their song. None of the Psalms of Israel or the hymns of the Christian Church were written by people in a backslidden state. Songs are the product of spirituality. (d) God is angry (v. 4).

2.—**The Cure.** (a) It is not in external aid. "Asshur shall not save us." (b) It is not in self-made effort—"the work of our hands—our gods." (c) It is in Returning to God. Two points are stressed: (1) Turn. That means, leave off the iniquitous ways. (2) Take with you words—"Take away all iniquity, and receive us graciously." Repentance and prayer are necessary.

3.—**The Consequence.** The backslider is healed and loved. God's anger is turned away. Figures are used to express the completeness of the restoration: (a) Dew; (b) Lily; (c) Cedars of Lebanon; (d) Olive Tree; (e) Springing Corn; (d) Blossoming Vine; (g) Green Fir; (h) Fruit. These convey the idea of growth, freshness, beauty, fragrance, fruitfulness, usefulness.

4.—**The Confession.** (a) I have heard him. (b) I have observed him. (c) What have I to do with idols? Nothing comes between the restored soul and the Lord whom he loves. That is real "confession"!

## Bible Class Subjects and Weekly Studies.

### December 22nd.—ZECHARIAH 14. 1-21.

The paramount question is—Shall we interpret this chapter literally or figuratively? If figuratively, we shall find ourselves involved in great difficulties, for some of it is undoubtedly literal. Jerusalem is Jerusalem; Mount Olives is Mount Olives, etc. The chapter is a prophetic forecast of actual events to take place when “the day of the Lord” comes. It is a description of events at and during the establishment of the Kingdom of the Lord and His Christ.

1.—The Siege of Jerusalem. This is yet future. Antichrist will first appear. Leagues of Nations will be formed against Palestine, and savage war will take place (Ezek. 38.-39.).

2.—The Lord Takes Command. Prophecy consistently asserts the appearing of the glory of Jesus Christ. Certain notable events are here described as coinciding with His sudden manifestation. (a) He shall descend upon Mount Olives, from whose slopes He ascended (Acts 1.). (b) Synchronising with His return will be an earthquake, splitting the mountain, and joining the Mediterranean with the Dead Sea. (c) The Lord will lead His hosts against the nations (vv. 3, 5). (d) The day will be one of peculiar visibility (v. 7). (e) The land will become exceedingly fertile, not even being dried up in summer (vv. 8, 10). (f) Jerusalem will be metropolis of the world, and God’s rule will be supreme (vv. 9, 11).

3.—Millennial Characteristics. (a) Great initial destruction of the foes of Palestine (v. 13). (b) Great wealth flowing into Jerusalem (v. 14). (c) Jerusalem the centre of revived acknowledgment of God, as of old among the Hebrews (v. 16). (d) Punishment of those who refuse to acknowledge God (vv. 17-19). (e) Universal “Holiness unto the Lord.” (vv. 20-21). What a King! and what a time!

### December 29th.—REVELATION 21. 1—22. 6.

Secular literature can boast of nothing like this section of the Bible for magnificent imagery, profound teaching, and simple language. The vision is a fitting close to the Book of God. It is the story of “Regeneration on a universal scale.” Every foe has been conquered. God, Christ, the Saints, the Truth, have all triumphed. Their triumph is complete. It is almost impossible to analyse the section.

1.—The Reconstruction (21. 1). (a) Dissolution of first earth. 2 Pet. 3. 10-13 throws some light on the process. (b) Disappearance of the sea. (c) Re-appearance of the heavens and the earth in a fresh form—“new” in sense of quality not of time.

2.—The Holy City in General Aspect—moral more than pictorial (vv. 2-8). (a) Holy affections (v. 2); (b) Uninterrupted fellowship with God (v. 3); (c) Cessation of all ills (vv. 4-7); (d) Exclusion of all evil (v. 8).

3.—The External Aspect (vv. 9-27). (a) Magnificent splendour, the glory of God. (b) Perfect security—a wall great and high. (c) Universal accessibility—twelve gates always open. (d) Amazing compass. (e) Perfect purity—pure gold. (f) Indescribable perfection—the Lord God Almighty and the Lamb are the temple of

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## Primary Lessons.

December 1st.            **LOCUSTS.**            Exod. 10. 1-15; Joel 2. 25.

Locusts were common in Egypt. They were (and are) pests. They come in great swarms which natives try to frighten off by making all kinds of weird noises. The best way to get rid of a plague is to kill the eggs, so making sure that few will survive for a second year. That is difficult. We have, "locusts" in our lives, i.e., bad habits, little bad habits which eat up all the "green things." Bad habits destroy what is good in our lives. We cannot always deal with them ourselves, but God can help us. The death of His Son brings us forgiveness, and the power of His Holy Spirit helps us to overcome evil ways. If we cry He will hear and help.

December 8th.            **A SWARM OF BEES.**            1 Sam. 14. 24-32.

This is a most interesting story showing how we may overcome difficulties by strength given by God. A swarm of bees has many important lessons to teach. (1) Bees are hard-working insects. So should we be hard-working. Even little ones can be taught to be diligent over some task which is useful. (2) They are very fond of their hive. They fight hard against an intruder. They keep their home clean. We have a home within us—our heart. We must try to keep it clean. We should watch what we read, where we go, what we think about. God can cleanse our hearts, and can help us to keep them clean. (3) They provide sweetness for others. So should we. Try to "make honey" for someone every day. Little kind deeds make people happy.

December 15th.            **THE WISE MEN SET OUT.**            Matt. 2. 1-6.

These men lived somewhere East of Palestine—where we do not know. This we do know about them. (1) They must have been reading the prophecies of the Old Testament about the Promised Saviour. They believed He would come. (2) They were brave. They set out on a long journey in search of the King they expected to be born. Travelling was not so easy there as it is to-day. (3) They were kind. They brought rich presents. They did not grudge to give them to the Infant Saviour. They did not know what we know, that He so loved the world as to die for the sins of the world. Do we love Him as much as to give Him our hearts, and our lives?

December 22nd            **BORN A SAVIOUR.**            Luke 2. 1-20.

Notice in this wonderful story these points: (1) The world made no fuss over the Birth of the Son of God, the Saviour of the world. God chose a quiet place where the Babe was born. Still the world has no room for the Saviour although the New Testament tells us marvellous things about Him. (2) Heaven made a song about Him. Angels sang His praises. Heaven will be peopled with multitudes who will never cease to praise Him (Read Rev. 5.). Do we praise Him now? (3) Simple shepherds worshipped Him. When He lived and laboured among men the common people heard Him gladly. Some common people love Him yet. Are you among those who "worship Him"?

## Primary Lessons.

### December 29th.—AN OPEN DOOR FOR ALL CHILDREN

—John 10. 9.

(1) There is one door for all—rich and poor, black and white, etc. God makes no difference. That Door is Christ. (2) God's invitation is, "Come in." Recall what He said to Noah—"Come . . . unto the Ark." It had only one door. (3) A door has an outside as well (See Matt. 25. 1-13). Some will be on the outside. (4) Don't be too late—for the door may soon shut.

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it. (g) Wonderful honour—kings bring their glory and honour.

(h) Scrupulous control—no wise enter into it anything that defileth.

4.—The Internal Aspect (22. 1-6). Here we learn of things that are in the city. The Throne of God and of the Lamb, River of water of life, Tree of life, The servants of God, The Book of Life (21. 27). What a wonderful company!

## Junior Lessons.

### December 1st.—A STERN JUDGE AND A POOR WIDOW.

—John 18. 1-8.

This story is meant to teach us that God cares for the needs of all who cry unto Him.

**C**HRIST Teaches about Prayer  
RUEL Judge changed by a woman  
RYING to God in time of need  
ONSTANT coming the secret of success

### December 8th. PHARISEE AND PUBLICAN. Luke 18. 9-14.

**D**ESPISING others is not  
ISPLAYING righteous acts is not  
EEP concern about sin is  
ELIVERANCE from sin is from  
ISPLAY of Humility is a sign of

**G**OOD  
ODLINESS  
OOD  
OD  
RACE

### December 15th. THE TRUE VINE. John 15. 1-8.

**F**IGURE of VINE illustrates true Life  
AITH brings us into contact with Christ  
RUIT is the sign of Life  
RUITFULNESS is result of "continuing" in Christ  
ULNESS of blessing only for those who Love

### December 22nd. BORN A SAVIOUR. Luke 2. 1-20.

**S**EEING the GLORY of  
INGING THE PRAISES of  
EEKING the SON of  
ALVATION alone as gift from

**GOD**

### December 29th. A RICH FOOL. Luke 12. 13-21.

**F**AVOURED by the goodness of God  
ILLING His Barns with plenty  
ORGETTING the need of His Soul  
OOLISH in sight of God  
UTURE depends on present attitude to God



