

“ Seek every man another's wealth ” (1 Cor. 10. 24).

GOD GIVEN WEALTH

(Eccles. 5. 19)

Collected from Diligent
Students and Busy Workers
in the World-Field for
the Good of Others

EDITED BY
JOHN GRAY



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BRIEF RECORDS,
SCRIPTURE STUDIES,
— AND —
PRACTICAL POINTS.



RODGER LUKE, a '59 Revival Trophy of Grace.

RODGER LUKE.

A NORTH OF IRELAND TROPHY OF GRACE.

RODGER LUKE was born in the year 1833 in the town land of Craigmòre, Antrim, Ireland. Little is known of his parents. He used to say that he had been brought up very tenderly by an aunt. As he grew to manhood he became carelèss and wild, drifting rapidly into a course of vicious living. He often got into the hands of the police, and was at such times so violent that the police had a ring fixed in the wall of the barracks to which he was tied when in his wild fits. They called it "Rodger's Ring." After he was converted he went to the police and told them they might remove the ring as he had met with the "Subduer," meaning the Lord Jesus Christ, and he would never trouble them again. He frequently attended cock-fights, and associated with men who frequented such places; in fact he was ringleader in all mischief.

During the remarkable work of grace known as the '59 Revival, Rodger, who was then 46 years of age, became anxious about his soul. He used to pray behind ditches and elsewhere that God would have mercy upon him, and invariably would add, "Oh, Lord, if you save Rodger you will never hear the end of it," which proved to be true. He went to hear Jeremiah Meneely preach the Gospel; he believed the good news, and was soundly converted to God. When he found peace he gathered his children together and read a portion of Scripture. They all bowed their knees together, while he prayed and openly confessed Christ. Full of joy at his conversion, he said, speaking in his County Antrim dialect, "I hae never wrocht much for the guid o' my family, but I'm gaun tae work for the Lord as lang as I leeve." Smoking, drinking, and bad language ceased at once and never returned.

He took every advantage of speaking a word for the Saviour by road and rail to Protestants and Roman Catholics alike. On one occasion he was struck by a Roman Catholic, and Rodger issued a summons against him. The man eventually came to Rodger to have the case settled. Rodger took him into his house, gave him his tea, and all the while preached the Gospel to him.

For close on 40 years Rodger unceasingly worked for his Master, and at the advanced age of 84 he peacefully passed into the presence of his adorable Lord. W. H. M' L.

AN URGENT CALL FOR UNITY.

THE great cry to-day is for unity. Unity of Command is said to have won the war. A unity or League of Nations is supposed to end war entirely, whilst a League of Churches is to bring to a close all ecclesiastical dissensions. In short, if we are to believe the world's prophets, "unity" is to bring about a Millennium of peace. The Christian who is acquainted with his Bible knows that there can be no lasting peace on earth until the rightful King takes up the reins of government and rules in righteousness.

Divine Unity. The Lord Jesus Christ, however, came into this world to form a divine unity, and He has done it (John 17. 21). He accomplished it (1) by removing sin, which is the cause of all discord, and (2) by uniting believers by the Holy Spirit with their risen Head in Heaven and their fellow-believers on earth (1 Cor. 12. 13). God's unity is spoken of in Scripture under the beautiful figure of the human body with its many members working together in perfect harmony. Just as each member of the human body has its own function to fulfil, so each member of the body of Christ has his and her own work to do which cannot be done by another. The question for each to answer before God is, Do I know what my work is, and am I by the help of God doing it?

Why we Divide. The majority of the factions amongst God's people have been due not to fundamental, but personal differences. Generally speaking, there are more points on which we are agreed than on which we differ, and it would be well if in 1919 we sought by the grace of God to present a more united front to the enemy. Working for God is the best cure we know for avoiding quarrels with fellow-believers.

Shall we Unite? Satan was never busier than he is to-day, and especially amongst the young. The war, instead of purging the nation from evil as we were told to expect, has had the opposite effect. The only thing that can do either young or old real good is the Gospel of Jesus Christ, which, thank God, is still the power of God unto salvation to every one that believeth (Rom. 1. 16).

May God enable each to devote life's little day either in telling the little ones the sweet story of Jesus' love or in pointing the older folks to the Saviour of men. J. G.

THE RICHES OF CHRIST.

“THE unsearchable riches of Christ” (Eph. 3. 8) suggests He was rich. He became poor that we might be made rich (2 Cor. 8. 9). He is now the source of riches in Glory (Phil. 4. 19). He will receive riches (Rev. 5. 12).

His Inherent Greatness (Col. 1. 8-20). “He is before all things” (Col. 1. 17.) Through Him God made the worlds (Heb. 6. 22). All things in Heaven and earth were created by Him and for Him. His goings forth have been from everlasting (Micah 5. 1). He thought it not robbery to be equal with God. Humbling Himself, He took the form of a servant (Phil. 2. 6, 7), and was made in the likeness of man (Gal. 4. 4). The only begotten of the Father, it was in weakness, in suffering, and defeat, by becoming poor, that He won.

His Glorious Triumph (Phil. 2. 5-16). “God is glorified in Him. God shall also glorify Him” (John 13. 31, 32). In His life of humiliation and service are seen the riches of His grace. Tempted of the devil, despised and rejected of men, the object of scorn and hatred, the perfection of His character was seen in that life of perfect trust, unquenchable love, and spotless holiness. The very things through which demons and men sought His overthrow, even sin and death, became His servants, and by being made sin He put it away, by bowing to death He destroyed him who held its power (Eph. 1. 22; Col. 1. 18).

His Eternal Portion (Heb. 1. 1-14). “I have set My King upon My holy hill; I will give thee the heathen for thine inheritance” (Psa. 2. 6-8). Creation is to-day the Lord’s on a double ground. He is not only its Creator, but He is also its Redeemer. His throne is for ever and ever, and even the kingdoms of this world shall shortly become the kingdoms of God’s Christ (Psa. 45. 6). He is anointed with the oil of gladness (Heb. 1. 9). He shall reconcile all things (Col. 1. 20), and to Him every knee shall bow.

His Power to Usward (Col. 2. 6-15). “The glory which thou gavest Me I have given them” (John 17. 22). All the glory He has won for Himself He will finally share with His bride, the Church. Meantime He nourisheth and cherisheth it, and out of His abundant fulness, through the ministry of the Spirit, enricheth it unto all good works, while in the presence of God He carries on for it His unending ministry of intercession as Priest and Advocate. J. H.

The Pilgrimage to Palestine. STARTING ON THE JOURNEY.

READ Exodus 15. 22-27. LEARN Philippians 4. 19. HINTS, Bitter, John 18. 11; sweet, Psalm 116. 13: healing, Revelation 22. 2; plentiful, Revelation 22. 17.

HAVING been delivered from the power of the enemy, the children of Israel pass into the wilderness, with its trials and its triumphs. A great need presented itself, followed by a grievous disappointment. The Christian's life is made up of light and shade, joy and sorrow, but the end is peace.

Israel's Difficulty. "They went out into the wilderness of Shur, and found no water" (v. 22). All the money in the world cannot purchase a shower of rain; it must come from God. This was a splendid opportunity for seeking a supply from God. Salvation and every other blessing, temporal and spiritual, come from God, and reach man through the atoning work of Christ (James 1. 17).

Their Disappointment. "When they came to Marah, they could not drink of the waters" (v. 23). Searching for water, they came to Marah, but, alas, its waters were bitter. How like the cisterns of earth, whose waters do not satisfy the heart! Jesus Christ alone gives the water of life which thoroughly satisfies the deepest longings of the heart (John 4. 14).

God's Tree. "The Lord showed him a tree" (v. 25). The casting of the tree into the waters made them sweet. We are made to think of our blessed Saviour being cast into the deep waters of judgment in order that all the blessings of salvation might be ours (Psa. 69. 2). Calvary's tree changes the bitter sense of judgment into the sweetness of forgiveness (John 5. 24).

Elim's Waters: "They came to Elim, where, were twelve wells of water" (v. 27). At the waters of Elim the children of Israel found delight and satisfaction. The Christian to-day finds his joy and satisfaction at the "wells of salvation" (Isa. 12. 3). Indeed he has within him a well of water "springing up" (John 4. 14). In the world the believer has tribulation; but in Christ he has peace and joy (Phil. 4. 4).

Illustration. In Bunyan's "Pilgrim's Progress" the "Palace Beautiful" is just beyond the lions, and the Delectable Mountains next after Doubting Castle. Elim; which is a type of joy, comes after the bitterness of Marah. Every heavenly blessing flows from the Cross of Calvary.

FOOD ON THE WAY.

READ EXODUS 16. 1-15. LEARN JOHN 6. 51. HINTS, Hungry, Mark 6. 35; satisfied, Luko 9. 17, Psalm 36. 8; sustained, Nehemiah 9. 21.

GOD manifested Himself to murmuring, fretful Israel as the God of all grace. He might have cut them off for their ingratitude; but He delights in mercy and opens Heaven to pour down supplies.

Israel's Complaint. "The whole congregation . . . murmured" (v. 2). In murmuring against Moses they were murmuring against God. They had very short memories. Surely the God who had so triumphantly delivered them and destroyed their enemies would not allow them to starve in the wilderness. All they required to do was to look up to God (Isa. 58. 9).

God's Provision. "I will rain bread from Heaven" (v. 4). Instead of punishing the Israelites for their murmuring, God graciously supplies their need. He rained them bread from Heaven. He not only leads His people, He also feeds them. The manna is a type of Him who is the true Bread of Life who came down from Heaven (John 6. 33).

Israel's Responsibility. "The people shall go out and *gather* a certain rate every day" (v. 4). It was God's part to send the manna; it was the people's part to gather. The gift of God is eternal life; but if we are to be saved the hand of faith must be put forth to *accept* that gift. The manna had to be gathered daily, and in the morning, because when the sun waxed hot it melted (v. 21). Just as the body must be fed regularly to keep it in health, so the child of God must feed his soul *daily* on the bread of life. Yesterday's supply will not do for to-day.

God's Sufficiency. The manna lasted all through the desert march; it never failed them. Our blessed Lord, the true Bread of Life, will never leave nor forsake us. In the riches of His boundless grace He will supply our every need down here. When time's crumbs are no more needed we shall meet Him around Heaven's festal board. What a glorious prospect (Rev. 19. 7).

Illustration. A sailing ship on the Amazon River was once seen to fly signals of distress. "Water, water!" was their cry. "Dip it up!" was the answer. Unknown to them they had passed from the salt sea to the fresh water, and they did not know of it. Salvation is as near the sinner as the water was to the sailors on board that ship or the manna was to the Israelites (Rom. 10. 8, 9).

WATER FOR THE THIRSTY.

READ Exodus 17. 1-15. LEARN John 7. 37. HINTS, Smitten Man, Isaiah 53. 4; Shepherd, Zechariah 13. 7; earth. Revelation 11. 6; nations, Revelation 19. 15.

It has been said that God is more concerned about our character than our comfort. Every trial has a teaching voice, revealing the vileness of man's heart and manifesting the riches of God's grace.

Israel's Unbelief. The people did chide (strive or contend) with Moses (v. 2). To be without water was a sore trial; but surely the God who supplied them every morning from Heaven with a plentiful supply of food could be trusted to give them water. Instead of believing in God to meet their need they became angry with Moses. This is a true picture of the heart of man (Rom. 8. 7).

Heavenly Grace. "What shall I do with this people? they be almost ready to stone me" (v. 4). The people's rage was fierce against Moses, although he loved and served them: This was a poor return for his devotion. Paul made a similar complaint in a later day (2 Cor. 12. 15). They treated our Saviour worst of all—they crucified Him (John 19. 18). Truly God gave the best of Heaven for the worst of earth (John 3. 16).

Divine Righteousness. "Thou shalt smite the rock" (v. 6). Moses must smite the rock, which reminds us of God's righteousness. The people deserved to be smitten because of their unbelief, but the blow fell on the rock. Paul tells us "that Rock was Christ" (1 Cor. 10. 4). The antitype is the smitten and crucified Saviour on the Cross of Calvary. He was striped that we might be freed; He died that we might live (Isa. 53. 5).

Salvation's Fulness. "He smote the rock, the waters gushed out" (Psa. 78. 20). A plenteous and continuous supply came forth. The gift was full and free. How like the grace of God which is wide as earth and long as time! "Whosoever will, let him take of the water of life freely" (Rev. 22. 17).

Illustration. John Ruskin, the great writer, one summer day in Switzerland, when lifting to his lips a cup of water from a cooling spring, heard a peasant say, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." "It was a voice from Eternity," said Ruskin. Earthly cisterns never satisfy, salvation alone gives life and peace (John 4. 14).

SUBJECTS FOR SPEAKERS AND STUDENTS.

When We Awake

WE WILL

1. See His glory, - - - - - Luke 9. 32
2. Be Satisfied with His likeness, - - - - - Psa. 17. 15
3. Sing His praise, - - - - - Isa. 26. 19 H. K. D.

Blind Bartimaeus.

1. His Condition—Blind and Begging, - - - - - Mark 10. 46
2. His Conviction—Heard of Jesus, and cried
for mercy, - - - - - „ 10. 47
3. His Call—Jesus called him, - - - - - „ 10. 49
4. His Conversion—He came to Jesus, - - - - - „ 10. 50
5. Consecration—He followed Jesus, - - - - - „ 10. 52
W. J. M.

Bonds.

1. Of Life, - 1 Sam. 25. 29
2. Of Love, - - Hosea 11. 4
3. Of Peace, - - Eph. 4. 3
4. Of Union, - - Col. 2. 19
5. In the Gospel, - Phil. 13
6. In Christ, - - Phil. 1. 13
7. In Service, - 2 Cor. 4. 5
A. M. P.

A Cluster of Grapes.

1. Saved, - - - Deut. 33. 29
2. Secured, - - - „ 33. 27
3. Seated, - - - „ 33. 3
4. Satisfied, - - - „ 33. 23
5. Separated, - - - „ 33. 16
W. J. M.

The Spirit's Might

IN THE

1. Regeneration of Believers,
Eph. 2. 1
2. Confirmation of Believers,
Eph. 1. 13
3. Illumination of Believers,
Eph. 1. 17
4. Inspiration of Believers,
Eph. 2. 18
5. Fortification of Believers,
Eph. 3. 16
6. Sanctification of Believers,
Eph. 2. 22
7. Supplication of Believers,
Eph. 6. 18 T. H.

The Great Commission and the Response.

Mark 16. 15.

Mark 16. 19.

- Command—Go. - - - - - What was the disciples decision?—
They went forth.
- Who?—Ye. - - - - - What did they do?—Preach.
- Where?—Into all the
world. - - - - - Where?—Everywhere.
- What to do?—Preach. With whom?—The Lord.
- Preach what?—Gospel. Why?—To confirm the Word.
- To whom?—Every
creature. - - - - - Result—Signs following. W. H. K.

TALES WORTH TELLING.

Good Advice.—The famous Dean Stanley gave this piece of advice to the students of St. Andrews: "Read the great books and let the little ones take care of themselves." "Bring the books and parchments" (2 Tim. 4. 13).

Acquainted with the Author.—A gentleman at a dinner table heard Margaret Bottome speak of her faith in the Bible. Haughtily he said to her, "You don't mean to tell me that you believe in the Bible?" "Oh, yes," said Mrs. Bottome, "you know I am acquainted with the Author." To know Him is "eternal life" (John 17. 3).

Prayer and Works.—Sir Wilfred Lawson used to tell of a little girl who prayed that the trap her brother had set might catch no sparrows. On being asked by her mother why she was so confident that her prayer would be answered, she replied: "Because I went into the garden and kicked the trap to pieces." "Watch unto prayer" (1 Peter 4. 7). "Take ye away the stone" (John 11. 39).

"It's Our Bairn that's Dying."—In the *Evangelical Review* for 1865 Dr. James Hamilton tells of a minister who was called to pray for a dying boy: After a reverent introduction he began quoting the 90th Psalm: "Lord, turn again the captivity of Zion," etc., when the agonised mother exclaimed: "Eh, man, yer aye drawn out for the Jews, but it's our bairn that's dying." If Peter had thus prayed he would have been overheard (Matt. 14. 30). "Ask, and ye shall receive" (Matt. 21. 22).

Let Him Try.—After a sermon on Samson in the Methodist Chapel a man stood up between two pillars, and exclaimed: "I'm Samson, I will pull down the house." Some screamed, others made for the door, till the preacher exclaimed: "Let him try!" It was the village half-wit. So say we concerning the Cross, for it standeth fast (Gal. 6. 14), and the Word of God, for it "endureth for ever" (1 Peter 1. 25).

Exhausting the Bible.—Dr. John Dick, the well-known professor of theology in Scotland, went in the early days of his preaching to a neighbouring minister, and said: "What shall I do? I have preached all I know to the people. I have gone through the Catechism, and what have I more?" The friend replied: "Take the Bible, man. It will take you a long while to exhaust that." "All Scripture" (1 Tim. 3. 16). "Preach the Word."

CLEANSING FOR THE SINNER.

READ John 1. 19-34. LEARN John 1. 29. HINTS, Abel, Genesis 4. 4; Abraham, Genesis 22. 7, 8; Paschal, Exodus 12. 5; redeeming, 1 Peter 1. 18.

THE Gospel of John opens with the doctrine of the atonement—salvation for the guilty, cleansing for the sinner. This is the central theme of Scripture from beginning to end.

John's Humility. "I am the voice of one crying in the wilderness" (v. 23). This was John's reply to the religious leaders who asked him who he was and the object of his mission. He represents himself as merely a "voice," a mere sound that dies immediately it is expressed. John points to Christ and hides himself. This should be true of all the Lord's servants (1 Sam. 2. 30).

Christ's Deity. "Preferred before me, because He was before me" (v. 30). Although John was older than Jesus by natural birth, yet John says Jesus was before him. It has been said that a person has a wonderful memory who can remember events that took place when he was two years old; but the Lord Jesus could go back beyond His birth and speak of the glory which He had with the Father before the world was. He was the eternal Son of the eternal God (John 8. 58).

His Humanity. "Behold the Lamb of God, which taketh away the sin of the world" (v. 29). In order to redeem man the Son of God had to become the Son of Man. He is spoken of as the Lamb of God. From Genesis to Revelation the choicest type of sacrifice is the lamb. There is salvation in no other way than through the blood of the Lamb. In eternity the redeemed sing the praises of the Lamb that was slain (Rev. 22. 3).

His Personality. "This is the Son of God," (v. 34). Of all the crowds of great and small that flocked to Jordan none was so worthy of observation as God's chosen, appointed, and approved Lamb, having in Himself all the graces and qualities required. He was "holy, harmless, undefiled, separate from sinners" (Heb. 7. 26). Happy are they who trust Him.

Illustration. Charles H. Spurgeon, when near the end of life's brief day, said, "What could all the theories of the higher critics do for me now? My theology is very simple. I can express it in four words, and they are enough to die on. They are these, 'JESUS DIED FOR ME' (Gal. 2. 20)." Spurgeon's testimony was simple and complete.

SINAI'S BURNING MOUNT.

READ Exodus 19. 1-16. LEARN Galatians 3. 10. HINTS, Come to deliver, Exodus 3. 8; to save, 1 Timothy, 1. 15; to take up, 1 Thessalonians, 4. 6.

AT Mount Sinai the holiness of God is manifested. We learn not only what God is, but what they must become who would appear before Him. Without holiness no man shall see the Lord (Heb. 12. 14).

God's Holiness. "Israel camped before the mount" (v. 2). Sinai's burning mount tells of the unsullied light in which God dwells (1 Tim. 6. 16). It also speaks of the sinfulness of man and his need of cleansing before he can meet God. Nothing that defileth can enter God's presence (Isa. 64. 6).

Israel's Mediator. Moses went up unto God (v. 3). A mediator is a middle person who steps in between two parties where there has been disagreement and brings about reconciliation. The Israelites could not approach God themselves, but Moses stood between the people and God. The Lord Jesus Christ is the Mediator of the new covenant (Acts 8. 6), and by Him alone can we approach God to-day (Heb. 10. 19).

Divine Deliverance. "I bare you on eagles' wings" (v. 4). God reminds the people of His care for them. He is not only a holy God, He is the God of all grace. He redeemed them by blood, and delivered them by power; He gave them food from Heaven and water from the rock. Surely from such a God they had nothing to fear. His purpose for man has always been his salvation. Whilst it is true He gave the law which condemns man, He sent His Son to redeem man from its curse (Gal. 3. 13).

God's Covenant. "If ye will obey My voice indeed, and keep My covenant" (v. 5). This covenant had a condition, an "if." God made certain promises to them provided they fulfilled certain conditions. The New Covenant of grace presents no conditions for the sinner, because all the conditions have been fulfilled for him by the Lord Jesus Christ. We are saved not by the works of the law, but by faith in Christ and His atoning work (Rom. 4. 16).

Illustration. D. L. Moody used to say that before his conversion he worked toward the cross, but since then he had worked from the cross. Then I worked to be saved; now I work because I am saved, We are saved by grace through faith. The grace of God knows no conditions (Eph. 2. 8).

THE BROKEN TABLES.

READ Exodus 32. 15-28. LEARN James 2. 10. HINTS, Law kept, Isaiah 42. 21; all to be kept, James 2. 10; free from, Galatians 2. 19, Galatians 3. 13.

MAN is so constituted that he must have an object to worship. If he loses sight of the only living and true God he will worship something of his own manufacture.

Israel's Folly. "Make us gods which shall go before us" (vv. 1 and 23). Moses had been in the mount with God for forty days, and the people grew impatient. Their leader was absent, and their God was invisible. An unconverted man cannot trust where he cannot trace. They first make an idol, and then they worship it. A golden calf was surely a poor substitute for the God who had delivered them from Egyptian bondage and miraculously preserved their lives in the wilderness. What folly! Men to-day are equally foolish, and trust anything and everything but Jesus Christ (John 5. 40).

Moses' Anger. "Moses' anger waxed hot, and he cast the tables out of his hands" (v. 19). Aaron was probably afraid of the people, and gave way to their wishes. The fear of man bringeth a snare, and keeps many from decision for Christ. Moses became angry, because of the dishonour done to the Name of the Lord. The breaking of the tables of stone would indicate the effect of sin, which destroys and mars the handiwork of God (James 1. 15).

Sin's Punishment. "He took the calf, . . . and burnt it" (v. 20). Sin is like the echoing hills, it always speaks back. Sin, without fail, brings its own punishment. The believer has found a Saviour who bare his sins in His own body on the tree (1 Peter 2. 24). They who trust Him are saved from present or future judgment (John 5. 24).

Moses' Call. "Who is on the Lord's side?" (v. 26). This was a testing time for Israel, when every person had to make his and her choice. There were only two sides then; there are but two sides to-day—saved and lost. It is for each to answer the question: "On which side am I?" (Joshua 24. 15).

Illustration. A young lady who loved the gaieties of this world, and yet wanted to be saved, was told by a Christian that she could not have both; and that she must choose one or the other. Then she said, "I choose the world." The Christian replied, "Take all the pleasure out of it you can, for you will have no other in eternity" (1 John 2. 15).

TABERNACLE OF TESTIMONY.

READ EXODUS 40. 1-16. LEARN EXODUS 25. 8. HINTS, With lowly, Isaiah 57. 15, amongst men, John 1. 14; final and glorious, Revelation 21. 3.

THE tabernacle served a double purpose: it provided a house in which God could dwell, and it also supplied the people with a place in which they could worship God.

The First Anniversary. "On the first day of the first month" (v. 2). It was now twelve months since God had delivered Israel from Egyptian bondage by the blood of the lamb. It is only amongst the redeemed that God can dwell, and it is only they who are competent to worship God. The unconverted can neither worship nor serve God acceptably (Prov. 21. 4).

The Lord's Dwelling-place. "Thou shalt set up the tabernacle" (v. 2). God's delights are with the sons of men (Prov. 8. 31), but He must have a dwelling-place. The patterns of the tabernacle were clearly given by God to Moses. If God is to be worshipped it must be according to His own pattern. Like Cain of old, men to-day would like to worship God in their own way; but only the redeemed of the Lord are able to worship Him (Psa. 107. 2).

The People's Liberality. We learn from Exodus 35. 20-29 that the tabernacle was built from materials supplied by the people. They gave to God out of the abundance God had given to them. This is the divine order. God first of all gives to us—He gave His own Son, and with Him every good thing—and then we give Him back of His own goodness (Psa. 23. 5). God will not accept anything from any one unless they are born again (John 3. 3).

The Anointing Oil. "Thou shalt take the anointing oil" (Exod. 40. 9). The vessels of the sanctuary enumerated in the chapter all speak of different aspects of the work of the Lord Jesus Christ. The vessels were anointed with the anointing oil, which is typical of the Holy Spirit. We are thus reminded of the Holy Spirit's work in conversion, consecration, and service (1 Cor. 6. 20).

Illustration. A father once said he never realised in an adequate manner what his salvation cost God until his only boy at college wrote him, and said: "Will you give me your consent to go as a missionary to tell the poor heathen about the Saviour?" Only one son, and he to go to the heathen. God had only one Son (John 3. 16), and He gave Him up to the cross for us all (Rom. 8. 32). Surely such a God is worthy of our worship and praise (Rev. 4. 11).

THE REJECTED STONE.

READ Matthew 21. 33-45. LEARN Psalm 40. 2. HINTS, In pit, Genesis 37. 24; enthroned, Genesis 41. 41; cleft rock, Exodus 33. 22; high rock, Psalm 61. 2.

PRIVILEGE always increases responsibility. Through the goodness of God the Jewish nation enjoyed many privileges, but, alas, they proved themselves unworthy.

The Privileged Jew. "There was a certain householder, which planted a vineyard" (v. 33). Here we have a suitable piece of ground selected and acquired; the same enclosed, prepared, and provided with protection. The parable aptly describes the nation of Israel (Psa. 80. 8; Isa. 5. 1-7, etc.). The parable also describes many privileged persons to-day who listen regularly to the Gospel, and yet, like the Jew, put it from them (Prov. 29. 1).

The Rebellious Act. "Last of all He sent unto them His Son" (v. 37). Man has not only rebelled against God, but he has abused all who ever sought to give God His rightful place and portion. When the Son of God Himself came to earth they cast Him out and nailed Him to a cross. Such is the wickedness of man's heart (Rom. 7. 18).

The Sure Judgment. "He will miserably destroy those wicked men" (v. 41). A few years after the crucifixion the destruction of Jerusalem took place, and the slaughter was dreadful. Scattered and down-trodden amongst the nations of the earth, the Jews are suffering to-day for their dreadful treatment of God's Son. An awful fate awaits those who to-day are rejecting the Saviour (Psa. 2. 12).

The Reversed Plans. "The stone which the builders rejected" (v. 42). The plans of men and their purposes cannot be allowed to oppose or overturn God's decree (Psa. 2). God has raised that rejected One, and made Him "chief Cornerstone" of all His glorious works (Eph. 2. 20-22). This is the Lord's doing, the most marvellous of events. To fall *on* that Stone is to be broken in self and in heart, but God can heal such; for that Stone to fall on a sinner is utter destruction (Matt. 21. 44).

Illustration. A wicked man with whom the famous John Bright was conversing one day said, "I should like to come back to this world in fifty years to see what changes have happened in England." "My good sir," replied Mr. Bright, "if you don't mend your ways and make better use of your privileges you may be glad of any excuse to come back." It will be too late then (Heb. 2. 3).

FACTS ABOUT TRACTS.

The Immortal Tract.—At Dumfries, on Nov. 14, 1905, Mr. James M. Hamilton, evangelist, told how he was converted through reading Bunyan's "Pilgrim's Progress."

Good for the Highlands.—"I have found your book, *God's Way of Salvation*, very helpful in the North, and have given hundreds of it away. I am now very anxious to have it in Gaelic, and write to ask you for permission to have it translated and published."—A. M. STEWART, Logie, Forres, N.B.

A Clergyman's Conversion.—A young Cambridge undergraduate was travelling in the beautiful scenery of the Lake District, about twenty-seven years ago, and was sitting in the corner of a railway carriage, when a gentleman came to him and offered him a tract. He did not like tracts, and did not want one. He thought he was as good as those who went about giving tracts, and he said, "No, thank you." Boys and men are very much like sheep, and what one does another follows, and so all the others in the compartment refused the tract. The gentleman looked disappointed, but as he left he said, "Remember, each one of you young men has got a soul!" That made the young man in the corner very angry, and he said, "Of course I have a soul! I know that as well as you know it!" But that young man could not get the words out of his mind, nor the thought of refusing that tract, and it led to his conversion to Christ. I was that young man, the undergraduate, and have therefore always felt a special interest in tracts.—REV. E. A. STUART.

Timid, Yet Blessed.—"During three weeks' holiday I gave one man a copy of your book, *God's Way of Salvation*, so tremblingly—for at home it is not easy to go out and tell about Jesus. I knew him to be a careless and indifferent old man, but God gave me courage to walk into his workshop and give him a copy, begging him to read it. He promised to read it, but put it up on a shelf, and thought no more about it until nine months after, when very ill, he remembered the book; at this stage he was troubled about Eternity, and could not get any one in the village to help him, and no one to pray for him. He sent for the book, got his daughter to read it, and God spoke to him then, and he saw and believed. After that time his daughter had to read it over many times. Often when he was restless and sometimes delirious, he would call out for the book. When I went to see him a few weeks later, he told me the above, and the little book was lying on the table with his Bible."—M. HARDING, Penbydlwl, near Abergavenny, Mon.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The True Lord's Prayer

is found in John 17. The Disciple's Prayer in Matthew 6. 9.

I. OUR LORD SPEAKS OF THREE GIFTS.

- | | | | |
|--|---|---|---------|
| 1. "That He should give <i>Eternal Life</i> ," | - | - | verse 2 |
| 2. "I have given them <i>Thy Word</i> ," | - | - | ,, 14 |
| 3. "And the <i>Glory</i> I have given them," | - | - | ,, 22 |

II. HE ALSO MAKES FOUR REQUESTS.

- | | | | |
|--|---|---|-------|
| 1. "Holy Father, <i>keep</i> through Thy Name," | - | - | ,, 11 |
| 2. " <i>Sanctify</i> them through Thy Truth," | - | - | ,, 17 |
| 3. <i>Unite</i> "that they all may be one," | - | - | ,, 21 |
| 4. <i>Glorify</i> "that they may behold My glory," | - | - | ,, 24 |
- HyP.

Identification with Christ.

1. In Sonship, - Gal. 4. 4, 5
 2. In Heirship, - Rom. 8. 17
 3. In Sanctification,
John 17. 19
 4. In Crucifixion, Gal. 2. 20
 5. In Persecution, John 15. 20
 6. In Resurrection, Col. 3. 1
 7. In Glorification, John 17. 22
- T-H.

" Perfect."

1. A peerless Saviour,
Heb. 11. 10
2. Has done a perfect work,
Heb. 10
3. Which gives a purged
conscience to all
who believe on His
Name, - - Heb. 10
S-S.

Two Specimen Results

from the first Gentile Revival. Acts 8.

1. A SHAM SORCERER—"Believed *also* (or copied others), was baptised, and wondered," verse 13
"Thy money perish with thee," - ,, 20
2. A SAVED PREMIER—Converted through Isaiah 53, "read, heard, believed, and was baptised," - - - - - ,, 27-38
"He went on his way rejoicing," - ,, 39
HyP.

Visions of Christ

in Psalm 22.

1. The Reproached One, v. 6
2. The Rejected One, ,, 7
3. The Risen One, - ,, 22
4. The Rejoicing One, ,, 22
5. The Ruling One, - ,, 28
6. The Righteous One, ,, 31

W. J. M.

The Lord Preserveth—

1. The faithful, Psal. 31. 23
2. The souls of His saints,
Psal. 97. 10
3. The simple, - Psal. 116. 6
4. All them that love Him,
Psal. 145. 20
5. The strangers, Psal. 146. 9
6. The way of His saints,
Prov. 2. 8 F. F.

LET IT PASS—A WORD FOR ALL.

If for good you suffer ill—

Let it pass!

O be kind and gentle still—

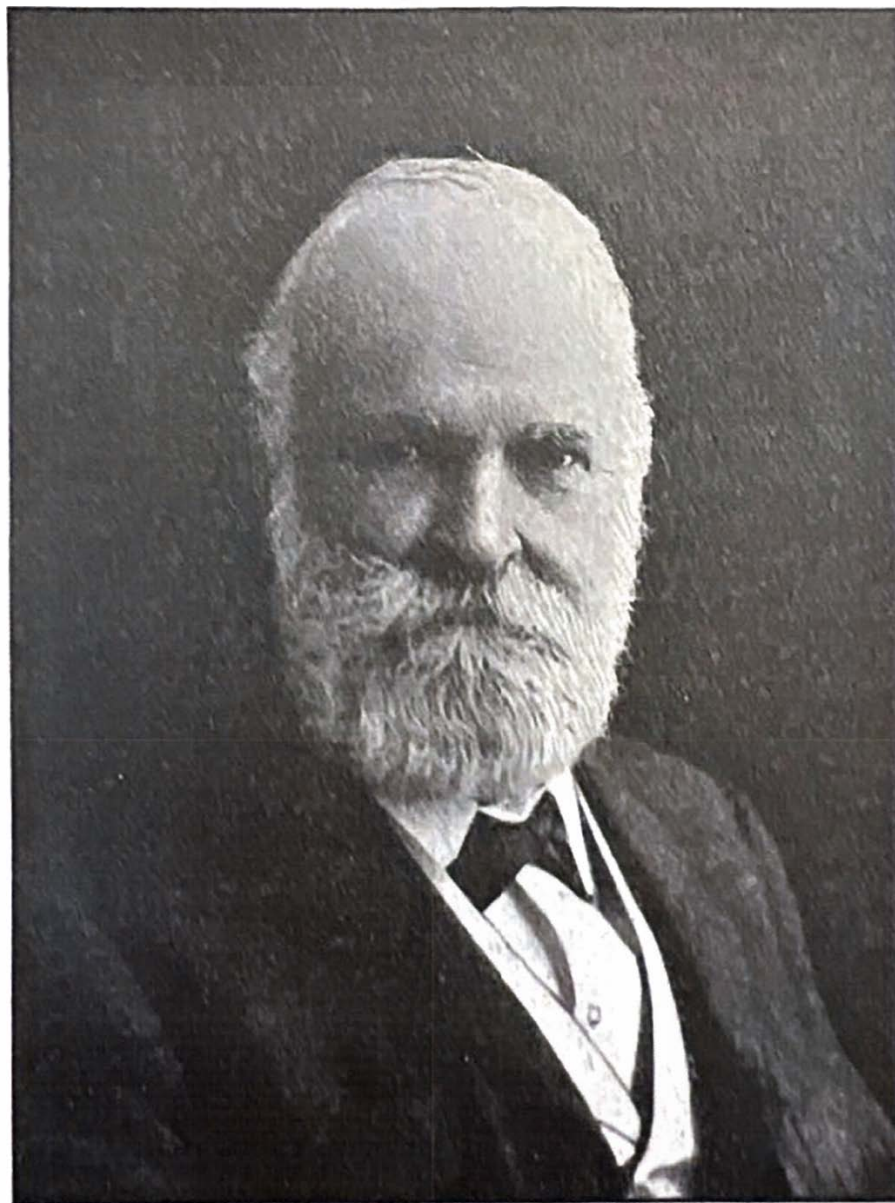
Let it pass!

Time at last makes all things straight,

Let us not resent, but wait,

And our triumph will be great—

Let it pass!—*Selected.*



JAMES E. HAWKINS, Editor of the "Golden Grain Diary."

JAMES E. HAWKINS, LONDON.

FIFTY-EIGHT YEARS as a Publisher and fifty-two years as an Editor constitute a record seldom excelled, if even equalled, even in the Metropolis of Literature. Hence a few facts concerning the record-maker should act as a stimulus to Christian young men and young women.

JAMES ELLIS HAWKINS was born in Bitterley, Salop, in 1843. His parents were godly Congregationalists, though afterwards they owned only the true gathering centre, "MY NAME" (Matt. 18. 20), and built a hall at Orleton, Hampshire, for worship and ministry on Scriptural lines. His first soul concern was induced by hearing an address on "The Lord's Coming" by WILLIAM YAPP. When 14 years of age GEORGE LAWRENCE, a well-known worker in Britain and Spain, said to him, "James, you are quick at figures, here is a sum for you, 'What shall it profit a man if he shall *gain* the whole world and *lose* his own soul?'" The impression never left him, till four years later, when Mr. Lawrence was preaching in the town he had the joy of pointing the sin-burdened soul to the Lamb of God, closing with 1 John 5. 13. Thus the light dawned on April 5, 1861, and from that day till the end of his course, 57 years after, he rejoiced in the possession of Eternal Life. The '59 Revival spirit, then so prevalent, also left its impress on his long and active career. Following the New Testament order, the young convert with others were baptised *in* the river flowing by the side of the town on April 28.

On April 30, on the invitation of WM. YAPP, he left for London to assist in the Book and Tract Depot at 70 Welbeck Street. Afterwards the business was changed to YAPP & HAWKINS, the "Clapton," "Iron Room," and other series of booklets being issued at this time. In 1866 he married Clara Elizabeth Hunt, who proved to be a true helpmeet for 47 years, and an indefatigable worker in connection with "*Golden Grain*."

In 1867 Wm. Yapp retired, and JAMES E. HAWKINS carried on a prosperous business in Baker Street and Paternoster Row for many years. He introduced the "Mildmay Cards" and other famous series. His series of beautiful chromo booklets, including Songs of the Dawn, The Homeward Journey, The Garment of Praise, The Master's Presence, etc., have never been equalled for their chasteness and superb colouring, and may rightly be

James E. Hawkins, London.

treasured by their fortunate possessors. Many volumes of Spiritual truth valued to-day first bore the imprint of J. E. Hawkins. Wm. Lincoln's Expositions of Hebrews, John, and Revelation; Arthur Pridham's Expositions of Romans, Ephesians, Philippians, and other books; Denham Smith's Brides of Scripture, Gospel in Hosea, Prophet of Glory, and Papers for the Present Time; D. L. Moody's Wondrous Love, The Great Salvation, etc.; and many others might be named.

For a number of years Mr. Hawkins acted as London publisher of *The Witness*, *The Golden Lamp* (long ago discontinued), *Missionary Echo*, now issued as *Eclioes of Service*, and other monthlies.

A unique feature which might well be revived in what to visitors in often Lonely London was a monthly drawing-room meeting at 36 Baker Street, which drew together well-known teachers and workers from all parts of the kingdom. Brethren J. G. M'Vicker, T. B. Miller, R. J. Mahony, F. C. Bland, John Hambleton, Harry Moorhouse, Dr. Neatby, Lord Carrick, and others, whose names are revered, frequently took part. The meetings were times of refreshing from on high.

As an AUTHOR Mr. Hawkins produced *Short Papers on Prophecy* and *Lectures on the Tabernacle*, both of which sold extensively, and were helpful to young Christians. Also many smaller booklets, including "*The Blood of the Lamb*," which circulated by thousands, and was used to many conversions.

As an EDITOR he commenced *The Gospel Watchman*, a penny Gospel Magazine, in 1869, and continued it, with varying circulation, till 1895. His best known work is the *Golden Grain Diary*, which he brought out in 1868. It reached a circulation of 20,000 the first year, has attained to 70,000 some years, and is better known and valued to-day than ever before. Messrs. Pickering & Inglis, who acquired the rights some time ago, encouraged the veteran in his sunset years to devote considerable time to this his loved work, with the result that the MSS. for the next three years is well in hand, thus completing 55 years of editing the one publication. A record indeed!

During a visit to their home Mr. and Mrs. Hawkins showed the writer their "treasure book" containing the

James E. Hawkins, London.

signatures of hundreds of well-known Christian workers commending the *Golden Grain Almanac*. The familiar caligraphy of C. H. Spurgeon, D. L. Moody, F. R. Havergal, George Muller, Lord Congleton, Henry Moorhouse, Dr. Pierson, Henry Dyer, Henry Groves, F. C. Bland, Earl Carrick, and others were readily distinguishable, amidst whole pages of names less known or less readily deciphered.

As a POET he produced both hymns and spiritual songs of no mean order. Had he had no other gifts he might well have been remembered by the initials J.E.H. after many a sweet and cheering verse.

As a SPEAKER Mr. Hawkins had considerable gift, and for 60 years his voice was heard in many parts of the country. He took the Oxford Music Hall, London, and had as helper, John Hambleton, "the converted actor." Great blessing resulted. His last service was at Ickenham, three months before his Home-call.

Many trials in business beset him in later years, but he kept to the old lines, and his *forte* in the selection of texts, arrangement of verses and chaste get-up of booklets, continued unabated for more than half a century. He passed quietly away on Sunday afternoon, December 22, 1918, and was laid to rest at Harrow, awaiting the time when from the Righteous Judge "each man shall have his praise from God" (1 Cor. 4. 4, 5, R.V.).

As "members of Christ and stewards of the mysteries of God" (v. 1), may we seek grace to commence well, continue well, and conclude well, whether our allotted span be brief or prolonged.

HYP.

HOW TO READ THE BIBLE.

IT is not only *day by day* that the Word of God should be read, but we have to read

Regularly through the Divine testimony, through the Old and New Testaments; not certain parts only, but regularly onward. We should put a mark where we left off last time, and then go on from there when we come to it again. I know that this is the practice of many, yet because there may be a few who do not so, I repeat this deeply-important point. Since the summer of 1829 I have attended to this, and I find continually the blessedness of it. One advantage of

How to Read the Bible.

this plan is that you never get tired of reading the Scriptures. They are always fresh and new to you.

Meditatively. We have to remember that our own intellect cannot fathom them. We must in true humility of soul wait upon God, that He, by His Spirit, would be pleased to instruct us. We must also seek to couple with this *meditation* upon the Word of God. It is not enough that we go cursorily through it just to satisfy our conscience. In a greater or lesser degree we should seek to dwell upon what we read.

Personally. I have repeatedly alluded to the temptation which Sunday school teachers, or parents, or others are in danger of falling into—that of reading the Scriptures for others. I do not mean to say that God will not bring good out of your reading for others, but we should seek *for ourselves* to get good out of it. How does this suit *me*? How does this instruct *me*? Wherein may it improve *me*? We shall thus carry away a blessing from the Word of God.

Practically. There is another point of the deepest importance, and that is this—that we aim after *practising what we find in the Scriptures*. We may be but feebly doing it, nevertheless, this must be the great aim, the holy, godly purpose that, by the help of God, we will carry out in our life what we find in the Divine testimony. If this be lacking, no matter how carefully, how regularly we read the Scriptures, after all, we shall lose the blessing which we seek. Though often, it may be, we shall be like the tree in winter, no blossom seen, yet it is growing downward; so will it be with us. It will be entirely impossible that we remain still; we shall make some progress in knowledge and in grace.

Persistently. You see in these days that by tens of thousands publications are issued from the press, and that it is Satan's special object to put as many as he can into your hands, so as to keep you from the Scriptures. But be determined rather to tear them in pieces if they keep you from God's Word. I do not mean to say there is no blessing to be found in human writings; most assuredly there is; and God gives blessing through human writings. But if the question is whether I shall read the Word of God or human writings, most assuredly it should be the Word of God.

GEO. MULLER.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Visions.

1. A vision of God, - Isa. 6. 1
2. A vision of sin, - ,, 6. 5
3. A vision of Christ, ,, 6. 6
H. K. D.

Christ Risen, Satisfied.

1. Weeping Mary, John 20. 16
2. Fearing disciples, ,, 20. 19
3. Doubting Thomas, ,, 20. 28
HyP.

Five Great Events.

1. Christ Jesus came into the world, John 3. 17; 1 Tim. 1. 15
2. Christ suffered for us, - - - - - Matt. 16. 21
3. Christ arose from the grave, - - - - - Mark 16. 1-8
4. Christ ascended, - - - - - Acts 1. 9-11
5. Christ is coming again, - - - - - John 14. 1-3, 18, 28
R. G.

A Great Preacher's Subjects.

Psalm 40. 9, 10.

1. The Righteousness of God
2. The Faithfulness of God
3. The Salvation of God
4. The Lovingkindness of God
5. The Truth of God H. K. D.

No More's in Revelation.

1. No more sea, - Rev. 21. 1
2. No more sorrow, ,, 21. 4
3. No more crying, ,, 21. 4
4. No more pain, - ,, 21. 4
5. No more curse, - ,, 22. 3
6. No more night, - ,, 22. 5
7. No more death, - ,, 21. 4
R. G.

True Discipleship.

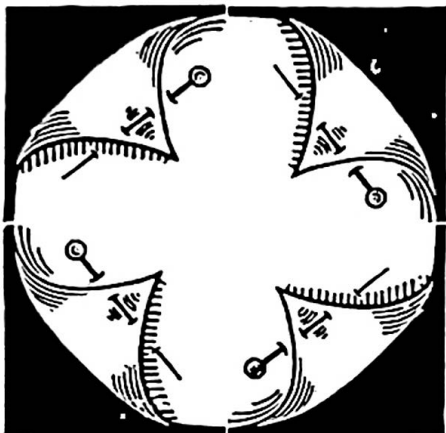
1. Lead me in Thy righteousness, - - - - - Psa. 5. 8
2. Lead me in Thy truth and teach me, - - - - - ,, 25. 5
3. Lead me in a plain path, - - - - - ,, 27. 11
4. Lead me for Thy Name's sake, - - - - - ,, 31. 3
5. Lead me to the Rock that is higher than I, - - - - - ,, 61. 2
6. Lead me in the way everlasting, - - - - - ,, 139. 24
7. Lead me into the land of uprightness, - - - - - ,, 143. 10
F. S. B.

Death—Resurrection—Glory.

In John 12 we have Christ as the

1. Suffering One—"Corn of wheat, . . . die," - verse 24
2. Exalted One—"It bringeth forth much fruit," ,, 24
3. Humble One—"He that hateth his life," - ,, 25
4. Ruling One—"If any man serve Me," - ,, 26
5. Coming One—"Him will My Father honour," ,, 26
6. Obedient One—"For this cause came I unto
this hour," - - - - - ,, 27
7. Glorified One—"Then came there a voice
from Heaven, . . . I will glorify again," - ,, 28
HyP.

AN OBJECT LESSON WITH NOTHING.



YOU arrive at school with nothing, yet are intimated to give an *Eyegate* Lesson. Hold out both hands, say frankly you have nothing with you, yet you will keep to promise. Ask the *ladies* for a pin. Several forthcoming. (*Stick in something as shown.*)

A Pin. I will give a penny to the first boy, girl, or teacher who reads the verse in the Bible

about being "fastened with the pin." Penny quite safe, I better tell you—JUDGES 16. 14. A much bigger pin than this, but a pin which fastened things as this does (*pin something to show*). This pin was not always a pin, it was metal in the earth, and had to be Moved, Melted, Made.

So with each of us, we had to be Called from darkness, Convicted of sin, Converted to God. Now as "little children" let us learn three lessons from an acrostic on pin. It has a **P**POINT. If any one doubts it come forward and I will prove it! What use would a pin be without a point. We should all have a point at which we started—"new birth" (1 John 2. 1); a point at which we aim—"the prize" (1 Cor. 9. 24); but a point in life—"this *one thing* I do" (Phil. 3. 13), said the greatest worker for God. There is something for all to do. Have an aim in life, and "do it with all thy might" (Eccles. 9. 10).- Then a pin is

INTENDED TO BE USED. Not ornamental, but useful, small but useful, the little handyman of the castle as well as the cottage. (*Hands up those who never use a pin.*) Also to be heard. Did you ever hear a pin? *Silence.* Drop it. So every one of us speaks by our lips and by our lives even in *little* things. May we like one of old "Speak of Him" (Luke 2. 38). Last, a pin is

NO USE WITHOUT ITS HEAD. What child is use without his head? What child of God is use without his Head, the Risen Christ in Heaven? (Eph. 1. 22). Never forget that. A needle was boasting about the large amount of work he did. At last the thimble cried out, "But I push you through." Let us all remember the Master's words, "Apart from ME ye can do nothing" (John 15. 5), and toil on, labour on, "Looking unto Jesus." HYP.

HEIRS WITH CHRIST.

UNION with Christ brings the believer into the blessings suggested by Paul's words: "All are yours; and ye are Christ's" (1 Cor. 3. 22, 23).

The Kingdom (Heb. 12. 22-29). We are heirs of a kingdom which cannot be moved; a kingdom whose foundations are in God. Its power rests on the triumph of His Son over every opposing force. Sin, Satan, death, and Hell have been overcome by His obedience and death. Its authority is secured by His endless life and glory. It is the kingdom of His dear Son.

The Participation (Rom. 8. 17-27). That the Gentiles should be fellow-heirs (Eph. 3. 6) is the crowning grace of the Gospel. Once aliens and enemies, we have been translated from the power of darkness. Cleansed and sanctified by operation of the Holy Spirit we are made meet to become partakers of the inheritance (Col. 1. 12). All is of infinite grace, it is alone by the unmerited favour of God that we are chosen and blessed in Christ (Eph. 1. 3).

The Inheritance (1 Peter 1. 1-9). In covenant relationship with God through the Mediator of the new covenant (Heb. 9. 15), we receive the promise of eternal inheritance. Its characteristics are threefold. It is incorruptible, unlike this world, where all is liable to decay. It is undefiled; the very work which saves the believer for the inheritance preserves the inheritance from defilement. It fadeth not away; it is eternal in the heavens for him.

The Future Home (John 14. 1-4). The union of Christ and the Church is shown to be that of husband and wife, and the ultimate object of the Son is to present the Church to Himself, perfected in His own perfection. How precious therefore the promise, "I go to prepare a place for you." Amid the untold glories of the Father's house a place is being prepared for the redeemed of earth where they shall ever live in closest intimacy with the Son (Eph. 5. 27).

The Present Discipline (2 Cor. 4. 6-18). Inseparably linked with future glory and reward is present suffering. The Captain of our salvation was thus perfected, and every son brought into glory is disciplined under the love and wisdom of God. The heaviness of manifold trial is the "if need be" ordered by a Father's wisdom, and will be recompensed eventually by "a far more exceeding and eternal weight of glory" (2 Cor. 4. 17). J.H.

FACTS ABOUT TRACTS.

Used in the Cells. A soldier at Devonport said to a distributor, "Do you remember visiting me in the cells and giving me a little booklet entitled *On Active Service?* The reading of it led me to Christ."

Recruiting by Post. At the Annual Meeting of Gospel Postal Workers in Townhead Hall, Glasgow, on April 9, 1915, the leader told of three conversions through *God's Way of Salvation* being sent by post.

A Tract in Switzerland.—Passing through Switzerland a tract distributor gave a tract to a man in a town notorious for its gambling. On his return some days later, the man said: "I thank you for the message which was the means of my salvation—soul and body." He was about to commit suicide on account of losses in gambling.

Better than Minister or Doctor. A young man in Scotland who was in sore distress of soul went privately to his minister; but he thought it was not a case for his services, and advised him to see a doctor. The medical man, finding nothing seriously wrong with his body, advised him to try some place of amusement as a diversion from his mind. With a shrinking from theatre and music hall, he went to an institution where he expected to obtain spiritual help, but only to hear some comic discussion going on. Distressed, disheartened, and in despair, on his way home he found, lying on the road, a *Gospel tract*, and in it the very news his heart was craving for.

Thousands Through One Tract.—As John Hambleton, the converted actor, was travelling one day between Manchester and Rochdale he gave a tract to John Street, a cotton broker. The gentleman was unconverted, but he gave this servant of Christ an invitation to his home, which proved the means of his salvation. John Street was the means of inducing Richard Weaver to devote himself entirely to preaching. Through the preaching of Richard Weaver, Harry Moorhouse was converted, and through Moorhouse's influence the ministry of D. L. Moody was completely changed, and his usefulness increased a hundred-fold. Is there not a connection between the thousands brought to Christ through the preaching of these three evangelists and the tract given away in the railway carriage?

JOURNEYING TO CANAAN.

READ Numbers 10. 11-13, 29-36. LEARN Numbers 10. 29. HINTS, Guidance, Psalm 32. 8; protection, Hebrews 13. 5; promise, Luke 12. 32; assurance, John 6. 39.

FOR twelve months the children of Israel remained at Sinai. At the end of that period the silver trumpets sounded, and the cloudy pillar of God's presence lifted, leading them on towards Paran.

A Gracious Invitation. "Moses said unto Hobab, Come thou with us, and we will do thee good" (v. 29). Hobab, brother-in-law to Moses, had sojourned with the Israelites as far as Sinai, but now when they set out further into the wilderness he proposes to return to his own home. Moses' gracious words to Hobab beautifully resemble the Gospel invitation to-day, "Come unto Me" (Matt. 11. 28). The good news of the Gospel benefits men in time, and blesses them eternally (John 4. 14).

A Rejected Offer. "I will depart to mine own land" (v. 30). Hobab refused the gracious offer of Moses, and returned to his own land and people. Although related to Moses by marriage he did not belong to Israel, and apparently got tired of their company. The unconverted are never at home in the company of the Lord's people.

A Mistaken Trust. "Thou mayest be to us instead of eyes" (v. 31). Being a Midianite, Hobab was well acquainted with the desert, and Moses thought he could make use of him as a guide. Hitherto Moses had trusted in God *alone*, now he proposes to trust in God and Hobab. This was a mistake. There are many to-day who for salvation would trust in Christ and something else; but Jesus Christ and He *alone* must save (Acts 13. 38).

A Glorious Prospect. "We are journeying unto the place of which the Lord said, I will give it you" (v. 29). The Israelites journeyed towards an earthly land, the believer's prospect is a heavenly one. A pilgrim on earth, he will be a citizen of Heaven. The Scripture describes him as a "stranger" (away from home) and a "pilgrim" (going home) (Heb. 11. 13).

Illustration. A missionary visited some villages in Ceylon. Stopping at one house only one woman was to be seen. "We sat down," he said, "and talked with her. Suddenly she sprung up, and said, 'This is too good news to hear alone. I must find some other women.' In a short time she returned with five." Alas, many like Hobab refuse to accept the good news of the Gospel.

FOOD FROM GOD.

READ Numbers 11. 1-10, 31-35. LEARN Isaiah 53. 3. HINTS, Danger, Hebrews 3. 12, 12. 16; blessing, Luke 10. 42, Colossians 3. 2.

THE children of Israel had scarcely left Mount Sinai when they commenced to complain about the food. Murmurers have always bad memories.

A Murmuring Spirit. "When the people complained it displeased the Lord" (v. 1). The greatest ingratitude sometimes arises from the largest benefits. It was so with the children of Israel. For eighteen months they had been fed with bread from Heaven. Getting tired of the manna, they commenced to complain. The food for the soul to-day is the Word of God, which many despise to their eternal loss (Prov. 1. 25, 26).

A Mixed Multitude. "And the mixed multitude that was among them fell a lusting" (v. 4). These were probably Egyptians who had followed them from Egypt; and their "evil communications" had doubtless affected the morals of the children of Israel. God had wisely put a difference between the Egyptians and the Israelites; but they had evidently lost sight of the dividing line. The only safe path for the child of God is that of separation (2 Cor. 6. 17).

A Discouraged Leader. "I am not able to bear this people alone" (v. 14). This was true, and the Lord did not ask Moses to do so. God had made Himself responsible for the welfare and safety of His people, and what Moses should have done was to trust the Lord. The unconverted refuse to trust Christ for salvation, while many saints fail to trust Him for their daily wants (Psa. 84. 12). "Have faith in God" is a needed exhortation to-day (Mark 11. 22).

A Discontented People. "While the flesh was between their teeth..the wrath of God was kindled against the people" (v. 33). It is not always good for us to get what we desire. We learn from Psalm 78. 30, 31 that God gave them flesh, and the flesh killed them. It is said that men, as a rule, get what they go in for. Some strive to get money, fame, pleasure, but these things end in disappointment. The only thing here worth striving for is eternal life. "Lay hold on eternal life" (1 Tim. 6. 12).

Illustration. A mother once wrote on the flyleaf of a Bible she gifted to her boy who had trusted the Saviour: "If you sin you will not read this Book; if you read this Book you will not sin" (Psa. 119. 11).

GRAPES FROM ESHCOL.

READ Numbers 13. 26-33. 14. 1-4. LEARN Hebrews 13. 6. HINTS, A true report, 1 Kings 10. 6; good report, John 14. 2, 1 Corinthians 2. 9, 2 Corinthians 12. 4.

AFTER being fifteen months in the wilderness the children of Israel reached Kadesh-Barnea, which was on the border of the promised land. Their want of faith in God caused these forty years' wanderings in the wilderness.

An Unworthy Proposal. From Deuteronomy 1. 21, 22 we learn that the proposal to send spies came from the people, and not from God. It is quite true God sanctioned the proposal, but He sometimes allows us to have our own way in order that in the end we may learn that His will is always good (John 5. 40).

A Land of Abundance. "They brought back word, . . . and showed them the fruit of the land" (v. 26). After spending forty days in the land the united testimony of the spies was that everything God had said about it was strictly true. All that God has said about the heavenly home to which the Christian is journeying is true to the letter (1 Cor. 2. 9). Our part is to believe God and accept His testimony (Eph. 1. 3).

An Evil Report. "We saw the children of Anak there" (v. 28). The evil spies magnified the difficulties, but Caleb stilled the people, and said, "We are able to overcome." Caleb's trust was in the Lord. Surely the God who had overthrown the hosts of the Egyptians was also able to overcome the giants of Anak (Rom. 8. 31).

A Discouraged People. "And all the congregation . . . wept that night" (chap. 14. 1). An evil report is more quickly accepted than a true one. Man's words are more readily believed than God's truth. The people refused to believe God, and actually said, "Would God we had died in the wilderness." This literally came to pass, for with the exception of Caleb and Joshua they all died in the wilderness. Our hope is in God, and our trust should be in Him at all times (Psa. 116. 8).

Illustration. Aristotle, the great philosopher, once said, "Happiness is man's greatest good." When he came to die he said, "I was born in sin. I have lived unhappily. I die in doubt. Cause of causes, pity me!" This was an unbeliever's sad end. How different to Paul, who, having fought the good fight, looked forward to a crown of righteousness (2 Tim. 4. 7, 8). The Christian has a good present and a brighter future.

JUDGMENT OF REBELS.

READ Numbers 16. 1-11, 28-33. LEARN Job 36. 18. HINTS, God's ruler, Psalm 2. 6; God's edict, Isaiah 45. 23; judgment, 1 Peter 4. 17.

INORDINATE ambition has been called the parent of envy, the engineer of deceit. This is exemplified in the case of the three rebellious men mentioned in the chapter before us.

Ambitious Rebellion. "Now Korah, Dathan, and Abiram rose up against Moses" (v. 1). They blamed Moses with taking too much upon him. Such a charge was unfounded, and certainly was the last thing that could be said about God's servant. The truth was Korah and his companions were envious of Moses. Envy is the author of murder. It was for envy the Jews in a later day crucified the Saviour (Matt. 27. 18).

Shameless Falsehood. In verse 13 these evil men represent Egypt as a land flowing with milk and honey. Here we see the depravity of the human heart. Their statement was a barefaced falsehood. We are reminded that our blessed Saviour was falsely charged by the descendants of the same people, and crucified on a Roman gibbet (Matt. 26. 66).

Timely Vindication. "Even to-morrow the Lord will show" (v. 5). Instead of pleading his own cause Moses wisely allowed the Lord to act for him. Again Moses is a type of our Lord, of whom we read, "Who, when He was reviled, reviled not again." Evil men crucified our Lord, but God vindicated His cause by raising Him from the dead (Rom. 1. 4).

Gracious Invitation. "The earth opened her mouth and swallowed them up" (v. 32). Vengeance belongeth to the Lord, and assuredly He will avenge wrong done to any of His people. Yet He is the God of all grace, and Moses gave the people the gracious opportunity of escaping from judgment before the final stroke fell. The present is God's day of grace, but His righteous anger will ere long break forth on those who reject the Saviour (Heb. 2. 3).

Illustration. Napoleon's inordinate ambition made him the scourge of Europe and the desolater of his country. He died in banishment, conquered, and a captive. "Truly the expectation of the wicked shall be cut off" (Prov. 10. 28). Paul's ambition was a commendable contrast, "To me to live is Christ" (Phil. 1. 21). Alas, man thinks more of his body than his soul, more of earth than of heaven (Mark 8. 30).

HEAVEN'S STRAIT GATE.

READ Luke 13. 24-35. LEARN Isaiah 32. 2. HINTS, A safe place, Psalm 57. 1, 32 7; exposed, Revelation 6. 16, Jeremiah 23. 24.

INCREASED privileges always mean added responsibility, and what is of first importance is not time, but eternity. Men who think only of the present scene, to the exclusion of a future eternity, are short-sighted indeed:

Sinners Alike. The Lord Jesus points out in this chapter that the Jew, notwithstanding his many privileges, was no better than the Gentile. They were equally sinners with the Galileans, whose blood Pilate had mingled with their sacrifices (v. 1). "There was no difference" (Rom. 3. 22). Jew and Gentile alike are sinners and both need a Saviour (Rom. 5. 8).

Earnestness Needed. "Strive to enter in at the strait gate" (v. 24). The word "strive" means literally to "agonise," the same as used about our Lord's agony in the garden (Luke 22. 44). Satan's business is to hinder souls from trusting the Saviour; our endeavour is to defeat him. The enemy is *mighty*, but we have an *almighty* Saviour—one who is able to save to the uttermost (Heb. 7. 25).

Judgment Delayed. "When once the master of the house . . . hath shut the door" (v. 25). The door of mercy is open now, but it will shut one day. It will be an awful calamity to be on the outside of a shut door to all eternity. The "acceptable year" of grace will end. "Enter, enter NOW" (Luke 4. 19).

Mercy Despised. "O Jerusalem, Jerusalem, . . . ye . . . would not" (v. 34). The Pharisees, probably at the suggestion of Herod, whose conscience doubtless troubled him still on account of the murder of John the Baptist, requested that the Lord "depart hence" (v. 31). But the Lord moves on to Jerusalem, where He must die. Here He utters a sob for His murderers, as He did at the Cross. "Ye *would* not" are serious words. God saves no one against his will (John 5. 40).

Illustration. A worldly-minded father, whose boy had trusted the Saviour, remonstrated with the lad for becoming religious too early. He told him he should have educated himself and got on in the world first before troubling with these matters. The lad replied that his father's advice differed from that of the Bible, which is "Seek ye *first* the kingdom of God," all earthly matters are of secondary importance (Matt. 6. 33).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Three Great Themes.

1. The Work of the Lamb, - - - - John 1. 29
2. The Worth of the Lamb, - - - - Rev. 5. 11
3. The Wrath of the Lamb, - - - - Rev. 6. 16
HyP.

Daily Things.

1. Bread, - - Matt: 6. 11
2. Cross, - - - Luke 9. 23
3. Increase in church,
Acts 16. 5
4. Searching of Scriptures,
Acts 17. 11
5. Dying, - - 1 Cor. 15. 31
6. Exhorting, - Heb. 10. 25
7. Watching, - - Prov. 8. 34
F. F.

Things Concerning Himself.

Psalm 135. 2-19.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Increase in church,
Acts 16. 5 4. Searching of Scriptures,
Acts 17. 11 5. Dying, - - 1 Cor. 15. 31 6. Exhorting, - Heb. 10. 25 7. Watching, - - Prov. 8. 34
F. F. | <ol style="list-style-type: none"> 1. The Presence of the Lord 2. The Possession of the Lord 3. The Pleasure of the Lord 4. The Power of the Lord 5. The Permanence of the
Lord 6. The Portion of the Lord
H. K. D. |
|--|---|

About Believing.

1. A Pointed Question—Dost thou believe? etc., John 9. 35
2. A Plain Answer—I believe that Jesus Christ, etc., Acts 8. 37
3. A Prolific Result—Forgiveness (Acts 10. 43), Justification (Acts 13. 39), Salvation (Rom. 10. 9), Sonship (John 1. 12), Everlasting Life (John 5. 24), The Holy Spirit (John 7. 39), Full and Final Victory over Death (John 11. 26).
G. H.

What the Bible Says About Jerusalem.

1. GOD'S CENTRE—"The Lord hath chosen Jerusalem" (Zech. 3. 2). Man's centre is Rome. God's centre is "the city of the great King."
2. GENTILE RULED—Until "the times of the Gentiles be fulfilled" (Luke 21. 24). "Until the veil be taken away" (Rom. 11. 25). Until they shall say, "Blessed is He that cometh" (Matt. 23. 39).
3. MOST TRAGIC SCENES will be enacted therein—"Tread them down like mire in the streets" (Isa. 10. 6).
4. THE WORLD'S METROPOLIS of the future—"Ten men shall take hold . . . of the skirt of him that is a Jew, saying, We will go with you" (Zech. 8. 23).
5. CREATION'S GLORY forever—"Holiness unto the Lord" everywhere (Zech. 14. 20, 21).
HyP.

TALES WORTH TELLING.

Proof to the Egyptian.—A young Moslem, learning English from the Bible, came to Luke 23. 34, and read, "Father, forgive them, for they know not what they do." Hassan closed the Book, and said, "He was the Son of God. No one else would have prayed for his enemies."

A Little Boy who Beat Four Men.—Chaffed by four of the older men in the work on account of his smallness of stature, a lad quietly replied, "I can do something that none of you four can do." Interested, they pressed for his reply. "I can keep from swearing." "This is the victory" (1 Thess. 5. 4).

These Horny Hands.—An aged couple in the country toiled late and soon to put their son through the University. He stood at the top of the honours list. On reaching home he took his aged father's hands, and said, "All I am and have won are through your toil and hard work. These hands have made it possible for me to be what I am, and their horniness is more precious to me than heaps of gold." "These wounds in Thine hands" (Zech. 13. 6).

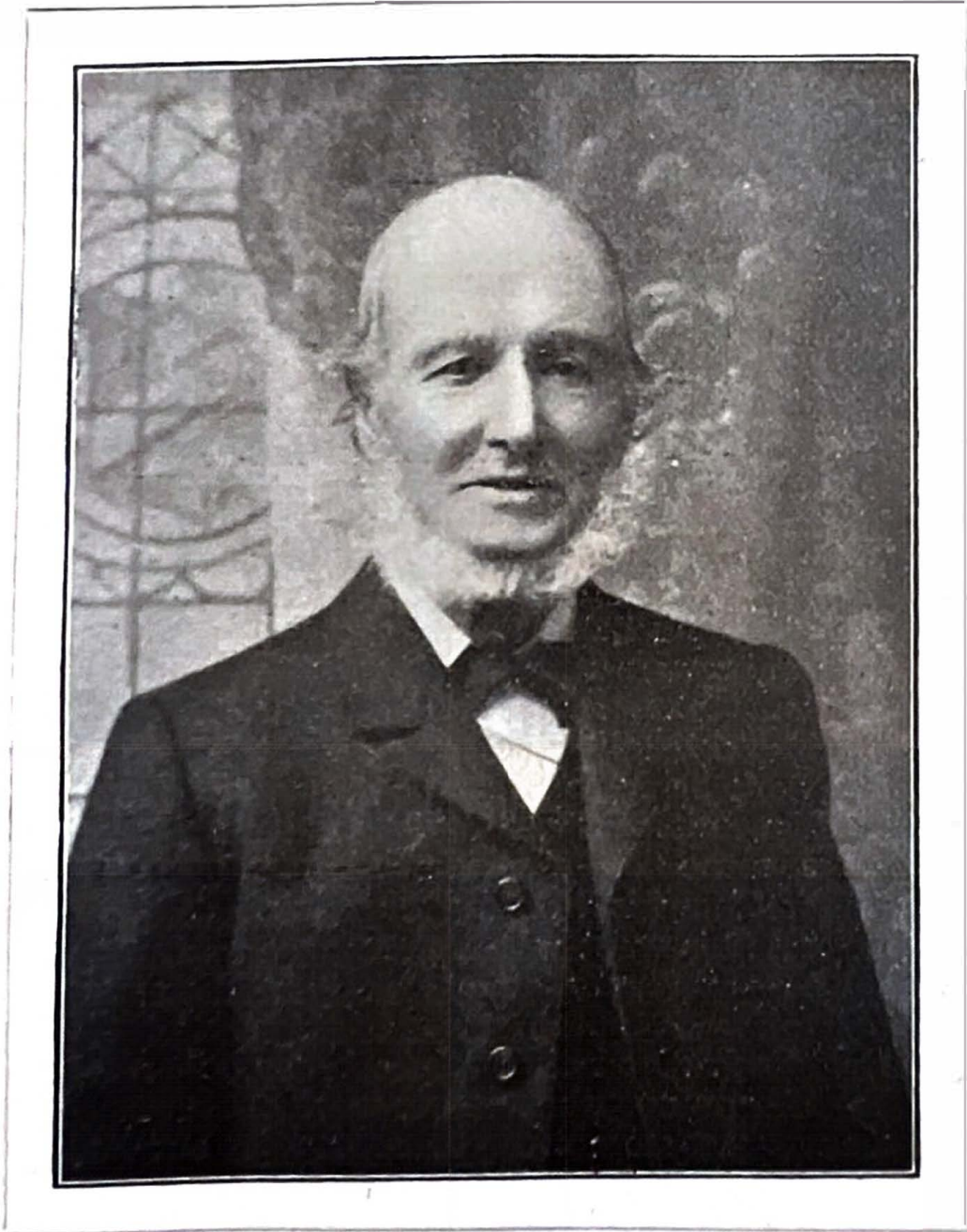
Comfort in a Cloud.—"Mary," said I, "you must have very dark days; they must be overcome with clouds sometimes." "Yes," said the dear old saint, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes. When I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received Him out of their sight' (Acts 1. 9), and I look up and see the cloud sure enough, and then I think: 'Well, that may be the cloud behind which my Saviour is found,' so you see there is comfort in a cloud."

"What Will You do with that Voice in Eternity?"—Struck with the surpassing sweetness of the voice of a young lady who sat near him, a servant of Christ inquired whether she loved the Saviour and belonged to Him. She carelessly replied, "I am not a Christian, and so I suppose that I do not love the Saviour." "Then, my dear young friend," said he, "what will you do with that voice in Eternity? Shall it be spent in uttering the wailings of the lost for ever?" He said no more, but turned and left her to her own reflections. It was the means of her Salvation. "A word fitly spoken" (Prov. 25. 11).

TRIALS OF THE WAY.

THOSE trials which put our wisdom to confusion, thwart our pride, and starve the lusts of the flesh, best fit and enable us to trust the living God. Let us, then, not suffer such trials to pass without making right use of them, giving thanks to God for them all.

ROBERT C. CHAPMAN.



WILLIAM COREN, a Devonshire Veteran.

THE PATH OF A PLAIN MAN.

It seems fitting at times to give a Brief Record of brethren beloved who have done yeomen service in a *district*, reminding us that God has planned "to every man his work," and whether our talents be one or five, our business is to do the will of God from the heart, from first to last.—ED.

W^M COREN, a well-known worker in Devonshire, was converted at the age of fourteen under the preaching of Mr. Gribble, an evangelist who in his day was much used of God in the salvation of sinners of all grades in various parts of North Devon. Among the many villages where Mr. Gribble preached was one near the dwelling of our friend, his mother and a friend of theirs being among the earliest converts. Many other very striking conversions followed, which were being talked of far and near.

William had not attended the meetings, and vowed he never would, but after a time he was induced by some other boys to go. He stood behind the door, as far off from the preacher as he could get. The subject that night was "The Lord Coming in Judgment on the Unsaved." He was there and then convicted of sin, and went home and to bed, but not to sleep, fearing the Lord would come before morning. How thankful he was to see the morning light. A few days later he found peace in believing.

The Call to Preach. Some years after his conversion William felt impressed the Lord would have him preach the Gospel. He told the Lord he would give anything if He would release him from preaching, but the impression still remained, and he often had to put his hand before his mouth to prevent utterance. About this time he had a badly sprained wrist, and could only with difficulty dress himself. The day following he had to help in threshing corn, his work being to bind the straw, if his sprained wrist would permit. On retiring to bed that night he asked as a sign from the Lord if He would have him preach that He would restore his wrist by the morning. When the morning came his wrist was perfectly restored, and from that day he never had a doubt as to his being called to preach.

Used of God. Soon after this he began to preach in a cottage. He was not what people called learned, neither had he any great store of head knowledge, but he could read the Bible, and this he did to good purpose, after the manner of Jeremiah 15. 16 and Ezekiel 3. 1-3. The Word was read, meditated on, digested, and assimilated, and it became Spirit and Life in him (John 6. 63), and it flowed

William Coren, a Devonshire Veteran.

out in river-like fulness (John 7. 37-39), not in word only, but "in power and in the Holy Ghost" (1 Thess. 1. 5). Such was the manifested power of the Holy Ghost among them at that time that rarely was there a Lord's day without one or more conversions. He said he often went to the meetings in such conscious weakness and emptiness that he wished he had not to take the meeting, but before he had finished giving out the first hymn both he and most in the meeting would be in a flood of tears. It is not to be wondered at that some of the very roughest in the neighbourhood were saved at that time.

The Secret of Blessing. During this time of wonderful blessing there was a secret not seen by man. Our brother rose at midnight and walked the meadow in communion and prayer with God for souls, and his mother and the other early converts spoken of before, after the meetings, walked hours between their two homes in communion with each other and prayer to God for souls.

Always Abounding. Like Gaius (3 John 5. 8), our brother ever kept an open house to entertain the Lord's people, and no unsaved person came without being spoken to about his soul in a loving way, giving no offence.

Some sporting gentlemen who came yearly shooting on the estate took luncheon at the cottage, to whom the Gospel was preached, and though not always palatable to them, it was done in such a way that they could not well be angry at the humble messenger or his message.

He sowed beside all waters, and his sowing was that of Psalm 126. 5,6. He scarcely ever preached without tears. On one occasion he rose in a meeting to speak from Isaiah 55, and he lingered with tears over the first word "Ho" more than half an hour, describing the intense desire God has of gaining our interest in the rich provision His grace has made for our present and eternal blessing. He loved to hear and speak of the Lord's Coming again. That was his subject about the last time he spoke in the meeting, and his last farewell word to his beloved daughter was, "Be sure you keep the resurrection morning in view."

The Preaching Place. The cottage in which he preached so many years, at first had two rooms downstairs and two above. The two under rooms were made into one, and one over was taken away and the other served as a gallery.

One Who was Always Abounding.

Here the people crowded together, and the Gospel was preached with much blessing. The premises having been sold some years ago, the cottage had to be given up, which led to the building of the present hall near by. the old cottage, for which our brother was mainly responsible, as also for a similar hall in another village. He also took great interest in building a third hall, in each of which a Gospel meeting is still sustained, and for many years, as long as he was able, he took his part with others in supporting a Gospel testimony in several villages round about, and his ministry was always very acceptable at the various fellowship meetings which he used generally to attend.

His Course Finished. After long years of service he was called Home from Roch, near Crediton, on 13th November, 1914, at the age of 88. His godly life and closing days may be well summed up in the language of Philipians 1. 21-24. His well worn earthly tabernacle rests in hope in the little graveyard adjoining the room where he so many years preached the Gospel he loved so well of Christ and Him crucified, risen and glorified, and His soon Coming again. "And he being dead yet speaketh" L.D.

THOUGHTS FOR TEACHERS.

Collected from Gatherings of Workers and other sources by J. G.

GOD in the riches of His boundless grace crowns the thankless with most tender mercies (Exod. 16. 4).

They who would see grace in its fullest extent must trace it in redemption's plan (Rom. 5. 8).

He who would have life must pass beyond the written Word to the living Lord Himself (John 5. 26).

Think not of undisturbed repose until the flesh be dropped. Despise not the scourge, it has a teaching voice (Rom. 7. 18).

Christ's highest station on earth was in humility's deep vale. His meekness was His majesty, His abasement was His glory (Matt. 11. 29).

Christ not diffused is Christ misused. Treasure is not enjoyed till it is well employed. He is most rich who most enriches others (Heb. 13. 16).

Sin cannot enter God's presence, and therefore he who would save a soul from sin must give the offering of a sinless soul. Our blessed Lord alone answered this condition (2 Cor. 5. 21).

HANDFULS OF HELP.

One with Himself.

1. Quickened together with Christ, - - Eph. 2. 5
2. Raised up together, - - - - - „ 2. 6
3. Made sit together, - - - - - „ 2. 6
4. Glorified together . . . with the glory that shall be revealed, - - Rom. 8. 17, 18; John 17. 22

On Hope.

1. Until the day break, and the shadows flee away, Cant. 2. 17
2. Looking for that blessed hope, and the appearing of the great God and our Saviour Jesus Christ, - - - Titus 2. 13
3. A hope laid up for us in heaven, - - - Col. 1. 5
4. Which hope we have as an anchor of the soul; both sure and stedfast; and that entereth into that within the veil, - - Heb. 6. 19
5. A lively [living] hope - - - - - 1 Peter 1. 3
6. On which we may lay hold, - - - - - Heb. 6. 18
7. The hope of eternal life through justification by Jesus Christ, - - - - - Titus 3. 7
8. If we hope for that we see not; then do we with patience wait for it, - - - Rom. 8. 25
9. In the meantime—Christ in you the hope of glory, - - - - - Col. 1. 27
10. Our expectation is from Him, - - - - - Psal. 62. 5

The Blessing in Numbers 6. 24-26.

BLESSING INVOKED.

1. The Lord bless thee, - - - - - Verse 24
2. And keep thee, - - - - - „ 24
3. The Lord make His face shine upon thee, „ 25
4. And be gracious unto thee, - - - „ 25
5. The Lord lift up His countenance upon thee, - - - - - „ 26
6. And give thee peace, - - - - - „ 26

BLESSING PROMISED.

1. In blessing I will bless thee, - - - Gen. 22. 17
2. I also will keep thee, - - - - - Rev. 3. 10
3. I will joy over My people, - - - - - Isa. 65. 19
4. I will be gracious, - - - - - Ex. 33. 19
5. I will rejoice over them . . . with My whole soul, Jer. 32. 41
6. My peace I give, - - - - - John 14. 27

The blessing of the Lord it maketh rich; and he addeth no sorrow with it (Prov. 10. 22).

WE SHALL ALL BE CHANGED.

EVERY butterfly begins life as a grub, then it becomes a "chrysalis," and in its third and last stage it develops into a full-blown butterfly. But, nevertheless, even in its most incipient state it contains within itself all the elements of its future form and wonderful beauty. The grub is as unlike the butterfly as any two things can be, yet, mystery of mysteries, the grub actually becomes a butterfly.

Now we commence our human life as sinners, and we are as unlike God as anything can well be, yet, by the action of His almighty, regenerating grace upon our souls we, too, will pass out of our grub or sinner state into our chrysalid or regenerated state, and last of all into our butterfly or glorified state. This is divine evolution, the evolution of the soul from sin to holiness, and the evolution of the body from the image of the earthly to the image of the heavenly. The apostle had all this clearly revealed to him in 1 Corinthians 15, where he uses five different expressions to describe this change of body.

1. The *terrestrial* must be changed into the *celestial*.
2. The *natural* must give place to the *spiritual*.
3. The *earthly* must make way for the *heavenly*.
4. The *corruptible* must change into the *incorruptible*.
5. The *mortal* must put on the *immortal*.

Although this change will be instant, thorough, and eternal, yet such is the power of God that it will take place in the twinkling of an eye.

T. B.

THE SONG OF THE BRIDE.

I HAVE a letter from my Lord,
He says He'll soon be here;
It stirs my heart to think of it,
The bridal day's so near.
I gird my loins, and trim my lamps,
And keep my dwelling clean,
I would not have Him think of me
That I have careless been.

I'm happy now in Jesus' smile,
Yet feel I lack a part;
It will be so till once He comes,
The loved one of my heart.

The Song of the Bride.

His gentle voice once spake on earth,
And told out matchless love;
How sweet to think it speaks the same
From God's right hand above.
I ne'er can see His like below
Till once He comes again;
And in the interval I'll live
To keep alive His Name.

Such presents He has sent to me,
Through His trustworthy guide,
That all the much-prized gems of earth
Seem lustreless beside.
Arrayed in these I stand and wait,
Though patience be tried sore,
To catch the music of His foot
As He comes to my door.

Henceforth, vain world, we part for aye,
I court no more thy fame;
Ye crucified my Lord long since,
And still you do the same.
If in the past I've followed thee,
And coveted thy smile,
The Cross must now my glory be
Throughout the little while.

Let others fight for wealth and place,
Or aught earth can afford;
Poor souls, I leave them to their race,
And look out for my Lord.
Just now when hearts are filled with doubt,
And all kinds of alarms,
A well-known voice speaks out the storm,
"You'll soon be in Mine arms."

The night's far spent, the morning breaks,
My watch is almost past;
I'll dry my tears, heave no more sighs,
For Jesus comes at last
To take His stranger bride away
To mansions bright and fair;
The trumpet sounds, and, lo! I'm off
To meet Him in the air.

BLESSED IN CHRIST.

THE centre of the eternal purpose of God. Christ is not only the source from which spiritual blessings flow, but the only centre in which they can be enjoyed. It is "in Him a new creation" that the Father's delight rests.

The Place Above (Eph. 1. 1-12). His last message of good cheer stated, "I have overcome the world" (John 16. 33), and it is outside and above its authority and supplies that we are seated to-day. All spiritual blessings, everything that pertains to life and godliness (2 Peter 1. 3), are free to the Christian in our blessed Lord, and no power on earth can rob us of these blessings if we abide in Christ. Made nigh by His Blood; by Him having access to the Father (Eph. 2. 13-18).

The Power Thereof (Rom. 8. 26-31). The Lord Jesus brought His Godhead down to our humanity in incarnation, but in resurrection He has carried our humanity into the presence of God. Now members of His body, the life of the Head is the life of every individual part of that body. The place where He is is the sanctuary of our worship and communion, and by His Spirit in us we enjoy the conscious blessing of sons of God.

The Present Grace (2 Cor. 9. 1-8). "Having all sufficiency in all things" is the power and purpose of God toward us. The spiritual equipment of the Christian, whether for warfare (Eph. 6. 11), service (2 Cor. 9. 8), thanksgiving (2 Cor. 9. 12), or trial (2 Cor. 12. 9) is complete. With Christ, God has freely given us all things, but the sufficiency His grace provides is for His glory and honour, and should return to Him in thankoffering and good works (Rom. 8. 32; 2 Cor. 9. 15).

The Future Promise (1 John 3. 1-3). Co-relative with our present blessing with Christ and assured to us as a result of our kinship with Him is the "incorruptible inheritance" (1 Peter 1. 4). Presently the sons follow in the pathway of the "Eternal Son," suffering temptation and reproach, but sharing with Him the spiritual blessings. The blessings of the believer are conditioned by loyalty to, and dependence upon, our Lord. Occupation with Him is the only safeguard to prevent the Christian from squandering his birthright. When He shall appear we shall be manifested with Him, and shall then enter into that heritage of glory (Col. 3. 1).

J. 11.

LESSONS FROM THREE LETTERS.

LESSONS short, simple, and Scriptural are more and more in demand in these days of pressure and brevity. Here is a lesson with 3 letters, from which I seek to give 3 lessons, which I hope will long be remembered. What do these 3 spell?

OWN

Open all Bibles at Psalm 67. 6 and you will find a text seldom quoted, "God, even our **OWN** God, shall bless us." The most precious thing we can say about father, mother, home, country, or anything dear, is that it is "our very **OWN**." The jewel treasures of the Shah of Persia were valued at £10,000,000. What use are they to you, seeing they are not "your own?" The crown of Britain's King contains a jewel of immense wealth, but it is "his," not "yours." Many can say Jesus is a great Saviour, a kind Saviour, a mighty Saviour. Some can say "Jesus is my **OWN** Saviour." Is He your **OWN**? Let me change the letters, and we have

WON

Bibles again to Proverbs 18. 19. (*Who is first?*) "A brother offended is harder to be **WON** than a strong city." Had Paul that in his mind when he said, "That I may **WIN** Christ?" (Phil. 3. 8). First you simply *accept* the Lord Jesus Christ as your **OWN** and become a son of God (John 1. 12), then you endeavour to follow in His steps. "So run that ye may obtain" (1 Cor. 9. 24), not life, for you must have that to *run*, but "the prize" to be **WON** at last. Seek to be a prizeman on that Day! Change the 3 letters once more, and we have

NOW

Turn to the New Testament, 2 Corinthians 6. 2. "Behold, **NOW** is the **accepted time**." You cannot change the letters to make **YESTERDAY** or even **TO-MORROW**. Like the great clock of Time they echo only one sound, **NOW-NOW!** Now is the time to be saved by simple faith. Now is the time to make God your **OWN** God. Now is the time to set out if the prize is to be **WON**. Now is the Day of Salvation, ere the long, long Eternity of hopeless despair dawns upon those who have neglected "so great Salvation" (Heb. 2. 3). All bow, and let each quietly answer this question: "Shall I accept the Lord Jesus **NOW**, make Him my very **OWN** Saviour, and so be **WON** by Him?" *Иль.*

FACTS ABOUT TRACTS.

Two Cases have recently come to our notice of blessing upon service, open to anyone with a heart for Christ and souls. A *text of Scripture* pasted on a large stone by the roadside arrested the attention of a woman, and was used to her conversion. In another village we met the village postman, and handed him *a tract*, which he gave to a neighbour. It was the means of blessing to the neighbour. Alex. Marshall's booklet, *God's Way of Salvation*, has been much used in bringing into peace awakened souls, and we suggest that a few hundred of these and *Herald of Salvation*, distributed in the dark villages will surely bear fruit.—F. A. GLOVER, Burnham, Som.

A Factory Hand writes: "I was arrested when a godless young man of twenty by that one word, '*Eternity*.' It was the title of a booklet handed me by a fellow-worker in the factory, and as I read it I became deeply concerned about my soul's condition, and where I would spend that Eternity. I had no rest, no peace after that, till I came as a sinner to Jesus the Saviour, and was saved by Him alone."

Two from One Book.—On the evening of Wednesday, 8th September, 1909, a tract distributor was handing a copy of *God's Way of Salvation* to a man at an open-air meeting at Gorbals Cross, Glasgow. The man, who was a Christian, took the copy kindly, and said to the tract distributor, "Last October you gave me a copy of that little booklet, which I handed to a young woman in our work with a request that she should read and return it to me. She read the book, and believed the Gospel. The booklet was thereafter given to another young woman in the same work, with the result that she also rejoices in the knowledge of sins forgiven."

Thirty in one Family.—Early in 1819, while waiting to see a patient, a young physician in New York took up and read *A Tract on Missions*, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later for India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, laboured among the heathen, and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives and two sisters gave themselves to the same mission work. Already several grandchildren of the first missionary have become missionaries in India; and thus far thirty of that family—the Scudders—have given five hundred and twenty-nine years to Indian missions. Fruit of one tract.

THE SERPENT OF BRASS.

READ Num. 21. 1-9. LEARN John 3. 14, 15. HINTS, The trouble, Rom. 5. 12; the cry, Rom. 7. 24; the cure, Isa. 45. 22; our object, John 1. 29.

EVER a favourite, the story of the serpent of brass makes a splendid Gospel subject for old and young alike.

Enemy Opposition. "King Arad the Canaanite . . . fought against Israel" (v. 1). Israel's enemies opposed their progress towards the promised land. This is what was to be expected. It has been said that no man ever worked his passage anywhere in a dead calm. Israel wisely turned to God, and He delivered them out of the hands of their enemies. Although beset with enemies within and without, the Christian's hope is in God, who is more than a match for all opposition (Rom. 8. 31).

Sinful Murmuring. "The people were much discouraged" (v. 4). They were disappointed at finding themselves so near Canaan without being allowed to enter it. It seemed hard to turn their backs again on the promised land. The people became depressed, and commenced to murmur against God and Moses (v. 5). They acted as if God was their worst enemy instead of their best Friend. Many people treat God's Son in the same way to-day, refusing to accept Him as their Saviour and Friend (Luke 23. 18).

Righteous Retribution. "The Lord sent fiery serpents, . . . and much people of Israel died" (v. 6). Sin brings its own punishment. Whatever we sow we shall reap. It is said that the wicked commit sin without recompense, but not without remorse. The wages of sin is death, and but for divine interposition the sinner would die eternally (Rom. 6. 23).

Divine Healing. "Make thee a fiery serpent, and set it upon a pole" (v. 8). In John 3. 14, 15 we have the full explanation of this type. The bitten, dying people were to look for healing, not at Moses, not to their wounds, but to the serpent on the pole. Every perishing sinner is commanded to look away to Jesus on the Cross and get everlasting life. "Look and live" (Isa. 45. 22).

Illustration. John Wesley, who had laboured for the Lord for close on sixty years, said when dying "What have I to trust for salvation? I have nothing but this: I the chief of sinners am, but Jesus died for me." This is the only sure foundation for the soul, and they only are safe who build thereon for eternity (1 Tim. 1. 15).

THE FALSE PRETENDER.

READ Num. 23. 7-24. LEARN Rom. 8. 34. HINTS, Blessed of God, Psa. 2. 12, 89. 15, Eph. 1. 3; no curse, Rom. 8. 1, Gal. 3. 13, Rom. 8. 33.

GOD having delivered His people from the curse of sin by the death of the Christ, vain is the effort of the enemy of souls to accomplish their ruin (Rom. 8. 1).

Satan's Object. "King Balak and his people saw all that Israel did to the Amorites" (Num. 22. 2-4). Afraid that the Israelites would accomplish the ruin of his people, Balak, the deceiver, attempted to put enmity between God and His people the Israelites. This is the work of Satan to-day. He cannot rob the Christian of his salvation, but he does his utmost to spoil his testimony before men.

Worldly Gain. "The elders of Moab . . . came unto Balaam, and spake unto him the words of Balak" (v. 7). Balaam, son of Beor of Pethor of Mesopotamia, evidently had a reputation as a seer or priest of great ability, but he could be "hired" (Deut. 23. 4). Balaam loved money, and for reward and honour he is prepared to become the tool of Balak against God's people. There are many to-day bartering their soul for worldly gain (1 Tim. 6. 10).

God's People. "Come, therefore, I pray thee, curse me this people" (v. 17). So said Balak the enemy, who was willing to spend money, and do anything that a blight might fall on God's people. God's people ever have a great enemy (1 Peter 5. 8). But "God hath not cursed" (v. 8). Balaam knew that he could do naught but by the Spirit of God, and that he must speak standing by the altar and sacrifice, which tell of redemption for a sinful people. All our blessings come from the Cross, and Satan's futile rage cannot reverse it (Rom. 8. 31-34).

Balaam's Desire. We learn from Numbers 23. 10 that although in life he was a deceiver, yet his desire was to die like the righteous (Psa. 116. 15). Many would like to die like Christians who will not be Christians in life. "My last end," that is, my eternal portion, for death is not the final end of any (see Matt. 25. 34-46). Generally speaking, as a man lives, so he dies, and his relation to Christ at death determines his eternal destiny (Matt. 22. 42).

Illustration. Alexander being asked why he did not gather money and lay it up in a public treasury, replied, "For fear lest being keeper thereof I should be infected and corrupted." Money is a useful servant, but a bad master Acts 8. 20).

THE DEATH OF MOSES.

READ Deut. 34. 1-12. LEARN Psalms. 37. 37. HINTS, Ready to go, Luke 2. 29, 2 Tim. 4. 6; put to sleep, 1 Thess. 4. 14; awaking, Psalms. 17. 15.

MOSES, God's most honoured servant, after leading the Israëlites for forty years was prevented entering the promised land. Before his death, however, God graciously granted him a view of the land from Mount Nebo.

Moses' Death. "So Moses died" (v. 5). Death is like a postman who knocks alike at the door of rich and poor. Men shirk many an appointment, but this is one which must be kept (Heb. 9. 27). For the Christian death opens the way to eternal bliss; but for the unconverted it leads him to eternal night (Matt. 25. 46). Moses had walked with God during a long life, and now he was going to change his place, but not his company (Luke 23. 43).

His Burial. "God buried him" (v. 5). No one but God knows the grave of Moses. This doubtless was a wise arrangement; as men might have held that sepulchre in superstitious veneration, and perhaps have worshipped Moses' grave instead of Moses' God. It is sufficient that God knows where the dust of His honoured servant lies. There is a day coming when the precious dust of all His saints will be raised again (1 Thess. 4. 16).

His Record. "There arose not a prophet since in Israel like unto Moses" (v. 10). God's biographies are true. He commends the right and condemns the wrong. At the judgment seat of Christ the Christian will be rewarded for what he has done for Christ (1 Cor. 3. 14). The unbeliever will stand before the Great White Throne where there will be no mercy (Rev. 20. 12).

His Successor. "Joshua, the son of Nun, was full of the spirit of wisdom" (v. 9). God made provision for His people after Moses was taken away. The Spirit which was in Moses was imparted to Joshua to carry on the work. "He removes His workers, but carries on His work." Now that our Lord has gone on high the Holy Spirit is here carrying on His blessed work of convincing of sin, of righteousness and judgment (John 16. 8).

Illustration. Rabbi Eliezer said, "Turn to God one day before your death." His followers said, "How can a man know the day of his death?" He answered, "Therefore you should turn to God to-day; perhaps you may die to-morrow." In a lost eternity there will be many procrastinations (Amos 4. 12).

THE LOWLY SERVANT.

READ John 13. 1-17. LEARN Mark 10. 45. HINTS, Selected, Isa. 43. 10; voluntary, Exod. 21. 5; prosperous, Isa. 52. 13; exalted, Phil. 2. 9.

OUR blessed Lord was ever the humble and untiring Servant of His people.

The Saviour's Love. "Having loved His own which were in the world, He loved them unto the end" (v. 1). His love for His people is from everlasting to everlasting (Psa. 103. 17). He proved His love by dying for them on the Cross (Gal. 2. 20), and He manifests His love for them presently by His intercessory work on their behalf at God's right hand (1 John 2. 1).

His Lowly Grace. "He riseth from supper, . . . and began to wash the disciples' feet" (vv. 4, 5). With a full knowledge of His divine origin and destiny (v. 3), the Lord laid aside His garments—a very significant act (Phil. 2. 7)—He took a towel (a servant's utensil), and girded Himself (an active servant's act), and poured water in a basin (a servant's duty), and began to wash (a lowly servant's work) the disciples' feet. For our sakes He humbled Himself further (see Phil. 2. 8).

His Complete Salvation. "Thou shalt never wash my feet" (v. 8). Peter resists the Lord's proffered service. On the Lord pointing out to him that it is only as we are so cleansed we can have part with Him (v. 8), Peter falls into another mistake. "Not my feet only, but also my hands and my head" (v. 9). The Lord's reply is significant. "He that is *bathed* needeth not save to wash his feet, but is clean every whit" (v. 10). The "washing of regeneration," which is effected in new birth, never requires to be repeated, but our walk and ways require cleansing by the Spirit through the Word (Eph. 5. 26).

His Perfect Example. "I have given you an example" (v. 15). Pride is natural to the human heart, and is responsible for keeping many out of the kingdom. Then, again, Christ in His humble service is an Example to His disciples. Humility and unselfishness characterise the life of the Lord Jesus, and these two virtues should be manifested in the lives of His followers (Matt. 27. 42).

Illustration. Augustine being asked, "What is the first thing in religion?" replied, "Humility!" "And what the second?" "Humility!" "And what the third?" "Humility!" No man without humility will ever seek the Saviour.

THE ANCHOR OF TRUST.



COMMENCE by drawing the figure of an anchor gripping a rock, and explain the use of it. Three points may be well dwelt upon: I. The anchor must be cast OUTSIDE the ship; so the sinner must trust only Christ. A question might be asked, "What shall I trust?" and the words "*Works?*" "*Prayers?*" "*Tears?*" "*Religion?*" might be written under the word "Trust" on the sheet. Then show that all these are useless to trust to. II. An anchor MUST GRIP SOMETHING FIRM. Illustrate, laying hold of the Rock Christ. III. It

must have A STRONG AND TESTED CHAIN. All anchor chains are very carefully tested before being sent out, because of the great things depending on their strength. God's anchor chain is made of promises *all* tested, every link tried and proved. The sailor casts his anchor *down*, we cast ours *up* on to the Throne of God.

Workers living near a coast town or fishing village could easily get the loan of A SMALL ANCHOR, and either speak from it, or have cards with words as above written thereon and hang these cards on to the anchor. Acrostics could also be made on the word A-N-C-H-O-R, or on the word T-R-U-S-T. This lesson lends itself to a variety of styles.

There are some interesting anchors at Portsmouth. In one yard there are hundreds of them—old, rusty, and useless. Contrast the Gospel—never grows old. Then there is the anchor of "The Victory," Nelson's ship, which stands on a pedestal on the sea front. Under it is written, "Ready, aye ready." Christ is ready, salvation is ready, &c. Fix home the lesson by asking the children if they are ready to come to Christ at once and TRUST. "Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength." W. E. W.

TALES WORTH TELLING.

Strife between Text and Sermon.—The following lines are said to have been spoken extempore on a somewhat long and drowsy sermon from the text, “Watch and pray, that ye enter not into temptation” (Matt. 26. 41):

“ By the preacher perplext
How shall we determine ?
‘ Watch and pray,’ says the text ;
‘ Go to sleep,’ says the sermon .”

His Mother’s Version.—A young man, after hearing a discussion as to the Authorised, Revised, and other versions of the Bible, declared, “I prefer my mother’s version to any other. She has translated it into the language of daily life for me ever since I was old enough to understand it. There has never been any obscurity about her version.” All Christians should be “epistles of Christ” (2 Cor. 3. 3).

How He Beat the Infidel.—An atheist sent a young man a parcel of infidel literature, advising him to read it in preference to the Bible. His reply could not be excelled. He wrote: “Dear Sir,—If you have anything better than the Sermon on the Mount, the Parable of the Prodigal Son, and that of the Good Samaritan, or if you have any code of morals better than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, send it along.” The Bible, “none like it” (1 Sam. 21. 9).

The Practical Christian.—D. L. Moody met a man in the inquiry room with the question, “Are you a Christian?” The man replied, “I am a practical Christian.” “Ah,” said Mr. Moody, “a practical Christian. When were you converted?” “I never was converted. I don’t believe in such stuff.” “But the Bible says you must be born again” (John 3. 3), replied Mr. Moody. “I don’t know anything about that. I don’t believe the Bible.” “Don’t believe the Bible, and yet call yourself a practical Christian?” said Mr. Moody. “Do you believe Webster’s dictionary?” “Yes,” said the man, “I believe in Webster’s dictionary.” “Well, Webster says that a man who don’t believe the Bible is an infidel. You had better call yourself by your right name” (2 Cor. 6. 15). HYP.

MY LIFE.

My life is but a weaving
Between my Lord and me;
I cannot choose the colours,
He worketh steadily.
Full oft He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I the under side.—*Selected.*



J. BUTLER STONEY, one of the "Early Brethren."

JAMES BUTLER STONEY.

JAMES BUTLER STONEY was born at Portland, Co. Tipperary, on 13th May, 1814. His father was a strict Puritan and his mother (*nee* Butler) equally strict from a different point of view. Her four sons remarkably answered to her culture in mind, in address, and in manner of life. They had private tutors, and lived in a country home, with only country pursuits and pleasures.

J.B.S. entered Trinity College, Dublin, at fifteen, taking his place at 70 out of 92. At nineteen he was Senior Freshman and well up in Classics and Law. His first religious impression was as a boy, when the Rev. Baker Stoney, Rector of Castlebar, the friend and fellow-worker with Mr. Nangle of Achill, came to Portland. At family prayers he read Acts 9, and dwelt on the fact that God's salvation was so great that He could send a "light out of Heaven" to arrest one soul, and in that light was seen a Saviour in the glory of God for a man on earth who was stamping out His Name from the earth. He saw that just One and heard the voice of His mouth (Acts 22 and 26).

The youthful mind is "wax to receive and marble to retain," and he never lost the sense of the revelation in Christ of the "kindness and love to man (philanthropy) of our Saviour God" (Titus 3. 4). But the ambitions and joys of youth left little room for serious thought. He was eagerly following his studies for the Bar; all his prospects in life depended on his success at the Bar.

In 1831 men were dying of cholera all around in Dublin. He was suddenly taken ill, and his first thought was, "How can I meet a holy God?" The agony of his soul was worse than that of the body. He rang for his servant to go for the doctor. "Thomas, I am afraid I am dying." "Surely you are, sir," said Thomas. Alone he threw himself on his face, and cried to the God he had heard of as a boy, who could receive the chief of sinners because the "Crucified One" was at His right hand. When the doctor came he was exhausted and appeared dying, but quite calm he said: "Jesus will have me. Lord Jesus, receive my spirit." A long sleep restored him, and he was soon able to return to his studies. But he had been "born again," born for a new world, new hopes, new life. "No more law for me," he said. "I'll be a witness (a martyr testimony) to grace," the grace that could only be revealed from glory for sinners.

J. B. Stoney, one of the "Early Brethren."

He joined the Divinity Class at Trinity College, Dublin, where there were really good men at that time, but he had to wait nearly four years. He could not be ordained until he was twenty-four years of age. His family were very angry; his uncle would have nothing more to do with him; his fine talents and opportunities thrown away for a curate's pay!

But during those four years he was studying the Scriptures with all the earnestness of a soul that had learned that unseen things are for eternity, the seen things of this life passing away. As he studied the Epistles he found that the "gifts" for ministry in the Church of God were given directly from the Ascended Man to each one, so that by Christ's own appointment one became an evangelist or a teacher, etc. (Eph. 4). He would not wait for a curacy; he would go out at once into the highways and hedges and invite sinners to come to God's great salvation: "Come, for all things are ready." The man under judgment, every man of Adam's race, is removed in judgment by the Cross. The One who bore your sins in His own body on the tree is now in the glory of God, that was his testimony. It took souls out of the place of judgment and out of the man under judgment, and put them by faith in the Risen Man at God's right, in the place before the Father, and also in His place in this world, which crucified Him. This puts us in the narrow way, and few there be that find it.

He wrote a little book called "Discipline in the School of God," dealing with the Old Testament characters, and contributed to several periodicals. He spoke somewhere every day and travelled much. A fervent, impressive speaker, he anxiously avoided anything like eloquence, feeling that the Spirit of God was the only power for holy things.

J.B.S. died on 1st May, 1897, just before his eighty-second birthday. God was his exceeding joy to the end—while telling of Him he gently fell asleep. He rejoiced to say:

" 'Tis the treasure I found in His love
That has made me a pilgrim below."

IN Christ is all I need for strength, for vigour, and for joy of heart. The more we crave, the more we get. The more we get, the more we crave (John 4. 14).

PLAIN ANSWERS TO PROPHETIC QUESTIONS.

1. **Is a second and personal return of our Lord taught in the Bible?**—Yes. It is a truth interwoven in the very texture of the whole Word of God. Hundreds of passages speak of it. Whole books treat of it, as Isaiah and, generally, the Prophets; it also occupies a considerable portion of the book of Psalms. In the New Testament, the Thessalonian Epistles, and the Revelation especially, are full of it. Compare two distinguishing portions, Zechariah 14 and 1 Thessalonians 4.

2. **Does the Lord not come at the great and final Judgment of Revelation 20. 11-15?**—No. Read the passage carefully, and you will see that there is neither a *coming* by Him nor a *going* by us; further, that the final judgment is one which contemplates the wicked only, and takes place *after* a thousand years' Millennial reign and in eternity (v. 11).

3. **When will the Lord return from Heaven?**—We cannot say, as neither time nor season have been revealed (1 Thess. 5. 1); while the day and hour are alone known to the Father (Mark 13. 32). We cannot fix an approximate date, and utterly reject speculation and guess work.

4. **Why is the date of the Lord's return withheld?**—That as Christians we might be found momentarily *waiting*, *watching*, *looking* for Him to come, and also trimming our lamps (1 Thess. 1. 10; Luke 12. 35-44; Matt. 24. 42-44).

5. **What is the first object in the Lord's Personal Return?**—To translate all true believers to His Father's house (John 14. 2, 3), and from thence to the Kingdom and its glory.

6. **Is the Coming referred to in Zechariah 14. 4, 5 the same thing as in 1 Thessalonians 4. 15-17?**—No. The coming or presence of the Lord is a general term. The comings in these texts are at different times, for different purposes, and to different places. The *prophet's* reference is to the descent of the Lord to the literal Mount Olivet, for the deliverance of the Jews, and accompanied with all His heavenly saints. The *apostle's* reference is to the descent to the literal air, to receive all real believers who shall be caught up in the clouds to meet Him. This latter event is one prior to the other. Before He could come *with* (Zech. 14) it is evident He must first come *for* His saints (1 Thess. 4). "Coming" is applied to both.

Plain Answers to Prophetic Questions.

7. **Where is the truth of the Lord's Return for His people taught in the Old Testament?**—There is no hint of it in the Old Testament that we are aware of. The translation of all believers to Heaven is a New Testament truth, and one of special revelation. "Behold, I show you a mystery" (1 Cor. 15. 51; 1 Thess. 4. 15).

8. **Where is this special aspect of the Coming first taught?**—In John 14. 3: "I come again, and receive you unto Myself."

9. **Where are we furnished with Details of this Event?**—In 1 Corinthians 15, but more fully in 1 Thessalonians 4. 13-17.

10. **What will be the Order of Events?**—*First*, the Lord shall descend from Heaven with a shout to wake up His saints. *Second*, "the dead in Christ shall rise first," *i.e.*, before the living believers are changed. *Third*, all saints alive on the earth at that moment shall, with the raised dead, be changed into the physical and moral likeness of Christ (Phil. 3. 21; 1 John 3. 2). *Fourth*, both classes shall be caught up together in the clouds—mode of conveyance. *Fifth*, the meeting or trysting-place between the Lord and His saints is the air. But all shall be accomplished in the "twinkling of an eye."

11. **Who are embraced in the expression "The dead in Christ?"**—All the righteous dead from the days of Adam—all who belong to Christ (1 Cor. 15. 23).

12. **Who are embraced in the expression "The First Resurrection?"**—All true believers who have died, or will die, at any time. "The first resurrection" began with Christ (1 Cor. 15. 23), and will be finished at the epoch of the introduction of the Millennial reign by the resurrection of future companies of martyrs (Rev. 20. 5, 6).

13. **Will all the Saints of God, dead and living, be translated at the Coming?**—Yes. Every one. As to the living, see 1 Thessalonians 4. 15; as to the dead, see verse 16. The terms used explicitly forbid exception.

14. **Do the words "unto them that look for Him shall He appear" (Heb. 9. 28) imply that some may be left behind?**—Certainly not. Every true believer is looking for Him to come; the time and way are not at all the question, but simply the fact. Wherever there is heart affection to Christ, His Coming or presence is desired. w.s.

REJOICING IN CHRIST.

THE oft-repeated, "That your joy may be full," linked with the promises and revelation of the Father and the Son, shows us that the condition of the Christian should be joyful. "Your joy no man taketh from you" (John 16. 22) proclaims its permanence.

True Boasting (Psa. 34. 1-22). "My soul shall make her boast in the Lord" describes the confidence and glory of faith. Laying hold upon the promises, it translates them into possessions. Through communion it enjoys the companionship of the Father and the Son, and speaking from a full experience proclaims the glories which are revealed through grace. Faith reckons on God for all, and, tracing all back to its eternal source, ascribes thanksgiving for all in songs of praise.

"Perfect Joy" (Rom. 5. 1-11). "We joy in God through our Lord Jesus." The worldling's pleasure is found in forgetting God, but the believer finds that God is his exceeding joy. He is not only the source, but the object of his happiness. So perfect is the relationship established by His grace that fear has given place to confidence. Our sins have been put away and our salvation undertaken by Him, therefore we may well rejoice.

Daily Cheer (John 16. 17-33). "Be of good cheer; I have overcome." Union with a risen Saviour secures for us the results of His triumph, and if our outward man perish the inward man is revived day by day. In the most untoward circumstances God causeth His people to triumph (2 Cor. 2. 14). In affliction His comfort aboundeth, in weakness His strength is made perfect, and in infirmities His grace is sufficient (2 Cor. 12. 9). His word of "good cheer" reaches us whenever the ear is turned toward Him as truly as it did the toiling disciples on the lake.

Continual Peace (Phil. 4. 1-9). "Finally, my brethren, rejoice in the Lord." Here is the secret of strength (Neh. 8. 10). Our concerns are His, and He invites us to bring them to Him. Where there is this joy there will be no anxiety, but wherever we endeavour to bear the burden ourselves anxious care will rob us of our happiness. In everything by prayer let your requests be made known unto God secures for us the peace that passeth understanding, while believing has for its outcome joy unspeakable and full of glory (1 Peter 1. 8).

J. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

A Great Salvation.

1. The PERSON who first published it—The Son of God (Heb. 2. 3).
2. The PRICE Paid to Procure it—The Precious Blood of Christ (1 Peter 1. 19).
3. The PEOPLE Saved by it—The Chief of Sinners, etc. (1 Tim. 1. 15; Luke 18; Luke 7).
4. The PLACE it Saves us for—The Paradise of God (Luke 23. 43; Rev. 2. 7).
5. The PIT we are Saved from—The Bottomless Pit (Rev. 20. 1; Job 33. 24).

J.M.

“We Have”

1. Scripture as our *Authority* (2 Peter 1. 10).
2. Redemption as our *Blessing* (Eph. 1. 7).
3. Eternal Life as our *Possession* (1 John 5. 13).
4. Peace as our *Comfort* (Rom. 5. 1).
5. Access as our *Privilege* (Rom. 5. 2).
6. Union with Christ as our *Security* (Rom. 6. 5).
7. Christ's Advocacy as our *Care* (1 John 2. 1). C-C.

Products of Preaching

in Apostolic Days.

1. Scripture as our <i>Authority</i> (2 Peter 1. 10).	3000 believed, - - Acts 2. 41
2. Redemption as our <i>Blessing</i> (Eph. 1. 7).	5000 men, - - - „ 4. 4
3. Eternal Life as our <i>Possession</i> (1 John 5. 13).	Multitudes, - - „ 5. 14
4. Peace as our <i>Comfort</i> (Rom. 5. 1).	Great company of priests, - - - „ 6. 7
5. Access as our <i>Privilege</i> (Rom. 5. 2).	City of Samaria, - „ 8. 8
6. Union with Christ as our <i>Security</i> (Rom. 6. 5).	All who heard, - „ 10. 44
7. Christ's Advocacy as our <i>Care</i> (1 John 2. 1). C-C.	A great number, „ 11. 21
	Much people, - - „ 11. 24
	A household, - - „ 16. 34
	Many—not a few, „ 17. 12
	Many <i>myriads</i> (R.V.), „ 21. 20
	WHY NOT NOW? HyP.

“Ready”—A Study for All.

1. Condition of the sinner—“*Ready to perish*” (Deut. 26. 5; Job 29. 13; Prov. 31. 6; Isa. 27. 13).
2. Compassion of the Lord—“*Ready to pardon*” (Neh. 9. 17; Psalm 86. 5; Isa. 38. 20).
3. Conduct of the saint—“*Ready to do*” (2 Sam. 15. 15).
4. Commission of the servant—“*Ready to preach*” (Rom. 1. 15).
5. Coming glory and salvation—“*Ready to be revealed*” (1 Peter 1. 5).
6. Complaint of the sorrowful—“*Ready to halt*” (Psa. 38. 17).
7. Consequence of backsliding—Grace “*ready to die*” (Rev. 3. 2).

F.E.M.

TALES WORTH TELLING.

Better Than Being Afraid.—Two Christian women were talking together. One said to the other, "I have got a very comforting text which helps me much: 'What time I am afraid, I will trust in Thee' (Psa. 56. 3)." The other replied, "I have got a better text than that: 'I will trust, and not be afraid' (Isa. 12. 2)."

Transpose the Feathers.—A young divine, after delivering a sermon, asked the Master of Balliol what he thought of it, and got this reply: "If you would pluck a few of the feathers out of the wings of your imagination and put them in the tail of your judgment you would make better sermons." "So we preach, so ye believed" (1 Cor. 15. 11). Acts 7 and Acts 26 are model sermons.

"Very Like Adam."—Dr. Muir, a venerable Glasgow minister, was once visiting when a lady proudly introduced her little boy, and inquired: "Who do you think he is like, doctor?" Quaintly and quietly he replied: "Very like Adam." Passing by family relationships, he got to the fountain head. "As we have borne the image of the earthly" (1 Cor. 15. 49).

Something to Take.—In one of his large meetings, whilst D. L. Moody was explaining the freeness of Salvation, a man jumped to his feet, and oblivious to his surroundings, exclaimed: "Oh, it is beautiful; I always thought I had something to do, but now I see I have something TO TAKE." "The free gift of God is eternal life" (Rom. 6. 23, R.V.). "Let him take" (Rev. 22. 17).

Play-actors' Books.—Dr. W. M. Taylor, of New York, tells how his father, finding him in the early hours of the morning reading plays, exclaimed: "My man, if you are going to preach Christ's Gospel you had better be doing something else at this time of the morning than reading a play-actor's book." "Study to show thyself approved unto God" (2 Tim. 2. 15).

A Duty on Religion.—It was remarked to an American Bishop that the Americans returning from the Coronation of George V. would bring home with them all sorts of new fashions, ideas, and probably new religions. A suggestion was added that an import duty should be imposed on these new religions. "Ah," said the Bishop, "the pity is, these new religions don't carry any duties with them." "Pure religion and undefiled before God is to visit" (James 1. 27).

THE APPOINTED LEADER.

READ Joshua 1. 1. 18. LEARN Isaiah 55. 4. HINTS, Courageous, Isaiah 42. 2; submissive, Heb. 5. 8; victorious, 1 Cor. 15. 25; our Leader, Heb. 2. 9, 10.

JOSHUA, who was Moses' successor, was about eighty years of age when he became leader of the children of Israel. He led them into the promised land. Jesus is the New Testament name for Joshua (Heb. 4. 8).

Joshua's Experience. "The Lord spake unto Joshua the son of Nun" (v. 1). Joshua was one of the faithful spies who brought a good report of the land; indeed he had been with the children of Israel all through the wilderness experience. He was thereby fitted to become Moses' successor. Joshua is a type of our blessed Saviour, who *learned* by the things He suffered (Heb. 5. 8).

Israel's Conquest. "Every place that the sole of your foot shall tread upon, that have I given you" (v. 3). The death of Moses—typical of the death of Christ—is necessary before the land can be opened and entered. Once entered, if the land is to be theirs, it must be conquered. There were enemies in the path, and the encouraging exhortation was needed: "Not any man shall be able to stand before thee" (v. 5). Christ is "the Captain of our salvation," and if we trust and follow Him we shall be "more than conquerors" (Rom. 8. 37).

God's Law. "This book of the law shall not depart out of thy mouth" (v. 8). There was one condition necessary to success. God's work must be done in God's way, and in order to know God's way Joshua had to be a student of God's law. Jesus was the perfect Student of the Word (Psa. 40. 8; Isa. 50. 4). When tempted in the wilderness He met every one of Satan's onslaughts by a shaft from God's Word (Matt. 4. 1-11).

Israel's Loyalty. We learn from verses 16-18 that the people accorded Joshua perfect obedience. Joshua is a type of the Lord Jesus Christ. If Joshua was worthy of Israel's trust, how much more is our blessed Lord worthy of our obedience? Whoever rebelled against Joshua was put to death (v. 18). Whosoever resists Christ will suffer eternal death (2 Cor. 2. 15, 16).

Illustration. John Newton said that he had many books, some of them good and sound, but, like halfpence, there goes a great quantity to a small amount. "There are silver books and a few golden books; but I have one book worth them all called the Bible" (Psa. 1. 2).

JORDAN'S WATERS DIVIDED.

READ Joshua 3. 9-17. LEARN Gal. 6. 14. HINTS, In death, Gal. 2. 20; through death, Rom. 6. 3; beyond death, Eph. 2. 2, 5; "no more death," Rev. 21. 4.

It was just forty years since the Israelites left Egypt for the promised land. Only one barrier blocked the way, namely, the river Jordan, which is typical of death.

The Ark of the Lord. "Take up the ark of the covenant, and pass over before the people" (v. 6). The Israelites reached Jordan during barley harvest (March or April), when the river overflowed its banks. There were no bridges, and the Israelites had no boats or rafts. Before the ark of the covenant, with its blood-sprinkled mercy seat, Jordan's waters were driven back. It was the ark of the Lord alone that did the work. It is the Lord Jesus alone who accomplished our salvation (Rom. 4. 25).

The Death of Christ. "There shall be a space between you and it" (v. 4). There was to be a distance between the ark and the people of two thousand cubits, about three quarters of a mile. When the Lord Jesus went down into the waters of death He did so *alone*. His disciples forsook Him and fled, and He was forsaken by God (Psa. 22. 1). He is no longer alone, for as the result of Christ's death and resurrection He is bringing many sons to glory (Heb. 2. 10).

The Complete Deliverance. "All the Israelites passed over on dry ground until all the people were clean passed over" (v. 17). There was none lost by the way; every Israelite reached the other side safely. So is it with all who trust the Saviour, they will never perish. God's salvation is perfect and complete (Heb. 7. 25).

The Exalted Saviour. "This day will I begin to magnify Thee in the sight of all Israel" (see chaps. 3. 7; 4. 15). Joshua is a type of the Lord Jesus Christ, who has been exalted and made very high (Acts 2. 23). It is quite true that by many He is "despised and rejected," yet there are millions of every tribe and nation who crown Him "Lord of all" (Phil. 2. 9).

Illustration. Schamyl, the great religious and military leader in the Caucasus, who died in 1871, affords a good illustration of substitution. In a serious offence he threatened one hundred lashes. His mother was the first culprit. He gathered all his people and ordered the infliction. At the fifth stroke he cried, "Halt!" bared his back, took the ninety-five lashes and let his mother go free. The Lord Jesus on the Cross bore it "all."

RAHAB'S RESCUE.

READ Joshua 2. 1-21, 6. 25. LEARN Heb. 11. 31. HINTS, Marked for salvation, Exod. 12. 13, Ezek. 9. 4; marked for judgment, Luke 3. 9.

THE story of the rescue of Rahab forms a beautiful illustration of how God saves the sinner on the ground of sacrifice—typified by the “scarlet line.” Like the red thread which runs throughout all cords in the British Navy, the red line of sacrifice can be traced from Genesis to Revelation.

Joshua's Faith. “Joshua sent two men to spy” (v. 1). Joshua believed God would deliver Jericho into his hands, yet as a prudent general he takes every precaution to see that nothing hinders his success. In Joshua we see both *faith* and *works*. The Christian is not saved by works, but he *works* for God because he is saved by *grace* (James 2. 26).

God's Mercy. “Whether the men went I wot not” (v. 5). Rahab hid the spies from the king's messengers, and told a lie to screen them. God did not require Rahab to tell a lie to hide His servants; He could have saved them another way. The telling of the lie was in keeping with the character of the woman. Yet to such a sinful woman God's mercy was extended. He saves to the uttermost (Heb. 7. 25).

Rahab's Confession “The Lord your God, He is God in Heaven above” (v. 11). Rahab confessed her faith in the God of Israel as the only living and true God. She had heard of the wonders performed by Israel's God, and her faith found expression in the hiding of the spies. Her life was saved on the principle of faith. We are justified before God by faith (Rom. 5. 1), but before our fellowmen we are justified by works (James 2. 24).

Her Salvation. “Give me a true token” (v. 12). The scarlet line would speak of the precious Blood. The word of the spies and the token they gave were all she asked. The Blood of the lamb in Egypt was the token that saved the children of Israel. To-day the Blood of Christ *secures*, and the Word of God *assures* (Exod. 12. 13).

Illustration. A young soldier who had seen his brother's body broken before his eyes crept back into his dugout, and fixed a little drawing on its wall. He drew a cross and a sunrise, and wrote the simple inscription, “God is love.” The cross the symbol of love, and the sunrise telling that there is no darkness to the soul who trusts the Lord (John 8. 12).

THE TRUE HELPER.

READ John 5. 1-16. LEARN Rom. 5. 6. HINTS, No help, Psalm 49. 7; vain help, Mark 5. 36; effectual help, Job. 7. 25; "my Helper," Heb. 13. 6.

As the Good Physician the Lord Jesus healed those who were sick in body or soul and were willing to be healed.

Bethesda's Pool. The name "Bethesda" means "house of grace," which was a fitting name for such an institution. The *origin* of the pool was the kindness and pity of God, and the object was the healing and help of the people. But Bethesda's pool had its *limitations*. It was only they who got into it first after the troubling of the waters that were healed. What a contrast to the grace of God to which there is no limitation! (Luke 7. 48).

Christ's Sympathy. "Jesus saw him lie" (v. 5). This poor man had been a constant sufferer for thirty-eight long years. He was *helpless*; he had not strength to get into the pool himself. He was *friendless*; he had no one to help him into the pool at the right time. He was not, however, *hopeless*, for he continued to come to the pool although always disappointed. The desperateness of his case called forth the compassion of the Lord. He had been disappointed in the pool, but not in the Lord. The sinner who seeks the Saviour always finds Him (Luke 19. 10).

Christ's Question. "Wilt thou be made whole?" (v. 6). The simple question would arouse the man's attention and awaken hope. Christ never heals the body or saves the soul against a man's will. The message of the Gospel is "Whosoever will, let him come" (Rev. 22: 17). The poor man replied, "Sir, I have no man." In effect he said that he had not a single friend to help him. He little knew that the truest and best Friend stood ready and willing to heal and to save (Prov. 18. 24).

Instant Cure. "Immediately the man was made whole" (v. 9). Hitherto the man had been looking to a "*pool*" for healing, and hoping for a "*man*" to put him in at the right moment. He was now *looking* to the Saviour, who speaks the word of power: "Rise, take up thy bed, and walk" (v. 9). The cure was perfect and immediate. The moment a sinner trusts the Saviour He is made a new creature in Christ Jesus (2 Cor. 5. 17).

Illustration. Describing the difference in the religions of two brothers a gentleman said: "The religion of one is 'Do' and of the other 'DONE.' The one works for salvation, the other believes the work was done on the Cross."

HOW WHITFIELD WAS DECEIVED.



GEORGE WHITFIELD.

GEORGE WHITFIELD the great preacher was a native of Gloucester, England, and was born on 16th Dec., 1714. During his early years he was the subject of serious impressions, but according to his own account they were not sufficient to restrain the evil propensities of his nature. At the age of 16 he says: "I began to fast twice in the week for nearly 36 hours together, prayed many times a day, received the sacrament every Lord's Day, fast-

ing myself almost to death all the 40 days of Lent, during which I did not go less than three times a day to public worship, besides seven times to private prayers, yet I knew no more that I needed to be born again, born a new creature in Christ Jesus, than if I never was born at all. Mr. Charles Wesley put a book in my hand whereby God showed me that I must be 'born again,' or be damned."

This is a most extraordinary testimony, showing how far a man or woman may go and not be saved. The words of the Lord Jesus are plain: "Except a man be born again, he cannot see the Kingdom of God" (John 3. 3). Have you been born again? A minister sat in his study one night after returning from preaching, and began to question himself: "I have preached to others, but have I been converted myself? If so, *where* was I converted? *When* was I converted? *How* was I converted?" Reader, put these questions to yourself, and if you are honest you will soon discover the true state of affairs. The reason why we need to be born again is plainly stated in Scripture. The day of personal inspection is coming when the King shall see the guests, and if you have not on the wedding garment, you will be "cast into outer darkness . . . there shall be weeping, and wailing, and gnashing of teeth." What an awful doom! F.W.B.

SUBJECTS FOR SPEAKERS AND STUDENTS.

God, our Past, Present, and Future Helper.

1. Past Helper—"Thou hast been my help," Psa. 63. 7
2. Present Helper—"A very present help," Psa. 46. 1
3. Future Helper—"The Lord will help me," Isa. 50. 9

P.T.M.

Threefold Calling.

1. Called by the Gospel—PAST, 2 Thess. 2. 14
2. Called unto Holiness—PRESENT, .. 1 Thess. 4. 7
3. Called unto Glory—FUTURE, .. 1 Thess. 2. 12

W.J.M.

Precious Words—John 16. 22.

1. The Fact—"And ye now therefore have sorrow."
2. The Promise—"But I will see you again."
3. The Result—"And your heart shall rejoice."
4. The Seal—"And your joy no man taketh from you."

B-E.

Comforting Words.

1. The believer shall not come into judgment, John 5. 24
2. The believer shall not walk in darkness, John 8. 12
3. The believer shall never hunger, Phil. 4. 19; John 6. 28-35
4. The believer shall never thirst, .. John 7. 37-39
5. The believer shall never perish, John 3. 15
6. The believer shall never be plucked out of Jesus' hands, John 10. 27-29
7. The believer shall never die, .. John 11. 25-27

S-S.

"The Blessed Man."

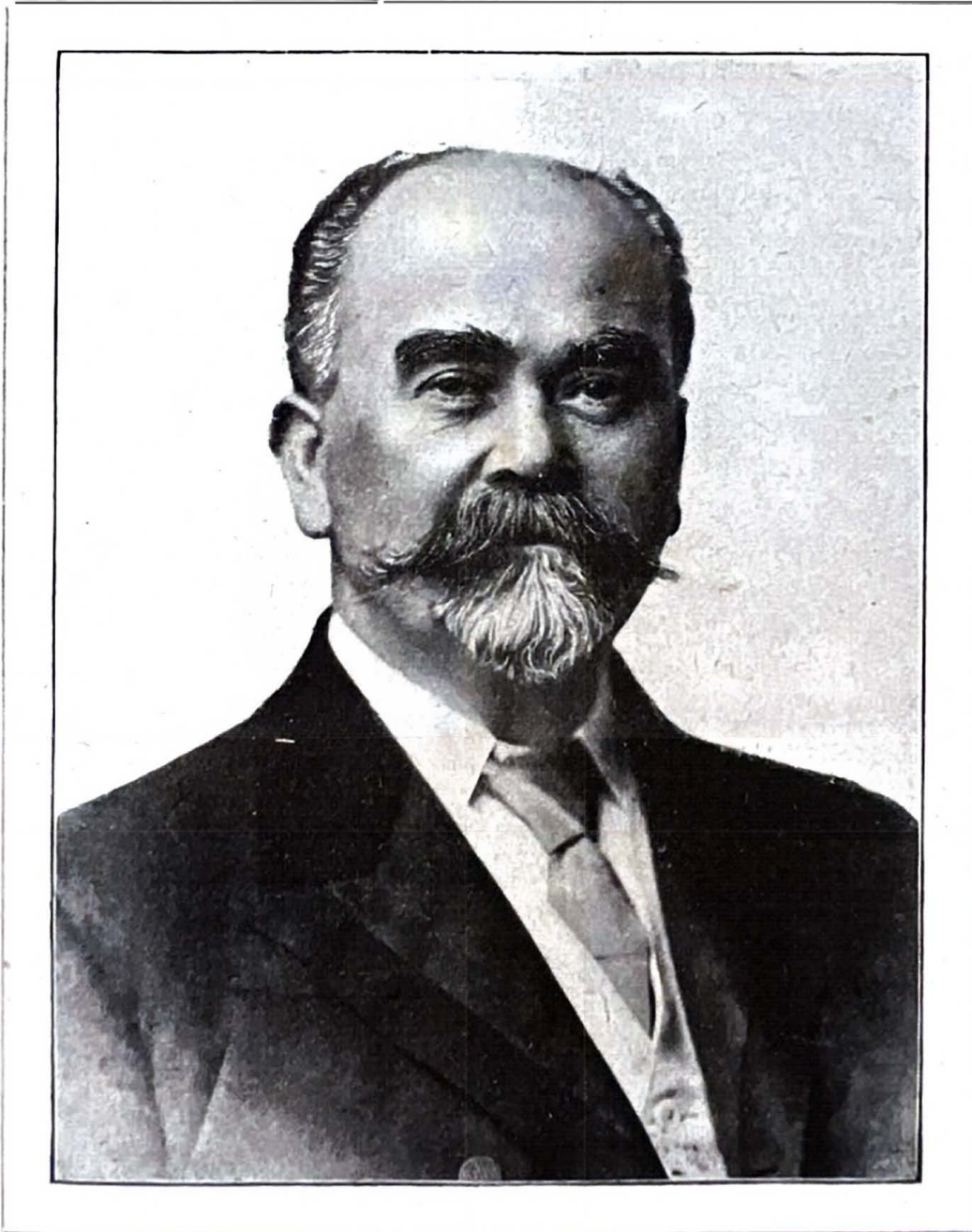
1. He experiences Pardon—"Blessed is he whose transgression is forgiven," .. Psa. 32. 1
2. He practises Walking—"Blessed is every one..that walketh in His ways," .. Psa. 128. 1
3. He suffers Persecution—"Blessed are they which are persecuted for righteousness' sake," Matt. 5. 10
4. He endures Temptation—"Blessed is man that endureth temptation," .. James 1. 12
5. He enjoys Giving—"It is more blessed to give than to receive," Acts 20. 35
6. He delights in Obedience—"Blessed is the man that doeth this," Isa. 56. 2

T-II.

RIGHT AMBITION.

AMBITION is not wrong in itself. It is wrong only when its objects are wrong. When its objects are right it is glorious. The life that lacks it is imperfect and weak. "I have been ambitious," says Paul. What for? "To preach the Gospel where Christ has not been named."

J. R. MILLER.



WILLIAM LAING, of Bradford and Brussels.

WILLIAM LAING, BRADFORD.

THE HALF-YEARLY MEETINGS in Glasgow thirty six years ago were vastly different to what they are to-day. Brethren Henry Dyer, Henry Groves, Thomas Newberry, Donald Ross, and others, being among the stalwarts who gave help. It was at that time we first met and received no little kindness from our brother, WILLIAM LAING, then doing the work of an Evangelist in Scotland. Since that time he has led an active life for the Master in various parts of Britain and abroad.

WILLIAM LAING was born in Aberdeen on 27th August, 1859. Converted at the age of twenty in Airdrie, under the preaching of W. D. DUNN, an earnest Gospel preacher for the last fifty years. As a young Christian he was soon led to see the truth of gathering to the Name of the Lord alone, and for a number of years gave vigorous help in Assemblies all over Clydeside. After spending a few years in evangelistic service in various parts he commenced to travel in the oil trade, using his visits to many places as an opportunity for holding meetings or helping the Lord's people.

About thirty years ago he moved to Bradford, and was a co-worker with our esteemed brother, A. J. HOLIDAY, until the latter moved to Featherstone. Along with another brother difficulties were met in connection with their business, but to the credit of both, be it said, they honourably discharged every penny, with interest—a most uncommon procedure in these days of "money-love" (2 Tim. 3. 2, R.V.). Thereafter success attended his plans in connection with businesses in Bradford and in Brussels.

In 1899 the family went to reside for a time in Brussels, an Assembly on Scriptural lines was formed, and friendships formed with many Belgian saints, which proved of great value when the war broke out.

During many visits to the Continent Mr. Laing renewed these acquaintances. When the war cloud burst in 1914, along with HUGH BAIN, his partner, who for twenty years resided in Belgium, a hazardous journey was undertaken to see how the brethren fared, and to arrange for relief to suffering saints. Passing through the German lines, and encountering many dangers, they returned with cheering reports of God's blessing even amid disaster.

William Laing, Bradford.

A little account of the work, of their journey, of blessing in trial, of tragedy beyond measure, was given in "*Stricken Belgium, a Narrative of Facts,*" which stirred many hearts and drew forth much loving sympathy.

These brethren were enabled from time to time to pass on sums to accredited elder brethren in various centres, the total thus forwarded amounting to £7091. A labour of love by our two brethren, a link of love from saints all over the world to suffering fellow-saints, and a confirmation of "unity" pleasing to Him who prayed "that they all may be ONE" (John 17. 22).

In 1892 Mr. Laing married Miss Emily Steer, and they had twenty-seven years of happy fellowship in the Lord's service. His activities in Assembly life, interest in the Lord's work, hospitality to His servants, and loyalty to His cause are well known.

Two years ago our brother was warned by the doctor that he should seriously consider the state of his health. The war made it very difficult for him to obtain the needed rest and change. A visit to Harrogate proved of little benefit, and serious symptoms began to develop. The disease steadily asserted itself, and without a farewell or a struggle he "fell on sleep" on the morning of 25th March, 1919, in his sixtieth year, leaving a sorrowing widow, three daughters, and one son to mourn, yet not as those without hope.

Long years ago we heard him give an address in Greenock from Psalm 84, in which he pointed out that the *sparrow* (the housebird) and the *swallow* (the wandering bird) alike found home and rest in "Thine altars, O Lord of hosts!" He whose life partook of both, now mingles with the "blessed who dwell in Thy House: they will *still be praising Thee. Selah.*" HYF.

MORE PROPHETIC QUESTIONS.

ANSWERED FROM THE "SURE WORD OF PROPHECY."

15. **If all Saints shall be removed from the earth, who will carry on the Testimony to God and the Truth?**—The Spirit of God will act in sovereign grace from Heaven as of old. He will convert and raise up a true witness for God amongst Jews and Gentiles (Rev. 7;

More Prophetic Questions.

Matt. 24. 14; Dan. 12. 3, etc.). But by what means this will be effected we are not informed.

16. **What will be the length of Time and what the principal Events between the Translation to Heaven and the subsequent Return?**—The interval will be one of at least seven years, covering the last week of Daniel's celebrated prophecy of seventy weeks or 490 years (Dan. 9). The principal events will be as follows: the National restoration of Judah to Palestine; the resuscitation of the old Roman Empire; the rise and instalment of the Antichrist amongst the Jews as king and false prophet; the erection of a temple and the revival of Judaism; the unparalleled tribulation which will continue three years and six months; awful conflicts between the West and the East in connection with the Jews—Rome will be opposed to Gog or Russia; outbursts of deadly hatred against the saints of God—their blood shed as water; Jerusalem more than once besieged.

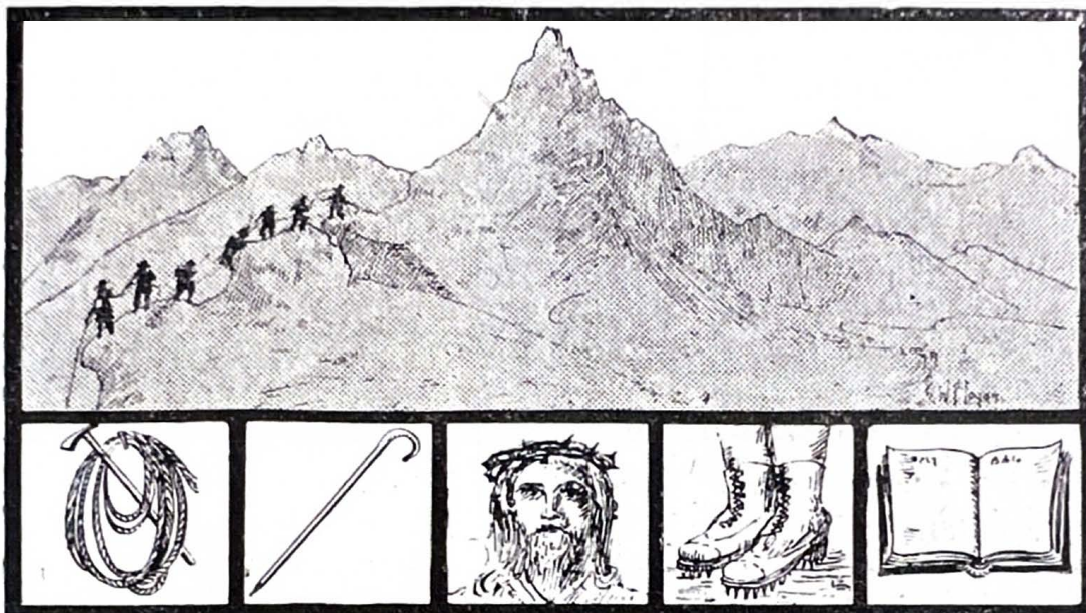
17. **By whom and by what means will the National Restoration of Judah be effected?**—An unnamed, but evidently a commercial nation—probably Great Britain—will by her merchant navy bring about this grave event which shall change the whole political world (Isa. 18), the Jews being the centre of God's government of the earth and Jerusalem the capital city of that government (Deut. 32. 8; Ezek. 5. 5).

18. **Will there be a Subsequent Return of Jews and Israelites?** —Yes. The tide of Jewish emigration has been steadily flowing on towards Palestine for some years. The national return for political reasons, and by a western power, will be in unbelief; the subsequent return is of individuals and families saved and knowing the Lord (Isa. 27. 12, 13; 35. 10; 66. 19-21; Ezek. 20; 34; Matt. 24. 31). *Israelites* (Ephraim) as well as *Jews* (Judah) are noted in these Scriptures.

19. **What will the Jews do when returned to their Country?**—Build a temple; restore the Mosaic ritual, receive the Antichrist as their messiah, king, and prophet; and enter into a seven years' league or covenant with the head of the revived Empire (Rev. 11; Matt. 24. 15; 2 Thess. 2. 4; Dan. 9. 27, etc.).

W. SCOTT.

MOUNTAIN CLIMBING.



THE Bible uses many metaphors for the Christian life, but I want you to think to-day of our life as an **Alpine Climb** (Phil. 3. 13, 14). We are apt to think of life as a long holiday in which we must get our fill of pleasure. Often when speaking to young folks, and urging them to take the Lord Jesus as their Saviour, they say, "Oh, we want to enjoy ourselves first." But life, like mountain climbing, is not an easy thing. To get the fullest enjoyment out of it, accomplish something real, and arrive at a definite end we must be fully equipped and prepared. So we are going, in imagination, to climb Matterhorn to-day. There are certain things we require for this difficult ascent, and the first I would suggest is

A GUIDE (*centre picture*). He would be a foolish man who went off to climb this difficult mountain without some one who knew the way, who was experienced and reliable. In this climb from earth to Heaven we must have a *guide*. Who shall we get? The Lord Jesus, of course. He knows the way, He is the Way, He came down from Heaven to *guide* us back to His Father's House on high, but you ask: "How does He guide when we cannot see Him?" He says, "I will guide thee with Mine eye" (Psa. 22. 8). Even though He is in Heaven He sees us. He sees the dangerous place, and knows how to guide away from it. Then again the Psalmist, speaking, says: "Thou shalt guide me with Thy counsel" (Psa. 73. 24). What is His counsel? Advice, instruction. When we are in

Mountain Climbing.

difficulties we generally go to some friend for his counsel, so I think this brings out the friendship of the Lord Jesus. What is a friend? The question was asked at a certain children's orphanage, and nobody seemed to know. After a long silence one little fellow, who had lost all his relations, was found in very bad surroundings, and was brought to this home, to be cared for, stood up, and replied, "*A friend is one who knew all about you, but loves you all the same.*" Take Jesus as your Saviour, as your Guide, as your Friend ere starting on this upward climb. Then this company of mountaineers are all bound together with

A ROPE (*first picture*). Here it is. We need a rope to bind us to our Guide and to one another. Unless the climbers were all bound to one another, one, slipping on the icy slopes or stumbling into an unseen hole in the snow, would have very little hope of being saved. So it is necessary that you and I get bound to our Guide. But what is the rope? No, not faith, nor prayer. Ah! yes, that is right—"LOVE." We are bound by the cords of His love. He loved us with a love strong as death. It is said that every rope used in the British Navy has a red cord running through it, this being a guarantee of its strength and quality. So this rope of God's love has proved its strength, because it went all the way to Calvary. As a proof of His love He bled and died for us. Again, it is an everlasting love. He never ceases to love us. Often we try His patience and grieve His heart, but "having loved His own which were in the world, He loved them unto the end" (John 13. 1). Then we must have

A STAFF (*second picture*), or an Alpenstock. It is steel shod and very long. You dig it into the ice, and it is a support to you when you are mounting up. Without it the mountaineer would get tired out and give up in a very short time. Now, what is the staff that our Guide provides us with along with the rope? I don't think you could guess. Well, I think it is the *Promises of God*. They are all one in Christ Jesus for us to rest on, to lean on for support, and to help us onward and upward in our journey. Next, we require

SHOES (*fourth picture*), or mountain boots. You see they are not ordinary walking shoes, but are full of iron spikes, so that when you put your feet down in the frozen

Mountain Climbing.

snow you get a firm grip and do not slip back. You know how difficult it is to walk on frozen snow without slipping and falling. These boots are necessary to the climber if he is to make progress, and the shoes that we have to put on are the shoes of surrender and trust—surrender to our Guide's will and trust in His knowledge and strength. Without them we would never get out of difficulty, or if we used our own knowledge and relied on our own ability we should be sure to meet with failure and disaster. You will notice the steel spikes. What shall we liken them to? There are three things we must have to surmount all difficulties and arrive at complete victory and success—*Purpose, Determination, and Perseverance*. Purpose of heart not to be drawn away or enticed, but keeping the Person and the Prize as our chief aim. There is something else the climber must have. What have these men got on their backs?

A HAVERSACK. Yes, and they carry provisions for the way. So you and I in our upward climb need provisions by the way. Mountaineers have to keep up their strength all the way by taking their food regularly. There are little huts well stocked at regular intervals for this purpose, and what they have in their haversack is a reserve store when there are no huts near. So we must continually feed on the living bread and drink at the fountain head. The Word of God (*fifth picture*) as our daily Manna, and is able to make us strong for the journey and wise unto salvation. If we read, mark, learn, and inwardly digest that precious Word it will make us strong to endure hardness, to overcome and surmount all difficulties and dangers, and to arrive safe and sound at the top, where we shall be welcomed with exceeding joy into the presence of Him who has gone all the way for us and has made it possible for us to follow in His steps.

May our deepest desire be to reach that place where He is on high. Remember we can only do so by taking Him as our Guide, knowing that He holds us fast by the cords of His love, taking the staff of His promises in our hand, having the shoes of peace through surrendering our wills and trusting in His power, and feeding on the Word of God, which liveth and abideth for ever, we have constant provision by the way.

W.F.L.

LEARNING OF CHRIST.

IN Matthew 11. 29 the Saviour is seen occupying the threefold position of Lord, Servant, and Example. *I will rest you. Take My yoke. Learn of Me.*

In Suffering (Heb. 12. 1-13). The pathway of discipleship is to "Come after Me" (Matt. 16. 24). He is our Forerunner not only "within the veil," but also through the wilderness pathway. We are asked to be followers, to pick out His footsteps and walk after the same Pattern. He suffered, leaving us an Example. In it He shows us a loyal acceptance of the Father's will, delight as well as acquiescence. Unchanging love for His own (John 13. 1; John 17; John 19), and towards His enemies the meekness and gentleness of the Lamb of God (1 Peter 2. 23).

In Dependence (John 5. 17-20). The emptying of Himself imposed upon our Lord the limitations of a man. He became in incarnation absolutely dependent upon His Father. He who fed the multitudes must needs suffer the pangs of hunger, and when tempted at the moment of bodily weakness He shelters Himself behind, "Thus saith the Lord" (Matt. 4. 4). He who spoke the words of eternal life must needs have the opened ear (Isa. 50. 4; John 5. 30). He whose miracles are the glory of the Gospels must take the Father's works for an Example (John 5. 19).

In Obedience (John 12. 20-36). The glory of the Father was what the Son became a Servant to secure. "I delight to do Thy will" was the object of His life on earth. With the elders in the temple, the lonely woman at Jacob's well, or amidst the crowds who acclaimed His entry into Jerusalem, the Father's business, His will, and His glory were the ruling purposes of the Saviour's heart.

In Love (John 13. 1-17). As love moved the Father to give His Son, so love moved the Son in all His relations as a Man. He gave His all for us who were His enemies, and did so not only to secure our salvation, but in order that His love should be so perfected in us that we should love even as He loved (John 15. 18; Eph. 5. 2).

In Endurance (Matt. 26. 47-56). "He endured the Cross," and in it He suffered, as well as the contradiction of sinners, the reproach of His friends, and the weakness of His disciples. When tempted to forsake the pathway He would mark out for us, from one cause or another, may we "Look unto Jesus" (Heb. 12. 2).

J. H.

ACHAN'S GRIEVOUS SIN.

READ Joshua 7. 1-22. LEARN James 1. 15. HINTS, Gehazi, 2 Kings 5; Balaam Jude 11; Judas, Matthew 27. 3; contrast Paul, Acts 20. 33.

THE story of Achan's sin proves that no man liveth unto himself. His transgression brought God's judgment on the whole nation. We are either an influence for good or for evil (Rom. 14. 7).

Mistaken Confidence. "Let not all the people go up" (v. 3). The town of Ai appeared small in comparison to Jericho, and as the latter city had been taken so easily they thought there would be no difficulty in taking Ai. They acted as if they, and not the Lord, had been responsible for the victory at Jericho. The man or nation who trusts to self is leaning on a broken reed (Jer. 17. 5).

Complete Defeat. "And Joshua said, Alas, O Lord God" (v. 7). Having gone forth to battle without the aid of Jehovah the result was they sustained a crushing defeat. In view of God's promise to make his way prosperous Joshua could not understand the defeat. "Israel hath sinned" was the real cause (v. 11). Sin must be punished.

Grievous Sin. "Israel hath sinned" (v. 11). God had claimed all the silver, gold, brass, and iron, and Achan, who was a covetous man, had stolen God's property. God made man for His glory, and when *we* live to ourselves and not to God we are robbing God (Rev. 4. 11). How many to-day are spending time, strength, and their all in the service of the great enemy of souls (Mal. 3. 8).

Searching Judgment. "Achan, the son of Carmi, was taken" (v. 18). God submitted Israel to a searching test. Tribe by tribe, family by family, closer and closer, until the sin and the man came face to face. There are many things in life we cannot be sure about, but of this we may be certain, our sin will find us out. Achan confessed his sin when he could do nothing else and when it was too late. For him there was no mercy. The Lord Jesus is dealing to-day with men in grace, but He will yet judge the world in righteousness when mercy will be, conspicuous by its absence (Acts 17. 31). Far better to be like David the Psalmist and acknowledge our sin now before the evil day.

Illustration. A great man once said that to stake our happiness on the possession of a certain amount of money was a great mistake. Neither can money make a lady or a gentleman. A leper may put on jewels, but a jewelled leper is a leper still. Such was Achan.

GIBEON'S WILY MEN.

READ Joshua 9. 3-21. LEARN 1 John 4. 1. HINTS, False brethren, 2 Corinthians 11. 26, Galatians 2. 4; false apostles, 2 Corinthians 11. 14; false prophets, 1 John 4. 1; false Christs, Matthew 24. 24.

THE Gibeonites were worldly-wise. They are to be commended for trying to preserve their lives, although the means adopted to attain their object must be condemned.

Wise Concern. "When the inhabitants of Gibeon heard what Joshua had done" (v. 3) they were "moved with fear." Having heard what had been done to Jericho and Ai, and fearing the same fate awaited them, they prepared a plan of escape. It would be good if men to-day gave as much concern to the life that is to come as the Gibeonites gave to the present life. Eternity is surely of more importance than time (Heb. 2. 3).

Pledged Assurance. "Now therefore make ye a league with us" (v. 6). Clothed in rags the Gibeonites appeared before Joshua. This is a true picture of the spiritual condition in which the sinner comes to the Saviour (Luke 15). They asked for an assurance of safety, and they rested on the word of Joshua (v. 15). The Christian has for his assurance the unchangeable Word of the Living God (1 John 5. 13).

Divinely Protected. Having taken sides with God's people we learn from chapter 10 that the Gibeonites were hated by their neighbours. It has always been so. The world to-day hates Christ, and His followers are treated in the same way. When the Gibeonites were in danger the people of God went to their rescue. They were divinely protected. So are God's people to-day (John 13. 1).

Badly Deceived. "The men took of their victuals, and asked not counsel at the mouth of the Lord" (v. 14). Instead of appealing to the Lord for guidance the children of Israel were guided by the outward appearance of the Gibeonites, with the result that they were deceived (2 Cor. 10. 7). God alone knows the heart, and if He had been appealed to the Israelites would not have been deceived. Just as there is only one Saviour for the sinner, there is only one true Guide for the believer (Jer. 10. 23).

Illustration. Origen, the most learned of all the Greek fathers, made this confession: "I am not ignorant of my own ignorance." It is good for the Christian to acknowledge his ignorance, and at every step of life's journey to seek guidance from on high (Psa. 73. 22).

ISRAEL'S DAY OF VICTORY.

READ Joshua 10. 1-19. LEARN Romans 16. 20. HINTS, Past victory, Psalm 98. 1; present, 1 John 5. 4; final, 1 Corinthians 15. 54-57.

As was to be expected the enemies of Israel offer a strong resistance to their progress, and combine in opposing the Gibeonites who had become Israel's allies.

Common Enemies. "Come up . . . that we may smite Gibeon" (v. 4). Five kings combined to oppose the Gibeonites. A common enemy sometimes leads to an unholy combination. Herod and Pilate, who were sworn enemies, became friends over Christ. Jew and Gentile agreed to put Him to death. God's people have many enemies, but their opposition is unavailing (Matt. 16. 18).

Timely Help. "The men of Gibeon sent unto Joshua" (v. 6). This was a wise course to adopt. Acknowledging their own weakness they appealed in the right direction, and being servants of Israel, they were entitled to protection. Joshua did not fail them in their hour of need. Neither will our Joshua (the Lord Jesus) fail His people in times of danger and difficulty (John 10. 28). Joshua had an easy victory, for the Lord fought for him, causing great hailstones to fall down upon a flying enemy (Psa. 76. 7-9). It is a fearful thing to withstand God or oppose His people (Psa. 2. 4).

God's Power. "Then spake Joshua . . . Sun, stand thou still" (v. 12). God is the Creator, and sun and moon are at His command. The Lord answered Joshua's petition, and lengthened the day in order to complete the victory. We are reminded that God's day of grace is lengthened out, but, alas, it will come to an end soon, and the day of vengeance begin (Isa. 34. 8).

Defeated Enemies. "Pursue after your enemies" (v. 19). The five kings sought safety by hiding in a cave. Joshua brought them out and abased them before the people, putting them to death. The day is coming when every enemy of Christ and His people will be put under His feet. Better to bow to Him in grace than meet Him in judgment (Psa. 2. 12).

Illustration. After one of his many victories Napoleon was so pleased that he had medals struck off. On one side was the name of the battle, and the other side the words, "*I was there.*" The Christian has his Captain always by his side, and if we allow Him to fight for us we shall always be victorious (Rom. 8. 37).

THE SENT ONE OF GOD.

READ Luke 4. 14-30. LEARN Isaiah 61. 1. HINTS, Sent to, Matthew 9. 13; sent for, Luke 19. 10, John 3. 17; sent with, Luke 2. 30, Hebrews 5. 9.

HAVING come forth victorious from the assaults of Satan in the wilderness, the Lord Jesus sets out on His public ministry to pull down Satan's kingdom.

His Native Village. "He came to Nazareth" (v. 16). Having been brought up in Nazareth, the Lord was known to all. It was in the Scriptural order of things that He should tell the good news of the Gospel to His friends (Matt. 5. 19). On the Sabbath day, as was His custom, He entered the synagogue. It is a good custom to attend on the Lord's day where the Word is read and spoken.

His Gracious Message. "He hath anointed Me to preach the Gospel" (v. 18). (1) To the poor, those who knew their need; (2) the broken-hearted, on account of sin; (3) the captives of the devil, to whom the Gospel brings deliverance; (4) the blind, or those in the dark, brought into His marvellous light by means of the Gospel (1 Peter 2. 9); (5) the bruised or crushed, to whom the Gospel brings liberty, life, and salvation (Psa. 103. 3).

His Acceptable Year. "To preach the acceptable year of the Lord" (v. 19). The allusion here is to the year of jubilee, which occurred every fifty years, when all slaves were set free and all debts were cancelled. It was a year of great rejoicing. The present time is God's acceptable year of Gospel grace when the Gospel jubilee trumpet is being sounded to every creature (2 Cor. 6. 2).

His Heartless Hearers. "When they heard these things they were filled with wrath" (v. 28). They wondered at the gracious words which He spoke, but they only saw in Him the son of Joseph, the carpenter of Nazareth. He did not pander to their national pride, and they rejected Him. Such was their hatred that they would have done that day what three years later they did at Calvary—they would have put Him to death. The blessed Saviour is receiving the same treatment from many to-day (v. 30).

Illustration. An old woman who had lived in an inland village all her days and never had much of anything, was taken by a friend to the seaside. When she saw the sea for the first time she lifted up her heart to God and thanked Him for something of which there was plenty. Such is the boundless grace of God in the Gospel, it is "unto all" (Rom. 3. 22).

FACTS ABOUT TRACTS.

A Striking Confirmation.—At the Tract Band Conference held in Bethany Hall, Paisley, on November 4, 1905, one of the speakers, Mr. James Wilson, of Glasgow, said he had much joy in being there, as he was saved through a tract. A pleasure-loving, careless sinner, he was leaving for Edinburgh when a fellow-servant handed him a copy of "Safety, Certainty, and Enjoyment." Stuffing it into his pocket, he forgot all about it till all was settled at night. Sitting down to a quiet smoke, he wanted something to read. Nothing else being available, he remembered the booklet, read it, believed the glad tidings, and that night was a saved soul, and since then has been blessed to the conversion of many more.

A Racecourse Tract.—At the annual meeting of the Derby Auxiliary of the Religious Tract Society, Prebendary Webb-Peploe said it was 40 years since he had been in Derby. A few years before that he had been placed as a private pupil under Mr. Jenkins at the neighbouring village of Hazlewood. While there he came into Derby races in the hope of being able to throw off an uncomfortable impression. In his undecided frame of mind someone handed him a tract. He was awakened, arrested, and finally accepted the Lord Jesus Christ as his Saviour, and for more than 40 years has told forth the glorious Gospel.

A Suicide Saved.—A card inscribed, "Look to Jesus when tempted, when troubled, when dying," was one day handed to each of the passengers in a New York car. One of them read it carefully and put it in his pocket. When leaving the car he said to the giver: "Sir, when you gave me that card, I was on my way to the Ferry to drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good-bye, and God bless you!"

The Converted Gambler.—Passing through Switzerland a tract distributor presented a tract to a man in a town notorious for gambling. On his return several days later he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day when he received the tract he had lost heavily in gambling and was contemplating suicide, but the tract arrested his attention and led him to Christ.

A Weaver Converted.—Liverpool, 23rd May, 1905. Mr. Ernest A. Thomas writes: "A man (a weaver) was converted at Mill Hill, Blackburn, on 11th April, whilst at work, through reading GOD'S WAY OF SALVATION. Hallelujah!"

TALES WORTH TELLING.

Something Different.—A Scotch girl, converted under Whitefield's ministry, said: "I don't know which has changed—the world or my heart—but one of them has, for everything seems different." Regeneration "makes all things new" (2 Cor. 5. 17).

Blondin's Star.—I used to wonder how Blondin, the tight-rope walker, crossed Niagara on a rope. Recently I read that he always had a golden star fixed at the opposite end, and kept his eye on the star. Our golden star is Christ (Rev. 21. 23 ; Titus 2. 13).

No Need to Give up the World.—A man said to D. L. Moody: "Now that I am converted, have I to give up the world?" "No," said Mr. Moody, "you haven't to give up the world. If you give a good, ringing testimony for the Son of God the world will give you up pretty quick—they won't want you." "Not of the world" (John 17. 14).

This is the Day the Lord Hath Made.—One Sunday, while on his way to the Tabernacle in a downpour of rain, C. H. Spurgeon was accosted by a member of his congregation, who remarked in a doleful tone: "This is a dreadful day, Mr. Spurgeon!" "Nonsense, my good sir," was the cheery reply. "This is the day that the Lord hath made; we will rejoice and be glad in it" (Psa. 118. 24).

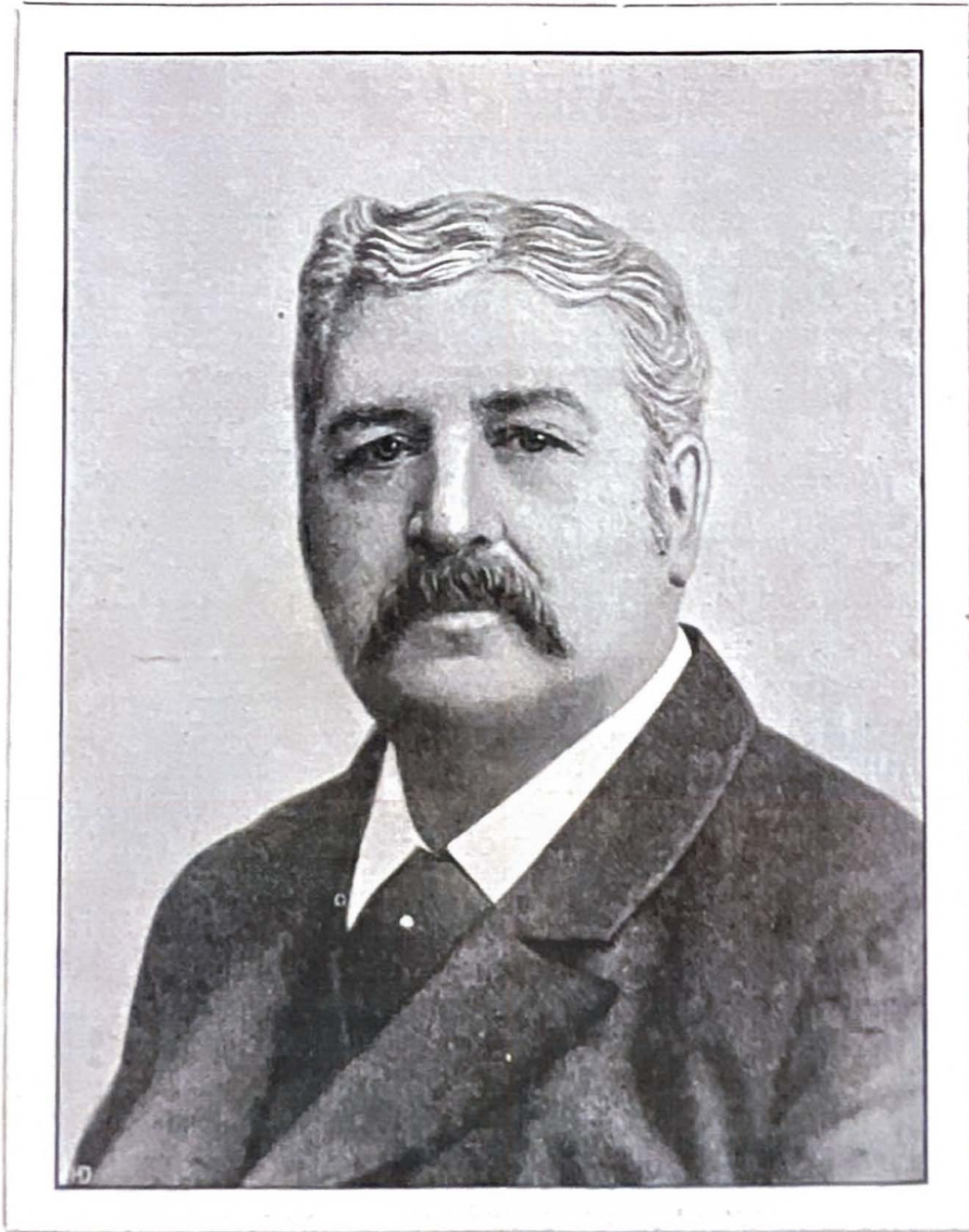
Very Practical.—The captains of some fishing smacks on the North Sea once met to pray God to help one of their companions in distress. One of them said, "I don't think we need trouble the Lord about this. I will give so much. What will you give?" In a few minutes all that was needed was contributed by those thus met together, and instead of prayer, they joined in praise. If we oftener acted on this principle, we might more often have a praise meeting. "He that giveth with liberality" (Rom. 12. 8, R.V.).

The Only Way.—A famous traveller said that he once tried with his party to climb one of the highest peaks of the Sierra Nevada, and "after infinite difficulty, exertion, and peril succeeded in surmounting the last precipice, and reached the summit, to find there the tracks of a wagon and the traces of a social feast." If he had only taken the other side of the mountain he would have found an easy travelled road all the way up. There were two ways up Sierra. There is only one way to Heaven. "No man . . . but by Me" (John 14. 6). Yet it is "easy" (Matt. 11. 30.) *hyp.*

LOVE TO OTHERS.

I AM to be not only the receiver of all the unmeasured love of Christ, but I am to show out that same love to others; walking towards them in the same self-sacrificing love.

JOHN DICKIE.



T. SHULDHAM HENRY, M.A., LL.B., London.

T. SHULDHAM HENRY.

T SHULDHAM HENRY, M.A., LL.B., was the only son of the late P. Shuldham Henry, D.D., President of Queen's College, Belfast. Brought up for the English Bar, he relinquished his profession when he was converted to God in the year 1860. As he himself used to say, he "gave up law for grace." He was a gay, thoughtless man of the world, wholly engrossed in its pleasures.

A much loved brother-in-law, an officer in the 91st Argyllshire Regiment, died in his arms, exclaiming, "I am going to Jesus." But this did not seem to affect him beyond the ordinary grief of losing one he loved much. But he was chief mourner, with a little nephew of four years of age; and when his brother-in-law's remains were lowered into the grave, and the words were pronounced, "Ashes to ashes, and dust to dust," God then spake to his soul, and he heard, as it were, a voice saying to him, "If your body was in that coffin now, where would your soul be?" This was the arrow from God for the awakening of his soul from the sleep of death. Soon after he was induced to go and hear Mr. Denham Smith, who at the time was having a great season of blessing at his church at Kingstown, DUBLIN. Through him Mr. Henry was led into peace and rest. The change in him was great and genuine, and his soul was so filled with love to the Saviour that at once he commenced to work for Him.

Returning to LONDON fresh from the memorable scenes of the Irish Revival he was led to address children's meetings, with much blessing from God. He then conducted the "Additional Theatre Services" in the "Surrey," the "Victoria," the "City of London," and the "Soho" Theatres, supplementing the work of Lord Shaftesbury's committee. Much blessing was the result of this work through the labours of Reginald Radcliffe, Richard Weaver, William Carter, and others. He then became the companion of Reginald Radcliffe, visiting many places in England, Scotland, and Ireland. They were the first English evangelists who preached in PARIS, where the Lord greatly blessed the Word. There is no knowing what would have been the result of this work, as the people flocked in crowds to hear about "the love of God," had not the Emperor Napoleon's Minister of the Interior put an end to these public meetings, and

T. Shuldham Henry, Gospel Pioneer.

only allowed a limited number to meet in private houses. Then he and Mr. Radcliffe separated, the latter going to the call for help in Lancashire during the cotton famine in 1861 and 1862. Mr. Henry then went to PLYMOUTH, where a remarkable work of God commenced; then to County KERRY, where so many of the county gentlemen and their families had been converted, one of whom was Richard Mahoney, of Dromore Castle. For years Mr. Henry was associated with the deeply lamented Denham Smith at Merrion Hall, Dublin, Iron Room, and then Clapton Hall, Upper Clapton, and St. George's Hall, in which latter places he continued to preach for at least two months every year, never without the Lord's gracious help and blessing in the winning of souls.

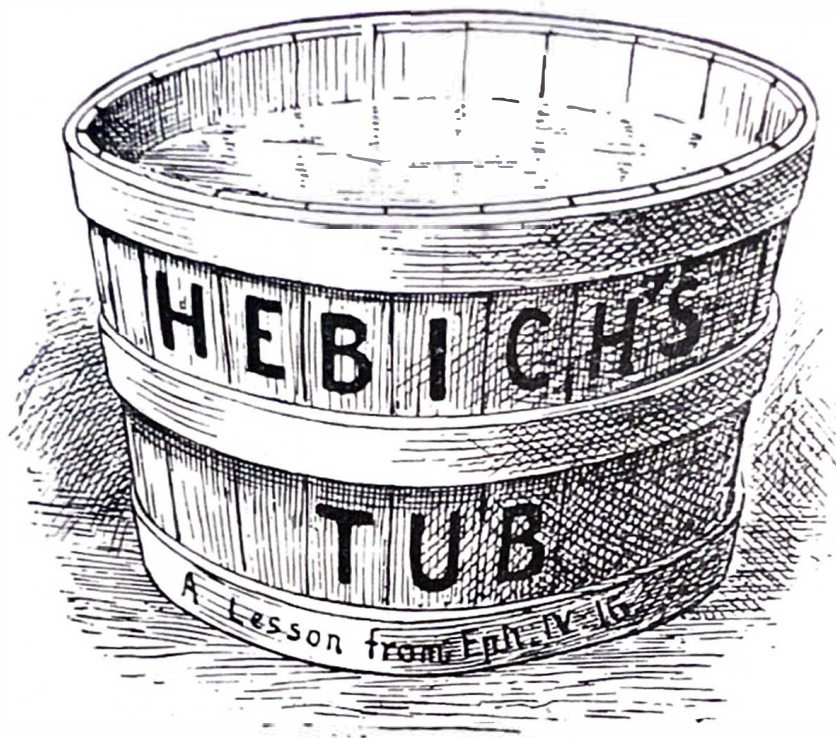
Shuldham Henry ever tenaciously held to the old paths in all fundamental doctrines of the Scriptures, and the blessed hope-of our Lord's speedy return, and was never moved therefrom by modern sophistries.

In November, 1893, he preached for a month in Clapton Hall. On his return to Plymouth he wrote: "It is such an honour to be a soul-winner, and a privilege—that angels might envy—to be allowed to build up His dear people." A rheumatic seizure laid him low; he lingered till 2nd January, 1894, and after uttering the words, "This mortal will soon put on immortality," he passed into the presence of the King. C.H.

A VADE-MECUM.

- If you are downhearted, read Psalm 46.
- If you are getting impatient, have a talk with Job.
- If you are out of sorts, read Hebrews 12.
- If you are getting weak-kneed, take a look at Elijah.
- If people pelt you with hard words, read John 15.
- If you feel lonely, read Psalm 91.
- If you are getting discouraged, read Psalm 126;
Galatians 6. 7-9.
- If your faith is below par, read Paul.
- If there is no song in your heart, listen to David.
- If you are at "wits' end corner," read Psalm 37.
- If you find yourself losing confidence in men, read
1 Corinthians 13.
- If you are being "tried beyond endurance," read James 3.

“FITLY JOINED TOGETHER.”



MANY years ago a missionary named SAMUEL HEBICH lived and laboured on the West Coast of India. He was a remarkable man; brave, earnest, and also more successful as a soul-winner among Europeans than any other of whom I have heard. The striking characteristics of his ministry were the *personality* of the Lord Jesus, and the *personality* of Satan, and the conquest he made of the most determined opposers of the truth were many and striking.

One regiment that had been stationed at Cannanore was so powerfully affected by his preaching and house-to-house visitation that no less than *seven* officers and most of their wives were truly converted to God, and were not ashamed to confess their faith in Christ. Several non-commissioned officers and others followed, so that ere it left the station it had earned the sobriquet of *Hebich's own*.

From Cannanore this regiment was sent to the French rocks, a military station near Seringapatam, and after they had been a year in these quarters the Christians especially invited their beloved friend to pay them a visit, which he gladly responded to. From one house to another, according to his wont, he visited, and, though with tenderness of manner, put the most searching questions to his children in the Lord. These elicited a fact which gave him no small uneasiness, namely, that the *prayer meeting*, once so

Hebich's Tub; or, "Fitly Joined Together."

thronged and so much set by, had dwindled away till some were not sure that it existed at all. His presence quickened the flow of spiritual life. Every night he held meetings, and they were fully attended, not only by those who had good cause to love the man and listen to his words, but by others from the neighbourhood who had heard of his fame and longed to obtain some blessing for themselves.

It was thus the writer found himself in the company of those assembled, and he was greatly struck by his first sight of the missionary as he stood behind a table with a large open Bible on it, and scanned the audience with his beautiful searching eyes.

I shall endeavour to give his discourse on this particular occasion, as nearly as I can remember it, in his own language. There is a force and a pathos in foreigners' English that so materially help one to remember the subject that I shall not attempt to improve it.

He read the fourth of Ephesians, and expounded it till he came to the sixteenth verse, which he read slowly, and repeated the words, "**Fitly shoined togeder.**"

He paused a few seconds, and abruptly put the question: "Did you ever see a tub?" This homely appeal roused the sleepy, and caused a smile to pass over every face.

"If you go to Palhully (a factory in the neighbourhood) you will see some fery large tubs. You and I cannot make a tub; it requires a cood carpenter to make a tub, or it vil hold no vater, because it is not made of von peece of ood, but of many, and de many must be **fitly shoined togeder**. Dere are four tings to make a cood tub.

"1. It must have a cood bottom.

"2. Each of de peeces must be fitly shoined to de bottom.

"3. Each von must be fitly shoined to his fellow.

"4. Each von shall be kept close by de bands outside.

"Von peece may be narrow and de next peece be vide, yet it shall be a cood tub; but if a leetle shtone or bit of shtick vill come between de peeces it vill not do at all. If de peeces are near, but do not touch, it vill not do at all; and if all de peeces but von touch, and are fitly shoined togeder, and dis von fall in or fall out of de circle, it is no tub at all. Now if vce haf a cood bottom, and efry peece be fitly shoined to de bottom, and are all fitly shoined

Hebich's Tub; or, "Fitly Joined Together."

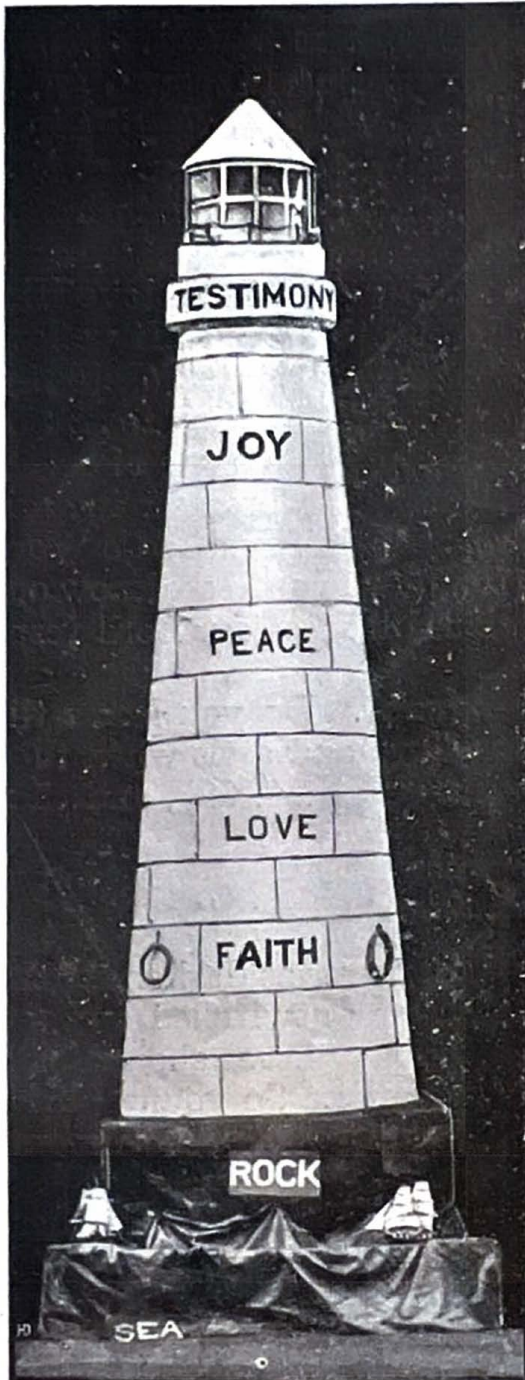
togeder from de top to de bottom, haf vee now a tub? No, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of ood, and den are dey yet more fitly shoined togeder.

"'Oder foundation can no man lay dan dat is laid, vich is Jesus Christ' (1 Cor. 3. 11). Here vee haf de *cood bottom* for our tub. It is perfect, and efry von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God. Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostles, vee read often of being 'filled vid de Holy Ghost,' and ven gadered togeder for prayer vonce de whole house did shake vid His power. Shust so now He fills vid peace and shoy de soul dat loves de Lord Jesus, and likewise de company gadered togeder in His Name. Sometimes! not always. Sometimes—not always—Vy not always? Vee shall see. Vat is de small shtick or shtone between de peeces of ood dat make de tub? It is de *leetle quarrel*—de *hard word*—de *dirty bit of money* dat keeps broder from being fitly shoined to broder. Vat is de space between de peeces from top to bottom troo vich you can see de light? It is de *coldness* dat you feel, but do not tell. De Major's vife and de Captain's vife vill bow, but not speak or greet each oder as formerly, because vispering has come between dem. Vat is de peece of ood dat falls out de circle? It is de *proud, unforgiving spirit* dat efry von can feel is in de meeting, and vich causes all heavenly peace to run out. So you will pray dat de Spirit shall be poured out, and ven He comes He cannot remain in de meeting, because you are no more fitly shoined togeder. You are fery sorry dat you haf no blessing, and you leaye de meeting because it can do you no cood. You stay at home vid de debil, and become dry indeed.

"Oh, beloved, **be fitly shoined togeder!** You haf no power of your own. Dat vich shall keep you is de *en-circling bands* of de love of Jesus, from head to foot, and as dis power presses on each of you, so vill you become yet more closely shoined togeder. Den de Holy Spirit shall remain among you and fill you to overflowing. Den all who come into your midst shall be refreshed, and de Name of de Lord Jesus be glorified! AMEN." E.K.G.

HOW WE BUILT OUR LIGHTHOUSE.



A SPECIAL Object Lesson likely to suit *Seaside Workers* is given herewith in order that they may get ready for July and August. Can be made in solid wood, cardboard facing, painted on **paper**, drawn on **blackboard**, or used with small **model**, readily purchased. Cards with words shown can be hung on to model as lesson proceeds.

DOUBTLESS many of our boys and girls during their holidays at the seaside have seen with interest and wonder the lighthouse standing on the cliff, or maybe built upon a rock surrounded by the merry waves.

The Lighthouse I want to tell you about, however, is very different from these. It was made by a Christian sailor, and built by bright boys and girls at their Sunday school treat. Our lighthouse also was surrounded by the sea, upon which ships appeared to be sailing to and fro. We are thus reminded that boys and girls are sailing upon the sea of life, and we ask, "Whither bound?"

"Is it to the many Mansions,
Where eternal rest is found?"

In the midst of the sea was placed a

ROCK (*placing platform*), so that our lighthouse should have a good foundation. The boys who spoke of the rock reminded us of the Rock of Ages, the Lord Jesus Christ, who died upon the Cross that boys and girls might be saved.

How We Built Our Lighthouse.

As our building went up the stone of

FAITH (*two rows, then "faith"*) was added, and we were reminded that "by grace are ye saved through *faith*; and that not of yourselves; it is the gift of God" (Eph. 2. 8). So if we are to shine like a lighthouse we must first be saved through faith in Christ, and have our feet planted on the solid Rock. Then follows

LOVE (*one row of stones, then "love"*). "We love Him because He first loved us" (1 John 4. 19), and "If ye love Me," the Lord says, "keep My commandments" (John 14. 15). Thus we must ever be ready at His bidding to go and tell others of His boundless love. Now the stone of

PEACE (*two rows again, then word*) is brought in, and as it is added to our building we are told from God's Word that there can be no "peace" (Rom. 5. 1) until we know our sins forgiven through the precious blood of our Lord Jesus Christ. This brings

JOY (*see how the lighthouse grows*). Do you know the joy that comes in the hearts of boys and girls when they know their sins are all "forgiven" (Eph. 4. 32), and they sing:

"Happy day, happy day,
When Jesus washed my sins away!"

When the beacon was fixed the room was darkened, but at a signal powerful electric lights were switched on, and from the summit fourteen feet high there shone forth brilliant lights which lit up all around. So young Christians should let their lights shine before men and become a bright

TESTIMONY (*top word*) for the Lord who saved them (Matt. 5. 16). Such was the case of many of those who helped to build our lighthouse: May it be so with you. Rest on the Rock, Christ Jesus, and shine for Him. H.G.H.

A THOUGHT FOR PARENTS AND TEACHERS.

OUR children must come into contact with *evil* sooner or later. Let their *first* knowledge of it come from a *pure* source. To be *warned* against wickedness by a *clean*-minded person and to be *initiated* into *impurity* by an *evil*ly disposed person are two vastly divergent things. T. BAIRD.

LIKENESS TO CHRIST.

TO be conformed to the image of His Son (Rom. 8. 29) is the Father's purpose for all whom He has called. This is accomplished by the indwelling Spirit through whom we are changed into the same image (2 Cor. 3. 18).

In Daily Life (Eph. 5. 1-21). The Lord is set before us as an example. We are to have His mind (Phil. 2. 5; 1 Peter 4. 1), and heart affection for Him will produce likeness to Him in outward character. The principle which actuated His life will then be found constraining us. Love will characterise our activities, will give us patience and forbearance, will make the carrying out of the will of God our delight, and will lead not only to purity in conduct, but also to service and sacrifice.

In Meekness (Matt. 12. 14-20). Self-glory and self-defence were both unknown to the Lord Jesus. He was amongst men as one that serveth. He came not to glorify Himself, and while despised and rejected He was unwearied. Wherever the cry of conscious need went up He lavished His love and bounty. When reviled He reviled not again, and finally won all by yielding up Himself. It is given to us also to humble ourselves (James 4. 10).

In Care for Others (Matt. 15. 28-39). Compassion for the scattered nation and the hungry multitude, remembrance of the disciples' need (John 13. 1; 2), anticipation of their trial and sorrow, and filial affection for His mother (John 19. 27) all evidence His human heart and perfect sympathy. His longing for those whom He came to serve and His final sorrow over the guilty city (Matt. 23. 37-39) show us the depths of the passion which moved Him. Should we therefore be less forgetful of the sinner and the sufferer in our day? Should the cry of the oppressed and the sorrows of the fallen touch us less than it did Him?

In Self-denial (Matt. 16. 21-28). "He pleased not Himself" (Rom. 15. 3) is the apostle's testimony to the Saviour. His Father's will could only be fully carried out in His death, therefore He humbled Himself and became a servant. As a servant He humbled himself, and finally laid down His life (John 10. 18). "After Me" are His words to all His followers. That pathway brings for us something of His baptism and His cross. Faithfulness to Him will mean the fellowship of His sufferings, but if the world see "Christ in us" He will be glorified. J.H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Seven Wonders in Psalm 111.

1. His Work—Recommended, .. ..	..	Psalm 111. 3
2. His Righteousness—Remaineth, ..	..	3
3. His Covenant—Remembered, .. ..	..	5
4. His Commandments—Reliable, .. ..	..	7
5. His People—Redeemed, .. ..	..	9
6. His Name—Reverend, .. ..	..	9
7. His Praise—Repeated, .. ..	..	10

W. J. M.

About Nothing.

1. Profiting Nothing—The Flesh, .. ..	..	John 6. 63
2. Knowing Nothing—The Proud, .. ..	..	1 Tim. 6. 4
3. Paying Nothing—The Bankrupt, .. ..	..	Luke 7. 42
4. Judging Nothing—The Church, .. ..	..	1 Cor. 4. 5
5. Able for Nothing—The Independent, ..	..	John 15. 5
6. Careful for Nothing—The Prayerful, ..	..	Phil. 4. 6
7. Good for Nothing—The Carnal, .. ..	..	Matt. 5. 13

J. S. F. S.

What the Saviour Does.

1. He justifies, Luke 18. 14
2. He emancipates,
Titus 2. 14.
3. He saves, Matt. 1. 21
4. He unburdens,
Matt. 11. 28
5. He satisfies, John 4. 14

F. F.

Some Sins.

1. Sins of Omission,
James 4. 17.
2. Sins of Commission,
Deut. 9. 7.
3. Secret Sins,
Psalm 90. 8.
4. Besetting Sins,
Heb. 12. 1.
5. Scarlet Sins,
Isa. 1. 18.
6. Great Sins,
Rev. 18. 5.
7. Sins of the Flesh,
Gal. 5. 19. F. K.

“Salvation” (John 6. 47).

1. A Personal Salvation—
He.
2. A Present Salvation—
Hath.
3. A Permanent Salvation
—Everlasting.
4. A Perfect Salvation—
Life. H. K. D.

Seven Things of God.

1. The Will of God,
1 Cor. 1. 1.
2. The Church of God,
1 Cor. 1. 2.
3. The Faithfulness of God,
1 Cor. 1. 9.
4. The Power of God,
1 Cor. 1. 8.
5. The Wisdom of God,
1 Cor. 1. 21.
6. The Testimony of God,
1 Cor. 2. 1.
7. The Deep Things of God,
1 Cor. 1. 1. H. K. D.

CALEB'S WISE CHOICE.

READ Joshua 14. 1-15. LEARN 2 Corinthians 5. 10. HINTS, Bad choice, Genesis 13. 11; strange choice, Hebrews 11. 25; wise choice, 2 Chronicles 1. 10; best choice, Luke 10. 42.

OF all the children of Israel who left Egypt only Joshua and Caleb crossed Jordan and entered the promised land.

Faith's Reward. "Surely the land whereon thy feet hath trodden shall be thine inheritance" (v. 9). When Joshua and Caleb returned with the good report God promised them an inheritance in the land, and now at the end of forty-five years Caleb claims fulfilment of God's promise. Forty-five years seems a long time to wait the fulfilment of a promise, but God's delays are not denials.

Preserving Grace. "The Lord hath kept me alive these forty and five years" (v. 10). What a splendid testimony to the faithfulness of God! Caleb testifies that by the preserving grace of God he was still alive, and as strong to-day as he was forty-five years ago. Godliness is profitable for time as well as eternity (1 Tim. 4. 8).

Caleb's Choice. "Now, therefore, give me this mountain" (v. 12). Hebron which Caleb chose is the highest city of Southern Palestine, being 600 feet higher than Jerusalem. Moreover, it was fortified with strong walls, and the Anakims (a race of giants) were there. The old veteran at eighty-five did not choose Hebron because it was a soft place, but because it was desirable. Hebron means "communion." Just as Caleb had enemies to overcome, so have we, but like him we can overcome all our adversaries in the strength of the Lord (Num. 13. 30).

Joshua's Blessing. "And Joshua blessed him, and gave unto Caleb . . . Hebron for an inheritance" (v. 13). Caleb got the desire of his heart and the blessing of Joshua. We are reminded that the Lord Jesus is coming one of these days to reward His servants—to give to every man according as his work shall be (Rom. 22. 12). Alas for those who refuse to obey His Gospel, nothing but the vengeance of a righteous God awaits such (2 Thess. 1. 8).

Illustration. A friend once said to Hudson Taylor, the founder of the China Inland Mission, "Don't you think God has honoured you greatly in allowing you to be the means of doing such a great work for Him in China?" "Well," said Hudson, "I don't know; I think God searched all round for a weak man, and when He came to me He said that I was the weakest and I would do."

REFUGE FOR THE MANSLAYER.

READ Joshua 20. 1-9. LEARN Psalm 46. 1, 2. HINTS, Eternal refuge, Deuteronomy 33. 27; comfortable, Psalm 57. 1, Luke 13. 34.

THE merciful provision of the six cities of refuge for the man who unwittingly caused his neighbour's death reveals God in His twofold character as a just God and a Saviour.

God's Law. "Whoso sheddest man's blood, by man shall his blood be shed" (Gen. 9. 6). In the case of murder this was God's law, which knows no mercy. It was the duty of the next of kin to demand satisfaction for the death of his relative. God's law, like the avenger of blood, demands complete satisfaction from the sinner (Rom. 3. 20).

Heavenly Grace. "Appoint out for you cities of refuge" (v. 2). The cities were situated three on either side of Jordan, about equal distance from each other, and the roads thither were specially made (Deut. 19. 3). Everything was made easy for the unfortunate man. God's great salvation is so easily understood that even little children can make no mistake (Matt. 18. 3).

Perfect Security. "They shall take him (the slayer) into the city unto them, and give him a place" (v. 4). These cities of refuge were near, their gates were ever open, and the moment the manslayer entered he was perfectly safe. So is it with all who trust the Saviour, who is the sinner's Refuge" (John 10. 28).

Restored Freedom. "He shall dwell in that city . . . until the death of the high priest" (v. 6). The manslayer must remain in the city of refuge so long as the high priest lived; nothing but his death could bring him release and restoration to his former place. So is it to-day, nothing but the death of the Lord Jesus can bring freedom to sin-bound captives (Gal. 4. 5).

Illustration. The son of a chieftain of the Macgregors was killed in the highlands of Scotland in a scuffle. The manslayer mounted his horse and fled, hotly pursued. He reached the house of Macgregor himself, and cried, "Save my life; men are after me to take it away." "Whoever you are," replied Macgregor, "you are safe while under my roof." Very soon the pursuers arrived, and thundering at the gate demanded the stranger. "The man has killed your son," they said. The chief, with streaming tears, said, "No, you cannot have him, for he has Macgregor's word for his safety." How much more secure is he who trusts his soul to the Word of the Eternal God (Luke 21. 33).

JOSHUA'S TESTIMONY.

READ Joshua 24. 14-25. LEARN Joshua 24. 15. HINTS, Jacob's, Genesis 48. 21; Joseph's, Genesis 50. 24; Moses', Deuteronomy 31. 1-6; the risen Saviour's, Matthew 28. 18, 20.

LAST words are generally considered important. In his parting testimony to Israel Joshua gives wise counsel.

Good Advice. "Now, therefore, fear the Lord, and serve Him" (v. 14). This was indeed good advice. There was always the danger of the Israelites being attracted by the false gods of the Amorites; hence the necessity for wise counsel. Joshua not only gives them good advice, he sets before them a good example, for he said, "As for me and my house, we will serve the Lord" (v. 15). We accomplish more by what we *are* than by what we *say* (1 Thess. 1. 5).

Immediate Decision. "Choose ye *this* day whom ye will serve" (v. 15). The choice was to be personal and immediate. If choice is important in daily life, how much more so in regard to eternity. God's time to choose is now (2 Cor. 6. 2). A right choice means eternal bliss; a wrong choice means eternal woe.

Good Intention. "The Lord our God will we serve" (v. 24). Their intentions were good, but they failed miserably in their performances. Our own standard of right oftentimes convicts us of sin. A written record of the promises was also made, and formed convincing evidence against their failure. Thus the Word of God condemns the sinner of his sin, but the same Word tells him of a Saviour who came to save (John 3. 17).

Utter Weakness. "Ye cannot serve the Lord" (v. 19). Joshua knew they were promising more than they were able to perform. Their fathers had done the same thing many years before, and had miserably failed (see Exod. 19. 8). Men to-day are as unable as the Israelites to carry out His will and law. It is utterly futile for the sinner to attempt to reach Heaven by his own endeavours. The glory of the Gospel is that it brings salvation to the weakest and most worthless (Rom. 5. 6).

Illustration. The schoolboy on leaving school makes his choice of a trade or a profession, and as a rule that choice determines his future career so far as the present life is concerned. If choice is so important a factor in reference to time, how much more so in reference to eternity. Choose Christ now, and Heaven will be yours; reject Him, and you will be lost (Mark 8. 36).

THE FAITHFUL WITNESS.

READ JOHN 5. 24 40. LEARN JOHN 5. 39. HINT: False witnesses, Matthew 26. 60; true witnesses, Acts 2. 32; faithful witnesses, Acts 22. 20, Revelation 2. 13.

THE Lord Jesus is graciously acting as the Saviour of men to-day, but on a coming day He will, as Son of Man, judge in righteousness (Acts 17. 31).

Salvation Assured. "Verily, verily, I say unto you" (v. 24). This beautiful verse begins with a double assurance. "Hath everlasting life." Everlasting life becomes the present possession of every one who trusts the Saviour. "Shall not come into condemnation." "HATH" refers to the present time. "SHALL NOT" reaches out to eternity. Those who trust the Saviour are as sure of Heaven as if they were in it (John 10. 28).

Judgment Certain. "The Father hath . . . given Him authority to execute judgment" (v. 27). The Lord Jesus Christ is presently acting in the capacity of Saviour, but in a future day He will be Judge. Having been a man on the earth He has perfect knowledge of the weakness of human nature, and will therefore be just and considerate in His judgment. How much better to meet Him as Saviour than stand before Him as Judge (Rev. 20. 12).

Testimony Confirmed. "If I bear witness of Myself" (v. 31). The Lord reminds the Jews that His words were supported by many witnesses. (1) John bare witness of Him (v. 33). (2) The works or miracles the Father gave Him to do proved Christ to be the Son of God. The Father also testified from Heaven that He was His Son (Luke 3. 22; 9. 35). (3) The Word of God testifies of Christ (Psa. 40. 7). In the face of such abundant proof unbelief in Christ was inexcusable.

Christ Honoured. "All men should honour the Son" (John 5. 23). God the Father points to Christ (Matt. 17. 5), the Spirit glorifies Christ (John 16. 14), the Scriptures testify of Christ (John 5. 39), and men will either honour Christ in accepting him as Saviour or bow to Him as Judge. Kiss the Son; He be angry in judgment (Psa. 2. 12).

Illustration. An eminent advocate on one occasion offered to defend the case of a man charged with crime. For some reason acceptance of the offer was deferred, and in the meantime the advocate was promoted to the bench as judge. When the case was tried the man who offered his services as advocate sat as judge on the bench. The Lord Jesus is Saviour to-day. Accept Him as such.

TALES WORTH TELLING.

Poor Preaching.—A young man said he could preach for half an hour any time, and think nothing about it. "Probably the audience thought the same," replied an aged fellow-worker. "This kind goeth not out but by prayer and fasting." (Matt. 17. 21).

Misunderstood!—A deaf old woman, appearing at a Highland Church with a large new ear-trumpet, was approached by the beadle with, "One toot and your oot." Yet how many trumpet "an uncertain sound" and remain in. "Who shall prepare himself to the battle?"

Wants a New Stem.—"That man wants a prop on each side of him," said one of an unhappy specimen at a tramp's Gospel breakfast. "No," replied the other, himself a reclaimed drunkard; "he wants a new stem right down the middle." The believer is a "new creature" (2 Cor. 5. 18). "Because he is born of God."

If He Leaves the Stream.—One of the kings of England, displeased at the city fathers, threatened to remove the Court from London to the country. The Mayor said, "As long as he leaves the River Thames we will do very well." Pomp and splendour may go so long as the stream of Salvation flows (Psa. 46. 4).

Gratitude for Reason.—A workman visiting a large asylum near Glasgow was accosted by one of the patients with, "Young man, did you ever thank God for your reason?" Awestruck, he answered, "No." "Then do it now, for I have lost mine," came the sermonic reply. "In his right mind" (Mark 5. 15).

Jesus Like That.—"What do you see?" I asked the dying saint. Raising her poor, thin arms, with what seemed to be an unnatural energy and strength, she held them outstretched as if to receive some one, and said: "I see Jesus, *like that*." Soon after she quietly fell asleep, to awake in His likeness (Acts 7. 56).

Dissenters Born.—Rowland Hill relates the following: I once conversed with a man in the country, and asked him if there were any good people in this town. His reply displayed the narrowness of his spirit. "No, sir, we are most of us dissenters born." I could not help warmly replying, "Do not tell me about being dissenters born, but about dissenters born again" (John 3. 3). hyp.

TALES WORTH TELLING.

Seeing Through Stone Walls.—Dr. Rosig, of the St. Petersburg Institute of Technology, announces his invention of an electroscopic apparatus which will give the user to see through stone walls, so that a person outside a building can observe what is being done inside, and vice versa. "Thou God seest me" (Gen. 16. 13) through and through, anywhere, everywhere.

Grace for the Guilty.—An English officer, riding over the battlefield with his servant, noticed a wounded enemy soldier. "Give the poor fellow a drink from the water bottle," he said. As the servant stooped down, the soldier fired, and missed. Stepping back, he said, "What shall I do now, sir?" "Give him the water all the same," was the noble officer's reply. A faint picture of the Grace of 2 Corinthians 8. 9.

Who was the Other?—Robert Bruce, a saintly minister, drew many to hear him. One day an Earl drove a good distance to the Church. Getting impatient, he asked the beadle when the minister would appear. The officer went to the vestry, but hearing conversation within he refrained from knocking, and returned to the Earl. "He wanna come to-day, yer lordship; for I heard him say to Someone that he canna gae withoot Him, and though he keeps on asking, I didna hear the Other answer him at a'!" A greater servant had done the same. "If Thy presence go not with me, carry us not up hence" (Exod. 33. 15).

"Because He Chose To."—At the close of one of Brownlow North's meetings in Ireland an impertinent young man said: "I have heard you preach three times, and I neither care for you nor your preaching unless you can tell me why did God permit sin?" "I will do that with pleasure," was the immediate reply: "Because He chose to, and," added he, "if you continue to question and cavil at God's dealings I will tell you something more that God will do, He will some day cast you into Hell. There were such questioners in St. Paul's time, and how did he answer? 'Nay; but O man, who art thou that repliest against God?' " (Rom. 9. 20). Stunned, the young man inquired where the text was, went home, got his Bible, found it, and five days after came to Brownlow North a wiser and a happier man "saved by grace." hyp.

ENTHUSIASM FOR GOD.

ENTHUSIASM means "in God," and I can't understand how any man can realise this standing before God and not be on fire three hundred and sixty-five days in the year. Any man who goes into business and doesn't throw his heart into it doesn't succeed. Now why not go into the Lord's work as earnestly as into athletics? D. L. MOODY.



C. W. GOODSON, Auckland, New Zealand.

C. W. GOODSON, NEW ZEALAND.

BY cable we learn that a remarkable man and a brother beloved passed Home on 4th June, 1919, in the person of C. W. GOODSON, Auckland, New Zealand.

Born at Sleaford, Lincolnshire, 3rd January, 1837, the youngest of thirteen children, whom his parents sought to train morally for this world and spiritually for the world to come. Brought up in the Church of England, young Goodson had a reverence for religion on Sundays, yet loved the world more on week days. One of his vices was card-playing, which along with companions he would indulge in till twelve on Saturday night, and commence again as soon as the clock struck twelve on Sunday night.

Rudely awakened in 1859 by the sudden death of a loved father, he experienced a change, but not *the* change (John 3. 3). On Easter Sunday he took the Sacrament for the first time, and felt he was then on the sure way to Heaven. Circumstances, however, caused a revolution in mind, and hearing of a godly minister preaching in a Baptist Chapel two miles away he made his way thither. Interviewing the minister as to *what* he preached, he was surprised at his clear statement of doctrines. "But I think the doctrine of *once saved always saved* a dangerous one." "Well, that is what I preach, whether men hear or forbear." "You will see us on Sunday," instantly replied Mr. Goodson, pleased with this God-fearing declaration. Interested the first Sunday, awakened the second, the third Sunday found him not only convicted, but converted to God; John 5. 24 and 10. 28 being the Scriptures mainly used to his enlightenment. Not one moment since that eventful Lord's day in 1864 was he ever without the "assurance" of sins forgiven through what the Lord Jesus did for him on Calvary.

Becoming a diligent student of the Word, like all simple and earnest students, he found believers' baptism to be the Scriptural mode, and became obedient to the heavenly vision.

After acting as a deacon for six years he suggested to the senior-deacon that, like the disciples of old, they should observe the Lord's Supper once a week instead of once a month. "That would never do *here*," he replied. "Why?" "Because we would be too much like the brethren," he added. "Then as you admit brethren are more

C. W, Goodson, New Zealand.

Scriptural, please accept my resignation of the diaconate, membership, and pew, for where the Scriptures are followed there will I be," decided the earnest soul. The next Lord's day seven like-minded gathered to show forth the Lord's Death till He come (Luke 22. 14; Acts 20. 7; 1 Cor. 11. 26). In this simple, Scriptural path he continued, and ever encouraged others to "continue steadfastly" (Acts 2. 42).

Along with his wife and nine children he set sail for New Zealand on 26th November, 1879, and reached that land on 29th February, 1880, making Auckland or the neighbourhood his home from that date until his promotion to the Father's House.

Through special circumstances he was compelled to call his creditors together before leaving England. A fair composition was agreed upon; but as the Lord prospered him in business in New Zealand he returned home, invited all his creditors to lunch, paid every one in full with interest to date, explained how he had been enabled so to do, and thus gave a testimony to the goodness of God and the righteous life of the Christian. The press most favourably commented on this "honest deal."

A tall, manly man, with a genial countenance, an active worker in the Gospel, and one who ever encouraged his fellows in the ways that be in Christ, given to hospitality and liberality, his testimony impressed most with whom he came in contact.

As in other things, his home life was unique. He married Betsy Cartwright, Lincolnshire, in 1862. She died at Auckland in 1880. In 1883 he married Eliza Bourne, Cotherston, England. She died at Rotorua in 1901. In 1904 he married Isabella Jane Perston, of Scotland, who now mourns his loss. Thus his married life has been 18 years, 18 years, 15 years, which is surely a record!

During his business career and after his retiral he was permitted to circle the globe five times, seeking in some little measure to minister to the saints and proclaim the blessed Gospel to those yet in darkness. Visits to Conferences in different lands are remembered by many, his select quotations, including "Let it pass," fixing themselves on the minds of all who listened to their impressive recitation.

C. W. Goodson, New Zealand.

His testimony near the close was, "I have had my ups and downs, gains and losses, prosperity and adversity, sickness and health, but faith in Him remains through it all. As I review the forty-four years God enabled me to walk in a measure of separation I am lost in *wonder*; fifty years and I am lost in *wonder* and *love* at the grace that sought, saved, and kept me; seventy-seven years and I am lost in *wonder*, *love*, and *praise* at such marvellous grace."

Now the eighty-one years of earthly pilgrimage and fifty-five of active Christian service are exchanged for the endless life of Heaven and the unending service for the Lord and Master whom he loved so long and served so well. May we follow him even as he followed Christ. HYP.

CONDENSED LIST OF FUTURE EVENTS.

Increase of evil foretold,...	.. ..	2 Tim. 3. 1-9
Size of Palestine from west to east, <i>i.e.</i> ,		
the Nile to the Euphrates,		Gen. 15. 18
Area of enlarged Palestine about 300,000 square miles.		
Unconditional gift of the land,		Gen. 13. 14-17
National restoration of the Jews,		Isa. 18
Individual return of Israelites,		Isa. 27 12, 13; 66. 20;
The Antichrist a Jew,		Dan. 11. 37 [Matt. 24. 31
The Antichrist reigns as king in Palestine,		Dan. 11. 36
"Little horn" of Daniel 7 rises from the <i>west</i> .		
"Little horn" of Daniel 8 rises from the <i>east</i> .		
King of the South is Egypt,		Dan. 11
"Gog" of Ezekiel 38 and 39 is the last Czar of Russia.		
The second beast is the Antichrist,		Rev. 13. 11
Idolatry rampant in Judea,		Matt. 12. 44, 45
Satan revives the fourth empire,		Rev. 17. 8
Revived empire of Rome a persecuting power,		Rev. 13. 8
The empire a blaspheming power,		Rev. 13. 5
The Roman Prince makes a seven years'		
covenant with the apostate Jewish nation,		Dan. 9. 27
The weeks of Daniel 9 are weeks of <i>years</i> ; the weeks of		
Daniel 10. 2 are weeks of <i>days</i> .		
The great Tribulation lasts 1260 days,		Rev. 12
The King of the North and the Assyrian are identical.		
Jerusalem twice besieged and captured,		Zech. 12; 14
Church saved from the Tribulation,		Rev. 3. 10

Condensed List of Future Events.

- Western Europe espouses the cause of and politically favours the Jews.
- Eastern powers politically hate the Jews, .. Psa. 83
- The "woman," or mother, of Revelation 12 is Israel.
- The "Man-Child" of Revelation 12 is Christ.
- Miracles wrought by satanic power, .. Rev. 13. 12-15
- The gathering of the ten tribes,.. .. Ezek. 20; 34
- The beast and the false prophet—two men—cast alive into punishment,.. Rev. 19. 20
- The prophetic part of "The Revelation" commences with chapter 6.
- The Coming of Christ to Mount Olivet, Zech. 14. 4
- All Israel saved, Rom. 11. 26
- Satan confined in the abyss for 1000 years, Rev. 20. 3
- Christ reigns for 1000 years, Rev. 20. 4-6
- The three leading millennial powers, .. Isa. 19. 24, 25
- Jerusalem to be rebuilt and adorned, Isa. 60
- A large and costly Temple erected, Ezek. 40
- Israel's sacrifices commemorative, .. Ezek. 44; 46
- New land arrangement of the tribes, Ezek. 48
- "The Prince" of the royal tribe to be Christ's vicegerent on the throne of Judah, Ezek. 44; 48
- Jerusalem holy for ever, Zech. 14. 20, 21
- Jerusalem the city of the great king, Psa. 48. 2
- Palestine and the whole earth to become exceedingly fruitful, Psa. 72
- Israel greatly multiplied, Ezek. 36. 37, 38
- Waters of the Dead Sea healed and stocked with fish, Ezek. 47
- The Egyptians blest and saved,.. .. Isa. 19. 18-22
- No more war, Isa. 2. 4
- No more idolatry, Isa. 2. 18-20
- Instincts of the animals changed, .. Isa. 65. 25
- Long life on the earth, Isa. 65. 22
- The spared nations flock up yearly to Jerusalem, Zech. 14. 16
- The Church displayed in governmental glory, Rev. 21
- No tears, no curse, no night, Rev. 21
- Christ and His heavenly people over Zion—a glory and defence, Isa. 4. 5, 6
- The Coming may be momentarily expected. The Lord is at hand. The wise virgins, roused by the midnight cry, are trimming their lamps. ARE WE READY? W. SCOTT.

SUBJECTS FOR SPEAKERS AND STUDENTS.

<p>Concerning the Faith. Acts 24. 24.</p> <ol style="list-style-type: none"> 1. The Ground of Faith, Rom. 10. 17. 2. The Object of Faith, Acts 20. 21. 3. The Activity of Faith, Gal. 5. 6. 4. The Trial of Faith, 1 Peter 1. 7. 5. The Fight of Faith, 1 Tim. 6. 12. 6. The Victory of Faith, 1 John 5. 4. 7. The Rest of Faith, Heb. 4. 3. T-H. 	<p style="text-align: center;">Thou Hast</p> <ol style="list-style-type: none"> 1. Lifted me, Psa. 30. 1 2. Healed me, ,, 2 3. Brought me, ,, 3 4. Kept me, ,, 3 5. Strengthened me, ,, 7 6. Changed me, ,, 11 7. Girded me, ,, 11 <p style="text-align: center;">Last Words. W. J. M.</p> <ol style="list-style-type: none"> 1. Jacob, .. Gen. 49. 33 2. Moses, .. Deut. 33. 1 3. David, .. 2 Sam. 23. 1 4. Joshua, .. Josh. 24. 29 5. Peter, .. 2 Peter 1. 14 6. Paul, .. 2 Tim. 4. 6 7. Christ, .. Rev. 22. 20 <p style="text-align: right;">JS. FS.</p>
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A Creation Study.

- THE FIRST CREATION A TYPE OF THE NEW, as mentioned in 2 Cor. 5. 17; Gal. 6. 15; Eph. 2. 10; Eph. 4. 24.
- 1st Day**—"Let there be light," ILLUMINATION.
 Compare Heb. 10. 32; 2 Cor. 4. 6; Eph. 5. 8.
- 2nd Day**—"Let there be a firmament," SEPARATION.
 Compare Gal. 1. 4; John 17. 16; 2 Cor. 6. 14.
- 3rd Day**—"Let the dry land appear," RESURRECTION.
 Compare Eph. 2. 5; Col. 3. 1; Phil. 3. 10, 11.
- 4th Day**—"Let there be light," IMPARTATION.
 (Light never shines for its own sake, but for the benefit of others.)
 Compare the Sun and Mal. 4. 2; John 9. 5.
 Compare the Moon and S. of S. 6. 10; Matt. 5. 14.
 Compare the Stars. Phil. 2. 15; 1 Cor. 15. 41; Dan. 12. 3.
- 5th Day**—"Let the waters bring forth," MANIFESTATION.
 Compare the Believer's Progress through the World.
 1 Peter 2. 11; Phil. 3. 12-14; Psa. 84. 7.
 Compare the Believer's Ability to rise above the World.
 Exod. 19. 4; Isa. 40. 31; Col. 3. 1.
- 6th Day**—"Let us make men," CONFORMATION.
 Compare Rom. 8. 29; Phil. 3. 21; 1 John 3. 2.
- 7th Day**—"And God rested," SATISFACTION.
 Compare Psa. 103. 5; Psa. 36. 8; Psa. 17. 15. G. H.

TWO "CERTAIN" MEN.



WHERE do we find the story of "a certain man" and "a certain Samaritan?" Luke 10. 30, 32. Turn it up. See the poor man lying by the wayside, wounded, naked, "half-dead." After getting interest centred on the subject draw a bold C on the blackboard, and ask what is the first word to write beginning with C. He was

CURSED, as was evident, on the road to Jericho (v. 30), the city of the curse. Type of man's *ruin*. The "certain" Samaritan draws near, and the "certain" man is

CURED by the pouring into the wound of oil and wine. Types of *redemption*. *Wine* speaks of crushing, bruising, and dying. It is used in this sense at the Lord's Supper. *Oil* tells of joy and gladness. "Who for the *joy* that was set before Him, endured the *Cross*, despising the shame" (Heb. 12. 2). After being cured he is

CARRIED on "his own beast" (v: 34) from the place of danger to safety. Type of the Saviour's care in lifting "the beggar from the dunghill and setting him among princes" (1 Sam. 2. 8). He is also

CARED FOR in the hostel (v. 35). Not left to his own resources, but *kept* by the host till the one who had done so much

CALLED FOR and took him to be with himself. Just like John 14. 3. Who could not tell of "Jesus the mighty to save, keep, and glorify," from such a thrilling story?

Add a touching tale of rescue as a closing appeal. Hyr.

LOVE TO CHRIST.

“**WHO** loved me” (Gal. 2. 20) was the secret of the apostle’s life and love, and it is only as the love of Christ is experimentally known and enjoyed will there be any response of our affections toward Him (2 Cor. 5. 14),

Love Bestowed (1 John 4. 7-14). “He first loved us.” Dead in trespasses and sins, enemies and aliens, hateful and hating, describe our natural condition. It was while we were in this condition that He gave Himself for us. He loved us and sent His Son is the fundamental fact of all true love to-day, and by this alone can we be transformed (Rom. 5. 3).

Blessing Promised (1 John 4. 15-21). Love cannot be worked up, but it grows upon what it feeds. To be occupied with His love to us as revealed in His humiliation, His suffering, and death; the giving of Himself for us, and to us, is that which will increase our love to Him; and as we dwell in that love, and make it our covert and abiding place, we shall find we are dwelling in God.

Need Realised (John 6. 60-71). As the Lord becomes the object of our affections, and as we learn the beauty and perfection of His character, there will come an increasing knowledge of our need of Him and of our entire dependence on Him. The very graces of His character which we would desire to know and manifest must come from Him, the wealth of affection with which we would regard Him, the homage and worship we would give can only become possible as we are rooted and grounded in Him.

Devotion Manifested (Phil. 3. 1-10). Love and labour, affection and sacrifice, go together, and love to Christ must manifest itself. The carrying out of His will; labouring that we may be acceptable; willingness to lose and to suffer with and for Him, will be the outcome of partaking of His Spirit. There will be a clearing of ourselves from all that is questionable, and an earnest desire to be conformed to Him in life and character as well.

Substance Offered (1 John 3. 14-24). Love to the Lord means also love to our brethren. God we cannot see, but we can serve Him in the service of our fellows. Surely the sight of “a world lying in the wicked one,” and the groans of suffering thousands, and those who are in the darkness and shadow of death, should find a response in hearts touched and filled with the love of Christ. J. H.

TO BIBLE AND TRACT DISTRIBUTERS.

FOR the sake of believers in Christ, I make the following remarks with reference to their service in seeking to circulate the Holy Scriptures and tracts.

What have we to do as tract or Bible distributors?

I. Never to reckon our success by the number of Bibles, or Testaments, or tracts which we circulate; for millions of Bibles, Testaments and tracts might be circulated and little good result from our efforts. "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Corinthians 3. 7).

II. We should, day by day, seek God's blessing on our labours in this particular, and on every tract or copy of the Holy Scriptures which we give we should, as much as possible, ask God's blessing.

III. We should expect God's blessing upon our labours, and confidently expect it; yea, look out for His blessing. "Let us not be weary in well-doing; for in due season we shall reap if we faint not" (Galatians 6. 9).

IV. We should labour on in this service, prayerfully and believingly labour on, even though for a long time we should see little or no fruit; yea, we should labour on as if everything depended on our labours, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus.

V. And what will be the result of labouring on patiently in such a spirit? We find the answer in the Epistle to the Galatians, vi. 9: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Observe, in due season. The whole of our earthly pilgrimage is a sowing time, though we may be allowed to see, now and then, fruit resulting from our sowing; but if it were not thus, or if comparatively little fruit were now, in this life, reaped, the due season is coming. At the appearing of our Lord Jesus all will be made manifest. Our reward of grace will be given to us for our patient service then; and in the prospect of that day we have patiently to continue in well-doing. But this patient continuing in well-doing calls for much prayer, for much meditation on the Word of God, and for much feeding on the work and person of our Lord Jesus, in order that thus our spiritual strength may be renewed day by day.

GIDEON'S CALL TO SERVICE.

READ Judges 6. 11-24. LEARN Luke 16. 10. HINTS, Moses' call, Exodus 3; Samuel's, 1 Samuel 2; David's, 1 Samuel 16; Peter's, Luke 5; Paul's, Acts 9.

THE history of the children of Israel is made up of defeat following disobedience, and victory following confession. Because of their sin and disobedience God allowed them to fall into the hands of the Midianites, who oppressed them sorely. In their distress they cried to the Lord.

Sin's Punishment. "The children of Israel did evil in the sight of the Lord" (v. 1). God hates sin, and in justice He must punish the sinner. Because of their sin He delivered the Israelites into the hand of Midian seven years. God is sovereign, and He sometimes used a heathen nation to chastise His people. Sin is the greatest evil in the world; it crucified Christ; it ruins the soul (James 1. 15).

God's Deliverance. "The angel of the Lord appeared unto Gideon" (v. 12). In order to deliver His people God required a human instrument. He did not select any of the great ones in Israel. Gideon belonged to a poor family, and he himself was the least in his father's house (v. 15). He abases the proud, and exalts the humble. It is sinners who know and own their poverty that God enriches with salvation (Psa. 32. 5).

Atoning Sacrifice. "Gideon . . . made ready a kid" (v. 19). Gideon believed in the doctrine of atonement; he offered the kid and unleavened cakes. Thus in this Old Testament story we have Calvary in type. We learn from verse 21 that the offering was accepted. Our Sacrifice, the Lord Jesus Christ, was offered on the Cross, and His acceptance was proved by His resurrection from the dead. Those who put their trust in Him are accepted also in all the value of His life and death (Eph. 1. 6).

Divine Peace. "The Lord said unto him, Peace be unto thee" (v. 23). Afraid lest, having seen the angel of the Lord face to face, he would die the Lord's words of assurance to Gideon were, "Peace be unto thee." The Word of God gives a like assurance to-day to all who trust the Saviour and His atoning work (John 3. 36).

Illustration. Sin is like leprosy. Leprosy is small in its beginning and spreading in its tendency; so is sin. Leprosy was defiling in its nature; so is sin. Leprosy was incurable by human agency (only the power of God could effect a cure); so is sin. The Blood of Christ, and that alone, cleanses the soul from sin (1 John 1. 7).

GIDEON'S DUAL TEST.

READ Judges 6. 33-40. LEARN James 1. 5. HINTS, Moses, Exodus 4; Jeremiah, Jer. 1. 11; doctrine, Gal. 6. 4, 1 Thess. 5. 21; the personal test, Luke 9. 20.

BURDENED with a sense of the perilous undertaking in which he was to be engaged, and conscious of his own inability to overcome the enemy, Gideon desires fresh convincing proof that God was with him.

Godly Courage. "Throw down the altar of Baa1" (v. 25). Gideon's father was an idolater, and had an idol altar on his ground. The command of the Lord to Gideon was to throw it down, and Gideon had the courage to obey God. The result was he was opposed and rejected by the very people who should have given him a welcome. In this he is like our blessed Saviour, who came unto His own people (the Jews), and they received Him not (John 1. 11). Alas, He is still despised and rejected by men (Isa. 53. 3).

Divine Power. "The Spirit of the Lord came upon Gideon" (v. 34). This was the secret of Gideon's power for service. Gideon resembles our Lord, upon whom the Holy Spirit descended, equipping Him to do His Father's will. The work of the Spirit is most important. If unconverted we require, like Nicodemus, to be born of the Spirit to enter the Kingdom of God; if a believer we need the power of the Spirit to work for our Lord (John 3. 7).

Decision's Call. "He blew a trumpet" (v. 34). This was a call to decision. Those who would fight against the enemy must take sides with Gideon. It is so to-day. Men and women are either on the side of Christ or on the side of Satan. There is no middle course. On which side are you? Decide now; choose ye to-day whom ye will serve (Joshua 24. 15).

Double Proof. "If thou wilt save Israel by my hand" (vv. 36, 37). At this point Gideon seems to waver in his confidence, for he said, "By mine hand," as if he thought it hardly possible that he could be the instrument used. On the other hand, it shows that Gideon had a very humble opinion of himself, and was conscious of his worthlessness.

Illustration. Sir Horace Vere when in the Palatinate called a council of war. A Dutch lord said that the enemy had so many pieces of ordnance planted that it was dangerous to fight. Sir Horace replied, "My lords, if you fear the mouth of a cannon, you must never come into the field." Like Gideon, the Christian has God on his side, and therefore has nothing to fear (Rom. 8. 31).

GIDEON'S DREAM.

READ Judges 7. 9-23. LEARN 1 Corinthians 15. 57. HINTS, Red Sea victory, Exodus 15; over Amalok, Exodus 17. 13; the great Victor, Rev. 19. 11.

GOD proves to Gideon that the victory was to be gained neither by might nor by power, but by Jehovah Himself.

Gideon's Trial. "The people that are with thee are too many" (see v. 2). It must have been a real trial to Gideon to see his fine army of 32,000 men reduced to 300; but this was necessary to prevent Israel from boasting. Men to-day want to reach Heaven by their own efforts, whereas the only way is "By grace" (Eph. 2. 8).

Timely Encouragement. "Go thou with Phurah thy servant down to the host" (v. 10). If God tests Gideon's faith He also encourages him in Himself, and the wonderful thing about it is He uses the enemy to furnish the stimulus. God is sovereign, and uses friend or foe as it pleaseth Him to fulfil His purpose. When visiting the camp of the Midianites Gideon and his servant overhear some of the enemy soldiers tell a dream of a little barley cake overthrowing a tent, and giving the interpretation. This was real encouragement to Gideon, who worshipped God (v. 15).

Apparent Weakness. "He divided the three hundred men into three companies" (v. 16). This was really a poor army, and the only weapons they carried were a lamp, a pitcher, and a trumpet. They were to surround the enemy, and at a certain signal from Gideon were to break their pitchers, letting the lamps inside show their light; and blowing their trumpets cry, "The sword of the Lord, and of Gideon" (vv. 16-18). These three hundred men would recognise that deliverance came from God and not in their ability to fight. Concerning the salvation of the soul, we sing truly, "Thou must save, and Thou alone" (Acts 13. 38).

Complete Victory. "The Lord set every man's sword against his fellow" (v. 22). When God is on our side the issue is secure. Not a blow was struck, nor a weapon raised by the Israelites. Our enemies may be many, but if our faith is in Jesus Christ we shall be more than conquerors.

Illustration. The difference between the two battles of Napoleon—his victory at Austerlitz and his defeat at Waterloo—depended on weather, which was beyond his control. It is said that a shower of rain the night before the battle of Waterloo made the roads so soft that some of Napoleon's artillery could not arrive in time, and occasioned his defeat. God was doubtless behind that shower of rain.

GIDEON'S SAD END.

READ Judges 8. 22-35. LEARN Jeremiah 17. 9. HINTS, Solomon, 1 Kings 11. 4; Uzziah, 2 Chronicles 26. 16; warning, Deut. 8. 14; of unsaved, Prov. 1. 24-26.

It is well to have a good beginning; it is better to have a good ending. Gideon's life began well but finished badly.

A Foolish Proposal. "The men of Israel said unto Gideon, Rule thou over us" (v. 22). This was an unwise proposal. Who was Gideon but a weak instrument in the Lord's hand? Yet the people would foolishly put the creature in the place of the Creator. They would have given Gideon the place in their midst that God should have had. Man is a perverse being; he will look to and trust in any one but God. So it is with salvation. All the bankrupt sinner is asked to do is to accept the gift and thank the Giver (Rom. 6. 23).

A Wise Refusal. "I will not rule over you" (v. 23). The hour of victory is a dangerous one, and it is at such a time Satan is sure to present temptation. Men will sacrifice a great deal for position and power, but, helped of God, Gideon refused the offer. We are reminded of the Lord Jesus to whom Satan offered the kingdoms of the world, but our blessed Saviour refused the offer (Luke 4. 5, 6).

A Sad Failure. "Gideon said unto them, I would desire a request of you" (v. 24). Satan is a persistent enemy, and if one form of temptation fails he will try another. The offer of power failed with Gideon, but love of wealth proved his downfall. The golden ear-rings of the Ishmaelites were chosen by Gideon as his portion. Many a man has bartered his soul for a little of this poor world's wealth or pleasure (Luke 18. 24).

A Bad Example. "Gideon made an ephod thereof" (v. 27). The ephod was the official vestment of the high priest, made of gold, blue, scarlet, and fine-twined linen. It may be said that Gideon put the gold to a good purpose; but he was not asked by God to make an ephod from enemy gold. The result was the people worshipped the ephod instead of God. Nothing should be allowed to come between the soul and God. Jesus Christ is the only Saviour, and He alone should be the object of our heart's worship.

Illustration. When the "Central America" was foundering at sea, bags and purses of gold were strewn about the deck as worthless, as the merest rubbish. "Life, life," was the prayer. And, oh! above all—far above all—the salvation of *your* soul is precious (Mark 8. 36).

THE TRUE FRIEND,

READ John 12. 1-27. LEARN Proverbs 19. 24. HINTS, Jonathan, 1 Samuel 18; Friend of sinners, Luke 7. 34; costly friendship, Luke 15. 13.

THE Lord was within six days of His crucifixion, and on His way to Jerusalem He turns aside to pay a last visit to the home at Bethany.

Bethany's Home. "There they made Him a supper" (v. 2). While the hatred of the chief priests and Pharisees was becoming more bitter, and was about to be fully expressed at Calvary, these loyal hearts at Bethany would honour the Saviour. Out of deep gratitude of heart they made Him a supper. The blessed Lord graciously accepted their grateful homage. God, however, accepts worship only from those who are His children through faith in the Lord Jesus Christ (John 9. 38).

Simon's Gratitude. The supper was partaken in the house of Simon the leper (Matt. 26. 6). Simon had doubtless been cleansed of his leprosy by the Lord Jesus, and in acknowledgment of his indebtedness to the Saviour put his house and substance at His disposal. This is true Christianity. Christ gave Himself for us, and if Christians, we should give our best to Him (Rom. 12. 1).

Loyal Hearts. Lazarus is SEATED at the table (v. 2); he who had been dead and raised out of death's prison-house; seated in His presence. Beautiful type of what Christ in grace has done for us (Eph. 2. 5, 6). "Martha served" (v. 2). She renders her SERVICE to the Lord. "Then took Mary a pound of ointment, very costly" (worth about £10, v. 3). Mary makes a full SURRENDER. Nothing too good for these dear feet, soon to be pierced for her on Calvary.

Acceptable Worship. The Lord accepts the worship and service of His saints. When Judas finds fault, the Lord, as on a former occasion (Luke 10. 40), defends Mary's action. In both cases she is not required to answer. Her Lord more than justifies her, He glorifies her. He is indeed the True Friend. "Acquaint thyself with Him, and be at peace" (Job 22. 21).

Illustration. A poor lad in his simplicity once left the door open for the Lord to enter and sit with his mother and himself at their frugal supper table. While at food a beggar stood within the portal asking alms, whereupon the lad remarked: "Perhaps the Lord could not come Himself, and He has sent this poor man as His representative."

ACTS AND FACTS.

Adolph Saphir, the eminent Hebrew Christian teacher, said: "If I were to live my life over again I would spend less time in service and more time in prayer." "Pray without ceasing" (1 Thess. 5. 17). "In everything by prayer" (Phil. 4. 6).

Frederick the Great once said to his chaplain, "Chaplain, I am a busy man, and I want you to put the argument for Christianity into one word." "Sir," said the chaplain, "the Jew" (Deut. 4. 31). A world-wide witness to the truth of God's Word.

Will Crooks, M.P., at a public meeting in Yorkshire, said "that a single boy or girl was of more value to the world than any great Dreadnought." This should encourage Sunday school teachers to "by all means save some" (1 Cor. 9. 22).

Dr. Payson when visiting a sick saint, asked, "Do you know why God lays people down upon their backs?" On the sufferer saying he had never thought of it, Payson replied, "I can tell you. It is just that they may look straight up." "Look up" (Luke 12. 28; Titus 2. 13).

Sir Richard Sutton, when Ambassador to Prussia, was taken by Frederick the Great to see his regiment of giants. Said he, "Do you think any regiment in the English army could fight my men, man for man?" "Well, your Majesty," said Sir Richard, "I cannot tell; but this I know, half the number would try it." "Add to virtue courage" (2 Peter 1. 5).

Dr. Talmage, when a young man, was inclined to be rather sceptical. One day, after he had asked an old minister "Why this, and how that," the aged man said, "Talmage, you must let Almighty God know some things you don't know." He wisely acted on the advice, got out of his sceptical questions, became a true Christian, and preached to thousands for many years (Rom. 11. 33).

Edward, the Black Prince.—At the Battle of Cressy, where Edward, the Black Prince, then a youth of eighteen years of age, led the van, the king, his father, drew up a strong party on a rising ground, and there beheld the conflict, in readiness to send relief where it should be wanted. The young prince being sharply charged, and in some danger, sent to his father for succour; and as the king delayed to send it, another messenger was sent to crave immediate assistance. To him the king replied, "Go, tell my son that I am not so inexperienced a commander as not to know when succour is wanted, nor so careless a father as not to send it." Is our Father less considerate? "Like as a father pitieth" (Psa. 103. 13). "Your Father knoweth" (Matt. 6 8). HYP.

TALES WORTH TELLING.

An Easy Job.—To a man who wanted an easy job Dr. Talmage said, "Don't be a doctor or a minister, or you better order your coffin at once." "In perils by —" (2 Cor. 11. 26). "Let us not be weary in well doing."

"You Can't Rub It Out."—A little boy was amusing himself by writing with a diamond upon the window-pane. "Don't write there, my son," said his father. "Why not, father?" replied the boy. "Because you can't rub it out," was the answer. "What I have written I have written" (John 19. 22).

Which Sister?—"Who is that lady dressed in black, mamma?" asked little Bobbie, as he sat with his mother in the tramcar. "That is a Sister of Charity, my dear," replied his mother. Bobbie sat still a minute, thinking, and then said, "Which sister is she, mamma, Faith or Hope?" "And now abide faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13. 13).

"The Last Thing I remember is pulling the saddle off my horse and letting him go. My tongue is sticking to my mouth. I know it is the last time I shall express my feelings. Lost for want of water! My eye dazzles! My tongue burns! I can say no more! God help me!" These were the last words of Coulthard, the Australian explorer, who was found lying dead near a tree. Drink to-day (Rev. 21. 17); or, thirst for ever (Luke 16. 24).

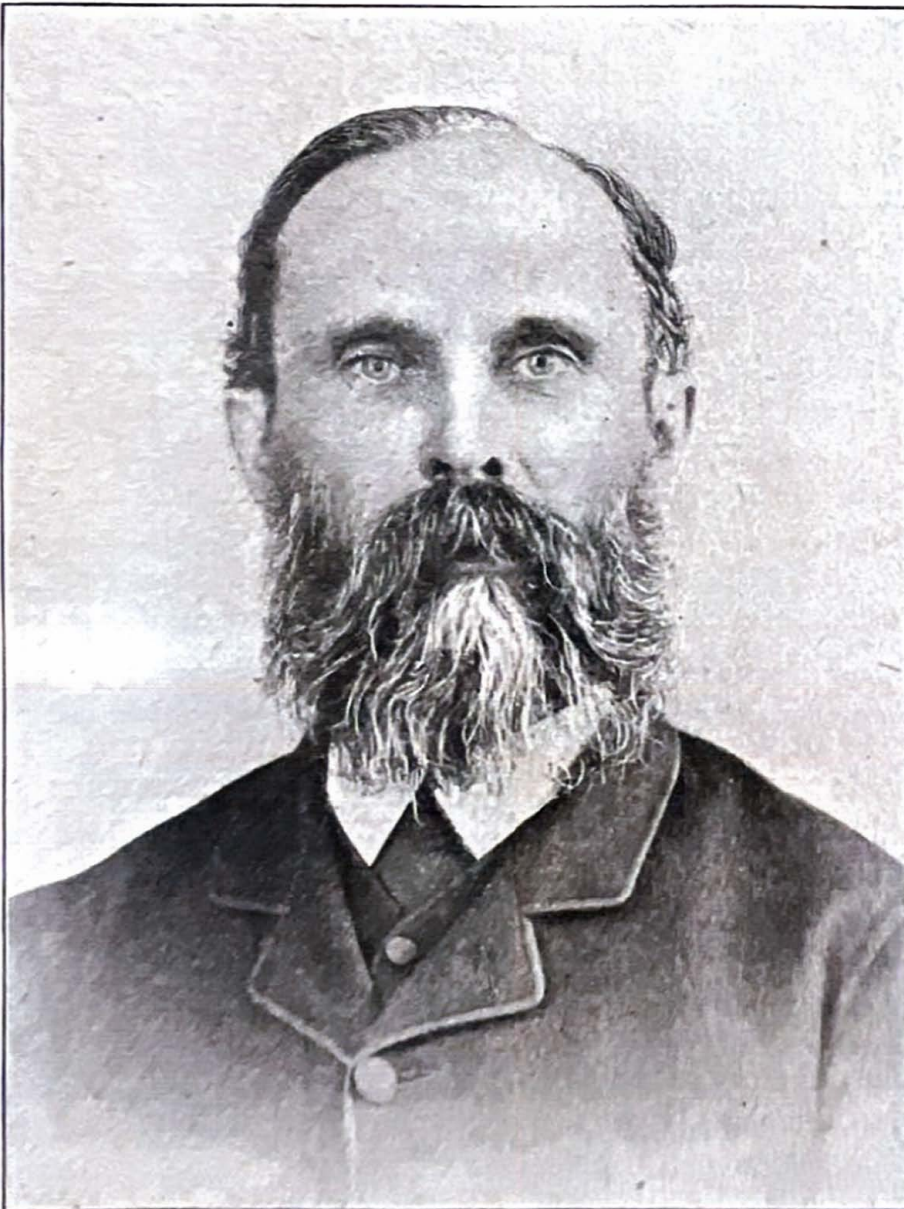
"Bad Business."—Two young men spent Lord's day on Coney Island: Returning after a frolic, one of them was caught under the wheels. Calling his comrade, he said, "John, this is bad business—bad business. I want you to tell the boys, when you see them to-morrow, that rum and pleasure did this for me. And, John, while you are telling them *my soul will be in Hell!*" "Beware! lest He take thee away with His stroke" (Job 36. 18; Acts 13. 40).

The Emperor's Flags.—Alexander the Great, in besieging a city, hoisted a *white* flag, signifying that if the garrison yielded at once they would be kindly treated. After a time he put up a *red* flag, meaning people spared, city doomed. Last of all a *black* flag, to signify war to the death. The *white* flag of grace (Rom. 5. 15) flies now, with the *red* flag of danger in the distance (John 8. 21); soon the *black* flag may be unfurled—no hope (Matt. 25. 46).

PROVED AND TRIED.

THROUGH the yesterday of ages,
Jesus, Thou art still the Same;
Through our own life's chequered pages,
Still the one, dear, changeless Name!
Well may we in Thee confide,
Faithful Saviour, proved and tried.

F. R. HAVERGAL.



FREDERIC BANNISTER, Teignmouth.

FREDERIC BANNISTER, TEIGNMOUTH.

ONE of the few remaining links with the great men of the past century was snapped on Tuesday, 4th March, 1919, by the home-call of our brother, Frederic Bannister, at the ripe age of eighty-two.

A pastor in the truest sense of the word, highly gifted in the ministry of the Word, he was in truth a gift of God to the Church, especially to the many Assemblies in the South Devon district, with Teignmouth as its centre.

The last thirty-five years of his life were spent specially in this sphere of service, and until two years ago our brother was found actively at work, speaking with vigour and clearness both at Teignmouth and neighbouring fellowship meetings. The last two years were filled with increasing weakness and much suffering, in the midst of which the grace of God was wonderfully manifested in his patience and happy restfulness in the goodness of his Lord.

Very little is known of his early life, but there are reasons to believe that at the early age of seven he was "born again," and manifested from those early days a desire to set himself apart for the service of the Lord. All his friends and relatives were evidently connected with Church of England circles, and he was educated with a special view to the ministry of that Church, and for at least six years he resided in Bedford as the vicar of a Parish Church.

It was at this time the second crisis of his spiritual life was encountered. A copy of C. H. Spurgeon's sermon on "Baptismal Regeneration" fell into his hands, and the trenchant arguments, backed by the pressure of the Word of God, brought him face to face with the fact that his Church communion was based upon fundamental error.

At this point the true character of the man appears. Carefully and logically he considered every point; at last coming to the conclusion that he for one could not be the servant of the Lord and a minister of the Church of England. He had evidently won golden opinions from those who were his superiors, and when he spoke of his decision the patron from whom the living was held offered, as a last resort, to provide an assistant who would undertake those portions of the service to which Mr. Bannister's conscience objected. But like a true hero of the King's highway, there was no compromise with error possible for him, and the great step was taken which apparently cut

Frederic Bannister, Teignmouth.

him off not only from an evident source of livelihood, but also from a large circle of intimate companionships and relatives. From a life of settled scholarship and ease he stepped out in simple faith, knowing not whether his Lord would lead him, but always confident that suffering, loneliness, even the loss of all earthly things, were but as grains of dust in comparison with his Lord's "Well done."

In 1869 he commenced work in fellowship with the late Charles Morton, and for about ten years they laboured together in tent work in various parts of the kingdom. He was also associated at that period with Mr. Boswell, and the three of them were together in Bedford at a baptismal service in December, 1871.

In 1884 he settled in Teignmouth, commencing there what proved his life's work in the place formerly honoured by the early ministry of the late George Muller. The whole of South Devon became his parish, and even to-day his memory is specially revered in the Kingsbridge district, where he was a great favourite amongst the fishermen. As a visitor he had few equals, and the poor or sick of the flock always had his especial care and attention.

His beloved wife, a real help-meet, was taken Home ten years ago, and the loneliness of his life from that point must have sorely tried his faith. Deeply affectionate, yet estranged from all that made home-life dear; dearly loved and highly honoured by all who knew him; one of God's "lonely men," who yet are not lonely, for they walk with Him, Frederic Bannister heard His call, and so entered into the joy of His Lord.

Amidst torrents of rain, and to the music of a heavy gale of wind, a few sorrowing ones gathered to lay his body to rest on the hill-top overlooking the town on the 8th of March, in "the sure and certain hope" in which he was such an ardent believer.

His ministry was always acceptable, even though at times it was decidedly sharp in its edge. The honour of his Lord was always before him, and nothing was allowed to pass which even seemed to lower the dignity or lessen the claims of God upon His people. Yet, with it all, there was a personal sweetness and a real humility which found utterance in words often heard from his lips when speaking to his Lord, "Thy poor, unworthy servant." A. PAYNE.

BROTHERLY CARE.

“THE members should have the same care one for another” (1 Cor. 12. 25). God’s dear children are brought by His wondrous grace into a very near and dear relationship—a relationship altogether unknown to us in our natural condition, and as unknown to the world around. Children of God! what a high and holy calling, and what blessed privileges pertain to such a position!

“If children, then heirs!” Thus the privilege of sonship is linked with the grandest and most glorious possession and prospect. We read in Romans 12. 5: “So we, being many, are one body in Christ, and every one members one of another.” Here is the closest aspect of relationship. United to Christ by the indwelling Spirit, we are also as closely united one to another. Alas! how often we fail to realise this.

Read carefully 1 Corinthians 12, and see how the blessed Spirit has unfolded to us the mystery of the Church as the Body of Christ. He, the risen and glorified Head, from whom all grace and gifts proceed—the one great Fountain of love and sympathy. He, as the Head of the Body, occupies the place of absolute rule; we, the place of absolute dependence and obedience. Notice briefly these grand truths in reference to the Church as the Body of Christ.

1. Every member necessary to the completion of the whole.

2. Every member infinitely dear to the Head.

3. Every member necessary the one to the other.

4. Every member has its place and function divinely assigned.

5. The more feeble are necessary.

One glorious unity: the gift of the Father; the purchase of the Son; the workmanship of the Spirit! What, beloved, is the grand practical teaching and outcome of such a truth?

The answer is threefold. “There should be no division in the body.” The members *should* have “the same care one for another.” “Whether one member suffer, all the members suffer with it.” 1, No division. 2, Mutual care. 3, Mutual sympathy. How far is God’s beautiful thought and ideal realised and carried out in you, in me?

What kind of care are we manifesting toward the members of the one body? Love is intensely practical, and as

Brotherly Care One for Another.

one has quaintly put it, "It is always hunting for something to do." We may not always be able to give money, but there are so many little services we can do for Christ's members on earth. Perhaps you can even now count upon your fingers, one, two, three, four, five poor, tried, afflicted, or lonely saints just around you.

Did you ever ask yourself the question, "What little service could I render to lighten the burden, cheer the sorrow, or brighten the pathway of this one and that?" If you will (alone with God) ask that question, with the simple, humble desire to glorify Him, very soon He will give you the answer, and to the joy of your own heart will come the sweet assurance, "Inasmuch as ye did it into one of the least of these my brethren, ye did it unto Me" (Matt. 25. 40).

ALFRED PAGE.

SUBJECTS FOR SPEAKERS AND STUDENTS.

ORIGINAL STUDIES ON VARIOUS PORTIONS OF THE WORD.

<p style="text-align: center;">A Happy Band as seen in Acts 1. 14.</p> <p>1. PERSEVERANCE, "These all continued"</p> <p>2. UNITY, "with one accord"</p> <p>3. PETITION, "in prayer"</p> <p>4. INTENSITY, "and supplication." Hyp.</p>		<p style="text-align: center;">"The Glorious Gospel" (1 Tim. 1. 11) and the</p> <p>1. Deliverance it works, 1 Tim. 1. 12</p> <p>2. Honour it confers, ,, 1. 14</p> <p>3. Riches it bestows, ,, 1. 15</p> <p>4. Hope it gives, - ,, 1. 16</p> <p>5. Song it inspires, - ,, 1. 17</p>
<p>Peter's Fishing Expedition in John 21. A picture for "fishers of men."</p>		
<p>1. FAILURE—"That night they caught nothing," It is <i>hard</i> to fish and catch nothing.</p> <p>2. FRIEND—"Jesus stood on the shore," A Friend ever ready in "the morning."</p> <p>3. FAITH—"Cast the net on the right side of the ship, and ye shall find," The <i>right</i> side is the side He commands.</p> <p>4. FIND—"They were not able to draw for the multitude of fishes," He knows where to <i>find</i> the fish.</p> <p>5. FELLOWSHIP—"Come and dine," Master and disciples had "<i>fish</i> likewise."</p>		<p>verse 3</p> <p style="text-align: right;">,, 4</p> <p style="text-align: right;">,, 6</p> <p style="text-align: right;">,, 6</p> <p style="text-align: right;">,, 12</p> <p style="text-align: right;">,, 17 Hyp.</p>
<p><i>The Response</i>—"LORD, . . Thou knowest that I love Thee,"</p>		

PAUL, THE PATTERN PREACHER.

SEVEN points of great importance to the Gospel messenger may be gathered from Paul's statement about his own preaching in Acts 20. 20, 21. "Ye know . . . how I kept back nothing that was profitable—but have taught you publicly—and from house to house—testifying repentance toward God, and faith toward our Lord Jesus Christ."

1. We need **Plain** preachers. "Showed you and taught you." He taught the plain truths of the Gospel, and explained them so carefully that all knew exactly what he was talking about. He went forth to sow, not to *soar*.

2. We need **Powerful** preachers. "Testifying" means to give out truth that has been tested in one's own life. He did not, like so many preachers, preach the Gospel as a man would call out his wares on the streets. He testified from vital experience with the Holy Ghost.

3. We need **Profitable** preachers. "Kept back nothing that was profitable." He studied to give a message that would make his hearers wiser and better. Many preachers to-day preach that which is perfectly harmless, but yet does no one any definite and lasting spiritual good. Too many are preaching merely to please. Oh, that more would study to profit their hearers, as only those who preach the Word of God!

4. We need **Public** preachers—"publicly." He did not confine his message within temple walls, but taught the Word wherever he could get the attention of a crowd. How many there are who feel their duty is discharged when they have delivered their message to old or young on Sunday.

5. We need **Private** preachers, "From house to house." He did not cease to talk about the Scriptures when he was through with the public sermon, but went into the homes to discuss with the people and explain further to them the truths he had publicly taught.

6. We need **Persistent** preachers. "Kept back nothing." No matter how he was misunderstood and talked about, he persisted in declaring the whole truth (2 Tim. 4. 2).

7. We need **Pointed** preachers—"repentance and faith," not philosophy and politics and social reform. He hammered continually the two great fundamental Gospel truths that he might get men to look toward God with sorrow for sin and toward Christ for their righteousness. K.L.B.

D. L. MOODY ON AMUSEMENTS.

YOUNG people will do well to bear constantly in mind the attitude of D. L. MOODY toward questionable worldly amusements, as expressed in the following words:

“Another thing I think that grieves the Spirit is the miserable policy of introducing questionable entertainments. There are the lotteries for instance that we have in many churches. If a man wants to gamble he doesn't have to go to some gambling den, he can stay in the Church. There are fairs and bazaars, as they call them, where they have raffling and grab bags; and if he wants to see a drama he doesn't need to go to the theatre, for many of our churches are turned into theatres. He may stay right in the Church and witness the acting.

“I believe all these things grieve the Spirit of God. I believe when we bring the Church down to the level of the world we are losing all the while and grieving the Spirit of God. But some say, ‘If we take that standard and lift it high, it will drive away a great many from our churches.’ I believe it, and I think

The Quicker they are Gone the Better.

“The world has gone into the Church like a flood, and how often you find an ungodly choir employed to do the singing for the whole congregation. The idea that we need an ungodly man to sing praises to God! It was not long ago I heard of a Church where they had an unconverted choir, and the minister said something about the choir that they didn't like, and he spoke to the chorister, and the chorister replied, ‘You attend to your end of the Church and I will to mine.’ You cannot expect the Spirit of God to work in a Church in such a state as that.”

Who are the leading Actors in the Coming Crisis?—The beast and false prophet, these will be confederates in evil (Rev. 13), and so will share one common doom (Rev. 19. 20); the former a Gentile, the latter a Jew. Next, the king of the north or the Assyrian (mentioned under the latter title in the prophecies of Isaiah and Micah) and Gog, the last Emperor of the vast Russian populations. These two latter personages work together in political oppression of restored Israel. Satan's chiefs in the future will be these four—the beast, the false prophet, the Assyrian, and Gog.

W. S.

SERVICE FOR CHRIST.

“**T**O lay hold of that for which we have been laid hold of” by Christ is surely the noblest ideal of every disciple. In this whole-hearted service is included.

“**The True Motive**” (2 Cor. 5. 14-21). Service which is the outcome of any form of legalism is bondage. Service which springs from a desire for pre-eminence is self-seeking and pride. True service must spring spontaneously from the heart as a result of affection for the person served. Saul puts before us two things: “The love of Christ,” “One died for all.” The impelling sense of His love who was amongst men as “one that serveth” (Luke 22. 27); and the great fact of His pouring “out His soul unto death” for them alone can move the heart to forsake all, to suffer all (1 Cor. 13. 7), and to give all in devotion to Him.

The Correct Attitude (Rom. 12. 1-8). “Study to show thyself approved unto God.” To prove what is that good and perfect will of God should surely be the first business of the servant. There must be first the presenting of our bodies as living sacrifices, freely yielding of mind and heart, as well as gifts and belongings to Himself, the willingness to be guided by His will as revealed in His Word, and the acceptance of the circumstances in which we are placed, so that in them all Christ may be glorified and His purposes in us, for us, and through us accomplished.

The Great Object (Acts 1. 1-9). “Ye shall be witnesses unto Me.” “He shall not speak of himself, he shall glorify Me,” tells us of the Spirit’s work in the believer, and the outcome of this should be a manifestation of the same characteristics. To confess Him before men, to proclaim Him the Saviour of the lost, to dwell upon the grace and glories of our Beloved will always be congenial occupation for the soul in fellowship with Him. Our service will then direct men to the Person of our Saviour, and to His all-sufficiency for them.

The Necessary Equipment (Rom 1. 1-17). Zeal and enthusiasm for the Lord must be according to knowledge if they are to be blessed. The aim of revelation is to make wise, in order that we may walk in wisdom (Col. 4. 5). Teaching and warning should be in all wisdom (Col. 1. 28); and the wisdom which is from above will have these marks: Purity, peace, gentleness, and mercy, and its possession will be evidenced by the “winning of souls” (Prov. 11. 30).

A TREE PLANTED BY A RIVER.



A RAMBLE LESSON when you take your class for an outing; would also suit most *country* and *coast* places, do for **blackboard** or **eyegate** lesson with growing plant or bough of tree. Plenty of incidents to illustrate in "1000 Tales Worth Telling."

LOOK at this stately tree and let us learn therefrom. John has his Bible, so will read Psalm 1. 3: "He shall be like a tree planted by the rivers of water." Before the tree was there

1. The River was There.

Before you and I were born God *loved* and Christ *died* for the world (John 3. 16). This was in the great Plan "before

the foundation of the world" (Eph. 1. 4). Look at this tree, and remember before it grew God *loved you*.

2. **The Tree Needed a Root.** Before trunk, or twig or fruit comes the root. So we need to be "born again" (John 3. 7) in order to be "*rooted* and grounded in Christ" (Eph. 3. 17). (*Quote the following 3 times*) "Believing is the *root*, feeling is the *fruit*." Having life.

3. **The Tree Must Grow.** You have seen the miniature trees of Japan, dwarfed because hindered in growing. Better the giant trees of California, which freely grow. So young Christians freely "*grow* in grace and in the knowledge of our Lord and Saviour" (2 Peter 3. 18). Drink from the stream, bask in the sunlight, and you will rise heavenward. One more lesson:

4. **The Tree Yields Fruit**, or is useful in some form or other. In order to be *useful* it is watered, tendered and cared for (Luke 13. 8). If *useless* it is "cut down" (v. 9). The Christian is meant to bear fruit, yea, "much fruit" (John 15. 5). Look round for some *decayed* or *crooked* companion tree and ask: "Which of these two—the *perpendicular* or the *peculiar*—most glorifies their Creator? Which are you most like?" (*Appeal for decision.*) **HYF.**

TALES WORTH TELLING.

Commerce or Christ?—The following words are displayed in an office known to us: "The sweetest words in the human language, Enclosed Find Cheque." The Christian knows that the three sweetest words in the human language are "Lord Jesus Christ" (Acts 16. 31).

In View of Eternity.—Dr. Alex. Whyte asked a friend who had been subject to unusual persecution how he was able to bear it. "Oh," he replied, "I always live *in facie Eternitatis*." Living in view of Eternity and "the judgment seat of Christ" (Rom. 14. 10) make all the difference.

The Bethesda Question.—An old lady, asked if she had settled "the Bethesda Question" (a controversy between parties at Bethesda and Plymouth), answered, "Yes, praise the Lord, forty-five years ago. He said, 'Wilt thou be made whole?' and I joyfully responded, 'Yes, Lord'" (John 5. 6).

The Unwelcome Visitor.—"What is your business?" "Oh, it is just to speak a little about the soul and its eternal interests. But I see you are busy." "Well, yes, I am, very." The preacher put out his hand to say "good-bye," and drawing close to the astonished man, whispered solemnly in his ear, "Suppose I had been death?" "In a moment shall they die" (Job 34. 20; Jer. 28. 16).

"Such a Child as That."—When Sir Richard Wallace's pictures were being exhibited at Bethnal Green, after people had said that the workers had no souls for art and would not appreciate its treasures, a story is told of a poor woman gazing intently at a picture of the Infant Jesus in the arms of His mother, and then exclaiming: "Who would not try to be a good woman who had such a Child as that?" "Thy Holy Child Jesus" (Acts 4. 30).

The Bible and the Bullet.—A captain of the Coldstream Guards was carried wounded to one of the dressing stations behind the firing line in France. The man who attended him found in his hip pocket a Bible given him by his father, who had written on the fly-leaf: "Thou, Lord, art my refuge. There shall no evil happen unto thee" (Psa. 91. 10). The shell had struck the Bible, cut through the leather cover, and gone through the pages as far as the 91st Psalm, and then cut off at a tangent. But for the Bible the man would have been killed. HYP.

SAMSON'S BIRTH.

READ Judges 13. 1-25. LEARN Heb. 9. 14. HINTS, Accepted offering, Gen. 4. 4; accepted offerer, Eph. 1. 6, 7; peace enjoyed, Rom. 5. 1.

THERE is nothing so hard to die as sin. No sooner are the Israelites delivered from the Midianites than they sin again and fall into the hands of the Philistines, who oppress them for forty years.

A Promised Deliverer. "The angel of the Lord appeared unto the woman" (v. 3). God not only pities but plans the deliverance of His people Israel, and to the woman He promised the birth of a child. How like this is to the greater deliverance from the thralldom of sin and Satan. The angel of the Lord appeared to Mary and promised the birth of Him who is Saviour and Deliverer (Luke 1. 35).

A Separated Life. "Beware and drink not wine" (v. 4). Samson was to be a Nazarite—one who in a special way was to be separated to the service of the Lord. In this he is a type of our Lord Jesus Christ, who was separate from sinners. He was without blemish and without spot.

An Answered Prayer. "And God hearkened unto the voice of Manoah" (v. 9). The Lord graciously answered Manoah's prayer. The result of the revelation was that Manoah offered up a kid with a meat offering. Again we have the sacrificial work of Christ prefigured. No soul can approach God save on the ground of the shed blood of the Lord Jesus Christ (Heb. 10. 20).

An Accepted Sacrifice. "The angel of the Lord ascended in the flame" (v. 20). The sacrifice being accepted, so were the persons who offered it. Manoah said, "We shall surely die," but his wife was better instructed. In effect she said, "Our sacrifice having been accepted, so are we" (Heb. 11. 4). Those who trust Christ are accepted in all the value of His perfect work (Rom. 4. 25).

Illustration. H. C. Trunbull tells how he found himself in the fortunes of war a prisoner in the Libby at Richmond. One evening the story was whispered among the prisoners that a "flag of truce" boat had come up the river, and that one of their number was to be liberated next morning. But the question amongst the prisoners was, "Am I to be released?" The next morning the name of the favoured prisoner called out was Chaplain Trunbull. There is no such limitations with the deliverance wrought out by our blessed Saviour. Whoever you are, whatever your sins, there is salvation for you (Acts 13. 38).

SAMSON'S RIDDLE.

READ Judges 14. 5. 20. LEARN 1. Cor. 15. 22. HINTS, No friendship, 1 John 2. 15; warfare, 1 Peter 2. 11, Gal. 5. 17; simplicity of Gospel, Luke 19. 10.

SAMSON'S life is a strange admixture of good and evil, and yet God graciously overrules all his mistakes and his sins to accomplish His purposes of good toward Israel.

A Wrong Step. "And Samson went *down* to Timnath" (v. 1). As a Nazarite he was separated to God, and should not have allied himself with the Philistines. In the beginning God separated the light from darkness, and He insists on the same difference to-day between the converted and the unconverted. The path of separation is the only safe one for the Christian. If the believer neglects daily prayer and meditation on God's Word he will soon get out of communion with the Lord (Psa. 1. 1, 2).

A Fierce Enemy "A young lion roared against him" (v. 5). The lion is a type of Satan who, as the enemy of souls, stands in the way of the sinner's approach to the Saviour. He also is a strong opponent of the believer. The Lord Jesus by His death on the Cross vanquished Satan and robbed him of his power (Rom. 8. 34).

A Welcome Discovery. Returning later to celebrate his marriage Samson turns aside to see the dead lion, when "behold, there was a swarm of bees and honey in the carcass of the lion" (v. 8); thus out of death comes life and sustenance. Beautiful picture of the Gospel. The power that was against us having been vanquished by the mightier power of God life and blessing have come to man. The agony of the Cross gave birth to the sweet story of the Gospel.

A Strange Riddle. "Samson made there a feast" (v. 10). The wedding festivities lasted for a week (v. 12). Although a Nazarite to God, and the deliverer of Israel, he forgets himself so far as to amuse himself with the uncircumcised Philistine oppressors of his country. He of course found them overreaching and unfair, and even his own newly-married wife deceives him. So it will ever be (John 17. 14).

Illustration. Adam Clarke, the famous commentator, when a draper's assistant was asked by his employer to stretch the cloth to make the required number of yards. He refused, was dismissed, set to study the Bible, hence his monumental work. Poor Samson played fast and loose with divine principles, hence his chequered life. "Them that honour Me I will honour" (1 Sam. 2. 30).

SAMSON'S VICTORY.

READ Judges 16. 21-31. LEARN Heb. 2. 14. HINTS, Power in death, John 10. 18; victorious, John 19. 30, Rev. 1. 18; our victory over death, Rev. 20. 6.

SAMSON in one respect had a humiliating end, yet in another he died a mighty victor. He accomplished more in his death than in his life. In some respects he is a type of our Lord Jesus Christ.

Samson's Imprisonment. "He did grind in the prison house" (v. 21). Samson's sin brought its own punishment. His enemies made him a slave, grinding in a prison house (v. 21). There are many to-day like Samson, the victims of their own sin and folly. Slaves of sin and Satan they are unable to free themselves from sin's thralldom. To such the Gospel brings light and liberty.

His Enemies. "The lords of the Philistines gathered them together" (v. 23). They met together to boast over their captive and to make merry at Samson's expense. They had got their enemy in their power, and they made him an object of mockery and misery. We think of our blessed Saviour mocked, buffeted, and spit upon by Jew and Gentile. Samson suffered for his own sin; the Lord Jesus was delivered for *our* offences (Rom. 4. 25).

His Prayer. "Samson called unto the Lord" (v. 28). Samson's God was still alive, and He had not forgotten His servant. In his extremity Samson cried to His God, who came to his aid. It is when the sinner knows and owns his need that He cries for mercy, and no one ever calls in vain (Rom. 10. 13).

Divine Help. "So the dead he slew at his death were more than . . . in his life" (v. 30). In his life Samson had been a trouble to the Philistines; his death was a disaster. The life of Christ condemns the world (John 3. 19), and the death of Christ has sealed the doom of the world. The safest and soundest policy for each and all is to part company with a doomed world and take sides by faith with the victorious Saviour (John 12. 31).

Illustration. Bismarck, when threatened with death for trying to get Germany from Austria, exclaimed, "What care I if they do hang me, provided the rope which I am hanged binds a new Germany firmly to the Prussian throne." He was willing to give his life to make his country and his countrymen great. The Lord Jesus actually died to save His enemies from a life of sin and an eternity of gloom (John 3. 16).

THE GREAT PHYSICIAN.

READ Mark 7. 24. 37. LEARN Heb. 11. 6. HINTS, Importunity commended, Luke 11. 8, 18. 1-5; humility necessary, Matt. 18. 3, 4.

It is true that the Lord Jesus came to the lost sheep of the house of Israel; but He steps outside of Judaism to bless a poor woman of an alien race. He is the Saviour of all, Jew and Gentile alike.

A Seeking Soul. "A certain woman, whose daughter had an unclean spirit, heard of Him" (v. 25). This poor woman was a Canaanite, and from a racial point of view had no claim upon the Saviour. She had a mother's heart, however, and this energised her to overstep every religious barrier in her endeavour to reach the Saviour. No sinner ever sought the Saviour but found Him (Luke 19. 10).

A Needful Case. "She besought Him that He would cast forth the devil" (v. 26). It was her need that brought her to Christ. The sense of need drives the sinner to the Saviour. It was need that brought the poor woman of Luke 7 to the Saviour. If sinners had a sight of their lost condition there would be more earnestness manifested in eternal things (Heb. 2. 3).

An Urgent Appeal. How much in and around the woman there was to hinder her. She was an alien, brought up in a heathen land; she had no invitation or promise given to her; when she came and fell down at Jesus' feet He did not answer her; when she kept on crying the disciples would have sent her away (Matt. 15. 23). Although discouraged she did not despair. She wanted the blessing, and she got it.

A Humble Faith. "Yes, Lord; yet the dogs eat of the children's crumbs" (v. 28). Taking the place assigned to her by the Lord, her faith and humility were crowned with victory. Her faith was loving, her daughter's trouble moved her heartily; it was reasonable, for she thought that what others had got she might; it was reverent, for she bowed at Jesus' feet; it was persevering, she would not easily give in; it was great, for it counted crumbs a feast and enough; and it was victorious, for she got all she desired, and her daughter restored to her.

Illustration. When King Edward VII. shook hands with the great surgeon after his operation of 1902, he said, "Lord Lister, I know well that if it had not been for you and your work I should not have been here to-day." When the saved of the Lord reach the glory the song will be, "Our Jesus has done all things well" (2 Cor. 1. 10).

ACTS AND FACTS.

Richard Baxter, the author of "Calls to the Unconverted," and "The Saint's Everlasting Rest," when dying said to one who visited him, "I have pain, for there is no arguing against one's senses; but I have peace; I have peace." "We have peace with God through our Lord Jesus Christ" (Rom. 5. 1).

David Garrick.—What a man acts, he must feel for the time being. The famous actor, Garrick, boasted that he entered into the part he assumed so thoroughly as to feel that the character was his own. Dr. Johnson, hearing this, told him that the man who owned a character so evil deserved hanging! (2 Cor. 6. 8).

Dr. Parker.—Some one said to the great City Temple preacher, "It is a great mystery to me why Jesus should have chosen Judas. I cannot understand it; can you?" "There is a far greater mystery to me than that," replied the doctor. "What is it?" asked the other. "That Jesus should have chosen me," was his clever and sincere answer (1 Cor. 1. 27, 28).

The Emperor of Constantinople arrested Chrysostom and tried to make him recant, but he shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them, "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then, let us execute him," said the Emperor. "He will be glad to die," said the attendant, "for he wants to go to heaven; I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is to make him sin. He said he was afraid of nothing but sin." What a motto for us all: "Rather die than sin." "Striving against sin" (Heb. 12. 4).

Robert Bruce was fleeing from the English when they invaded Scotland. He came to a poor old Highland-woman's house, and asked for a night's lodging. "Who are you?" said she. "I am a stranger and a traveller," said the king. "All strangers and travellers are welcome here," said she, "for the sake of one." "And who is that one?" said the king. "Our good King Robert the Bruce," said she, "who, though he is hunted by hounds and horns, I acknowledge to be the rightful king of all Scotland." She enthroned him in her heart, and acknowledged him as her rightful king. So with the Christian in the day of his Lord's rejection (Mark 8. 31; Luke 17. 25). иyp.

SUBJECTS FOR SPEAKERS AND STUDENTS.

Salvation for the Worst

as revealed in Acts 3. 26.

1. THE WORST FIRST, - - - "Unto *you* first."
Rebels red with blood three weeks after the crucifixion.
2. THE WORST BLESSED, - "Sent Him to *bless* you."
They cursed—He blessed instead of "blasting"
(Deut. 28. 22).
3. THE WORST TURNED, - "By turning away every one
of you from his iniquities."
Not blessed *in* sin, but by being turned *from* sin—
"born again" (John 3. 3). Hyp.

For Times of Need.

1. When tired, Isa. 40. 29, 31
2. When hungry,
Isa. 40. 11.
3. When thirsty,
Isa. 41. 18.
4. When fearful,
Isa. 41. 10, 13.
5. When troubled,
Isa. 66. 13.
6. When tempted.
Isa. 59. 19.
7. When fighting,
Isa. 54. 17.
8. Whatever state,
Isa. 49. 16. F.F.

By Royal Command.

Acts 17. 30, 31.

1. Who commands? - "God"
2. When? - - - "now"
3. Whom? - - - "all men"
4. Where? - "everywhere"
5. What? - - - "to repent"
6. Why? - day appointed—
Judge appointed.

Three Faithful Men.

1. Abram the Pilgrim,
Neh. 9. 8.
2. Daniel the Prophet,
Daniel 6. 4.
3. Paul the Preacher,
1 Tim. 1. 12. W.J.M.

Two Remarkable Days.

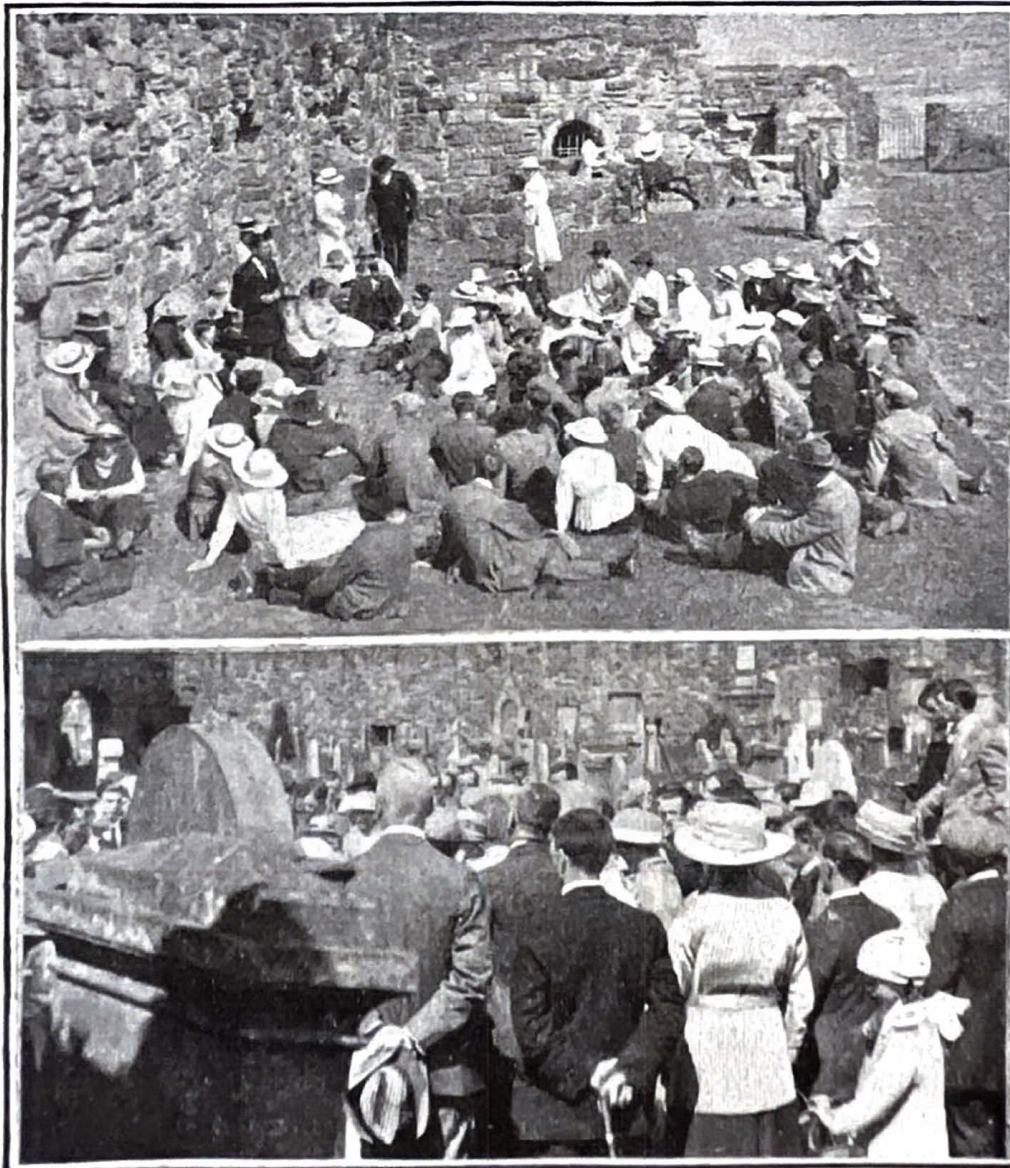
1. The *darkest* Day in Israel's history.
"There was no king in Israel: every man did that which
was right in his own eyes," Last verse of Judges.
2. The *brightest* Day in the Church's history.
"Neither said any of them that ought he possessed was his
own; but they had all things common," - Acts 4. 30-35.

Three Miracles Together.

1. A great Persecutor saved at midday, - - - Acts 9. 6
2. A great Invalid cured after eight years, - - - ,, 9. 34
3. A great Worker raised from the dead, - - - ,, 9. 40
Hyp.

IT INSPIRES ME.

You and I will become back numbers, but this Book is going to remain. Some one asked a young convert how he could believe that the Bible was inspired. He said, "Because it inspires me." That is a short cut to inspiration. I would doubt my existence as quickly as I would doubt the truth of that Book. D. L. MOODY.



Meetings at St. Andrews Castle and Rutherford's Grave at the Summer Convention for Bible and Missionary Study, 1919.

A HAPPY GATHERING AT ST. ANDREWS.

MORE than a hundred and fifty young men and young women gathering together twice a day for ten days with no other attraction than the Word of God indicates that there is life in the Word and hope in the rising generation. Joined by parents, relatives, and elders, this company assembled in Town Hall and other buildings in the ancient town of ST. ANDREWS, on the Fife Coast of Scotland, July 18 to 28, 1919.

The University Hall, or Hostel, a fine building standing in its own grounds, with every modern convenience, accommodating 112 young folks, was taxed to its utmost, yet proved eminently suitable.

The Mornings were given over to prayer and Bible study. At 7.30 the Hostel residents assembled in the public room, and had a precious prayer meeting. Ten to twelve young men took part each morning. To their credit, be it said, few of the young people were, or desired to be, absent from this foretaste of good things to come that day. Family and house parties, in boarding houses, hydros, and hotels, joined in prayer at most suitable hours.

Consecutive Bible Studies were given in Town Hall or other building at 10.15 each morning. GEO. GOODMAN, London, taking up Old Testament Studies from Exodus to Judges; and C. F. HOGG taking up New Testament Studies from "The Acts" and related writings.

The Afternoons were devoted to visits to places of interest. Monday was devoted to the Cathedral, in the old churchyard in which is the tomb of the saintly Samuel Rutherford, who died in 1661, at which a service was held (*picture 2 on front*), and address given by HY. PICKERING on "The Power of a Godly Life." On Tuesday a happy company filled eleven brakes and drove through a lovely countryside to Craighall Castle. Wednesday was devoted to a tramp along the Kirkell Braes to the Rock and Spindle, at which PERCY LAST spoke on Pioneering in Central Africa. On Thursday the famous old Castle, with its Bottle Dungeon and subterranean passage, was inspected. The dungeon, cut out of the solid rock of the cliff, in the shape of a bottle, twenty-four feet deep, was the prison of several of the saints of old, including George Wishart, Henry Forrest, John Roger. The prisoner was lowered down with a rope, the only opening for light or

St. Andrews Convention.

ventilation being the hole at the top. Doubtless Jeremiah's adventure was repeated here once and again (Jer. 33. 6). At the Castle window Cardinal Beaton sat on silken cushions and saw dear George Wishart and others burned to death. Three months after the Cardinal was slain and his body salted in the dungeon where he had imprisoned others. Covenanting days were recalled, and all praised God for the freedom and Gospel light of our own times. Brightly may the light shine!

Under the shadow of the old, grey, crumbling walls E. A. WALL told of missionary effort in Algeria, the Cross triumphing over the Crescent. (Mr. Wall is seen standing in the circle in *picture 1*; the veteran evangelist, John M'Gaw, Aberdeen, in the background.) Friday afternoon was spent in going through the famous school of learning—the University. Here the party viewed a real chained Bible, saw John Knox's pulpit, stood in the free chapel (the only place where he was free to express his convictions), and imbibed something of the fire of the Reformation which made Scotland the Bible-loving land it has been so long.

Mrs. C. F. HOGG and Miss MURPHY, India, had a special meeting for sisters, at which a goodly number assembled.

The Evenings were devoted to addresses on Fundamental and Practical Subjects and Missionary Needs and Methods. ALEX. STEWART, Glasgow; L. W. G. ALEXANDER, Edinburgh; HY. PICKERING, Editor of *The Witness*; ARCHIE PAYNE, Devon; Dr. RENDLE SHORT, Bristol; and J. CURTIS BREWER, Birmingham, gave ministry varied, interesting, and profitable to all.

The day was usually closed by an informal question meeting in large hall or on lawn of hostel. JAS. HUNTER, Switzerland; PERCY LAST, Africa, and others gave reports and answered missionary questions under the rays of the setting sun. One sister was at seven meetings one week day, and the writer was at five one Lord's day, so there was no lack of gift, opportunity, or interest.

The Expenses were considerable. Each student in hostel paid the moderate sum of £3 10s., which covered the expenses for the ten days; outside students paid according to place of residence; a few friends helped liberally, collections were taken at *one* meeting each day; over £90 surplus will be devoted to work at home and abroad.

St. Andrews Summer School.

The Results, if appraised by the unanimous report of the visitors, young and old, or the expressed desire to return next year, were highly satisfactory. Such would not be entirely safe, but we have every confidence that practical results will be manifest in more devotion to God, more loyalty to Assembly principles and work, some of the young folks going forth, and fruit of such permanence as to be manifest at "that Day." The best idea of the edification afforded by the gathering will be gleaned from the "Profitable Points from St. Andrews" appearing in the current issue of *The Witness*.

The Example might well be followed by similar "schools" of fifty, a hundred, or more being formed in other parts of the homeland and in other lands. A coast or country resort, combining health and facilities for study, could readily be selected, during the vacation of a private school the building might be secured on moderate terms, two or more brethren taught in the Word should come prepared, a morning meeting for "outline" studies of various Bible books, with an evening meeting for two addresses on vital and practical topics, would be ideal. Friends thinking of making arrangements might benefit by the experience gained at St. Andrews. W. E. TAYLOR, Parkholm, Kilbarchan, near Glasgow, the devoted secretary of the Convention, would doubtless help others, as he helped all there.

HYP.

SUNDAY SCHOOL POINTERS.

Echoes from a Canadian S.S. Conference.

DON'T wait to acquire qualifications for work. "What is that in thine hand?" It may be only a rod, as in Moses' case, but with the blessing of God it may enable you to do a great work.

There are three things the Sunday school is not. It is not a dumping ground for the children of lazy parents for an hour on Sunday afternoon. It is not a substitute for parental control and responsibility. It is not a substitute for the Church.

Christ devoted much of His time on earth to teaching a class of twelve scholars.

The first requisite for teaching is—know the lesson yourself.

THE GOLDEN AGE.

IT was widely prophesied that after the war was over and peace declared we would enjoy years of peace and prosperity within our borders. Moreover, the war was expected to have a purifying and refining influence on the nation and bring us appreciably nearer the golden age, when men would practise the golden rule and "do to others as they would that they should do to them."

Alas! alas! for the realisation of this high ideal! Instead of approaching the golden age we have actually reached the strike age. Strikes and lockouts are the order of the day, resulting in heart burnings, bad feeling, and lack of confidence between man and man. The truth is that sin and selfishness, which were the cause of the great world-war, are present with us still, and are responsible for the moral and industrial unrest which exists in our land.

In the midst of this world upheaval the Christian's course is clear. Being delivered from the present evil age (Gal. 1. 14), his attitude ought to be one of complete separation to God (2 Cor. 6. 17).

Dabbling in the world's politics or pleasures results in lowering the spiritual tone of the Christian rather than raising the worldling to a higher moral plane. Abraham went down to Sodom, not to make Sodom better, but to deliver his nephew Lot from its evil vortex. God's clarion call to all His people to-day is, "Come out from among them, and be ye separate" (2 Cor. 6. 17).

Our Blessed Master, who walked this way before us, did not fight for His rights as many are doing to-day. He committed His cause to Him who judgeth righteously, and God vindicated His cause by raising Him from the dead and seated Him on His own right hand "far above all principalities and powers" (Eph. 1. 20). In like manner will our Heavenly Father redress the wrongs of all who put their trust in Him in His own good time and way.

And yet we have a responsibility towards the world which it is our privilege to fulfil. God's only hope for men is the Gospel of His grace, and it is the duty of the Christian worker to see that they hear it. We must preach it to the old and teach it to the young. In doing this we will, by the grace of God, save some, while at the same time we will keep our own souls happy in His love and free from the lawless spirit of a godless age (Psa. 2. 1, 2). J.G.

SUFFERING FOR CHRIST.

TO fill up that which is lacking of the afflictions of Christ (Col. 1. 24) is the portion and privilege of all His servants. Given to us on His behalf to suffer for His sake (Phil. 1. 29). The power of His resurrection is accompanied by the fellowship of His sufferings (Phil. 3. 10).

One of His Members (John 15. 1-8). Purging or cleansing is necessary for fruitbearing. The discipline of daily circumstances is ordered that we might be partakers of His holiness. So closely are we linked with Christ, that if one member suffer the whole body suffers with it. In the mutual love of one toward another we enter into the fellowship of His sufferings. It is, however, in the ministry of the Gospel we realise to the fullest extent what it is to suffer for Him. No sufferings on our part are needed to complete the work which Christ has done. Fellowship with Him in the work of salvation will entail sorrows, being misjudged, enmity, and persecution.

Armed with His Mind (1 Peter 4. 1-8). With eye fixed on Him who endured the Cross we step out on the pathway of discipleship. If His mind is in us we will labour to please God, and by love serve Him and one another, whatever the discouragements, and in spite of the enmity of those who would oppose. Then tribulation will be something in which to glory, and divers trials occasions for all joy, knowing the promise (Luke 6. 23).

Obedient to the Father (Heb. 12. 1-12). Naturally we shrink from suffering, and frequently are tempted to murmur under the sense of trial. Two things must always be borne in mind. First, the period of suffering, whether bereavement, bodily ill, or the persecution of the world has been permitted in love and wisdom by God, who is with us in the trial. Second, it is for the glory of God and the extension of His kingdom either in yourself or others. To the heart exercised thereby such a season will yield the peaceable fruits of righteousness (Heb. 12. 11).

Showing His Patience (1 Peter 2. 18-25). Long-suffering is pre-eminently an attribute of our Lord. It is alone as, in fellowship with Him, we are drinking in of His Spirit that we shall be able to endure, to exercise patience amidst tribulation, to manifest forbearance to those who oppose, and gentleness and longsuffering toward those who are His enemies and ours. J. II.

A HAPPY BAND OF CHILDREN.

THE event of the year has just passed! It was no great pageant, no costly show. The children gathered at the Hall shortly after noon on the Saturday. Three or four farmer brethren, saved from great depths, had obtained permission from the masters who were proud of their "changed men" to use their carts. Seats were placed in each, boys and girls carefully arranged thereon, little ones being in charge of bigger ones, and all in charge of two or three teachers for each conveyance.



From a Special Photograph.

THE ANNUAL OUTING OF THE SUNDAY SCHOOL.

The procession started, the excitement settled down, the children's favourite, "There's a Friend for little children," sounded cheerily as it echoed from company to company, the children's Friend smiled upon the company in glorious sunshine, truly it was good to be there.

War alarms were past, no ugly Zepp might drop bombs from lofty heights, no messenger might becloud the home with news of father or brother "killed in action" or "died of wounds." How joyful the smiling peace on earth! What must the peace of Heaven be?

A Happy Band of Children.

The Park, so kindly granted, was reached, our darlings romped to their heart's content, enjoyed innocent games, played hide and seek with teacher, or revelled in the beauties of freedom of the country. Some of the poorer children, gazing at the birds hopping from branch to branch, felt like Dr. Barnardo's slum child when she exclaimed, "Poor dickie, you have no nice cage like the bird in our alley."

Tea time! Shall we ever forget it? Was ever tea so good? It matched our appetites exactly. Teachers began to wonder if it would ever be done. But it ended, and so did the day. After a breathing space, a little message from the super., united praise by all, and a prayer by a veteran elder, we journeyed home, not so mirthful but equally joyful, for teacher and scholar, one and all, truly enjoyed "THE DAY."

As we lay down to a needed and longed-for rest we thought of the testimony of the children's song to many who seldom thought of a world beyond. It told of a Friend, a Home, a mighty love, a changeless Saviour, and a Hope for the future. We thought of the sorrows of child life, and felt glad to join in this day of sunshine; we resolved more and more to use tact and make it a "labour of love" to lead the little ones into the assurance of meeting that Friend above the bright blue sky. Oh, to respond to His inquiry, "Teacher, hast *thou* here any beside thyself?" with "Behold, I and *these children* whom Thou hast given me" (Isa. 8. 18). So may it be. HYP.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Master and Peter.

Lovest thou ME? (John 21. 15-17),	A Challenge.
A word to the heart.	
Feed MY sheep (John 21. 15-17),	A Commission.
A word as to service.	
Follow thou ME (John 21. 22),	A Command.
A word for the pathway. J.M.	

Three Things Done.

God has sent His Son,	John 3. 17
God has smote His Son,	Matt. 26. 31
God has set His Son,	Eph. 1. 20

SAVIOUR AND SINNER LINKED TOGETHER.



Procure a blackboard, a sheet of black or dark blue paper, and chalks of different colours; or a piece of wallpaper, using the back, with red, black, and blue inks or colours, and you have a simple and telling lesson. Cardboard links would be equally effective.

EYES front! whilst I draw a ring (*drawing left one*). This tells us we are speaking of something *endless*. Now, what name can I put of one who lives for ever and ever? JESUS! Right, I will put

SAVIOUR. A boy will read Psalm 90. 2: "From *everlasting* to *everlasting* Thou art God." A girl will read Hebrews 7. 10: "Raised after the power of an *endless* life." Thus we know that our Saviour is "Jesus Christ, the same yesterday, to-day, and *for ever*" (Heb. 13. 8). No dying man, no failing friend, but the Everlasting God is the mighty Saviour who says, "Come unto Me" (Matt. 11. 28). Now, I will draw a ring on the opposite side (*draw sinner oval without the word*). I want to put in here the name of some one who will never cease to be. Here is your name.

SINNER. A big scholar will read Matthew 25. 46, telling us that sinners will be in *everlasting* joy or *everlasting* woe. As creatures born for Eternity we can never die. How important, then, that we look after the salvation of our souls *now*. How can we link these two together? Here it is (*drawing large ring*). Now what brings the sinner and the Saviour together? Who can name a word of nine letters. Several guess. Right at last (*add word*).

SALVATION. A little girl will read three little words from Titus 3. 5: "HE SAVED us." Salvation links sinner and Saviour together. Better still to say, "He saved *me*." Perhaps you ask: How can I be saved? "Believe on the Lord Jesus Christ, and *thou* shalt be saved" (Acts 16. 31). Tell how God sent His Son, Jesus died for sinners, believing the Good News brings salvation. You know how to illustrate and apply. Aim at definite conversion to God. Ask the anxious to wait. uyp.

TALES WORTH TELLING.

Where Is He?—On a tombstone in the Isle of Wight are these words: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14. 10). Would you like this on yours—Where is He?

Can a Stick Grow?—In a very old book there is a story of a monk who carried a pail of water to moisten the sand round a walking-stick. He had been ordered to persevere till he saw leaves. It looks foolish, but is not more so than those who wait for life from one "dead in trespass and sins" (Eph. 2. 1).

Waiting for This Day.—In the dark hour when Lord Roberts was asked if he was ready to take supreme command of the forces in South Africa, he replied, "My lord, for 19 years I have led an abstemious life in the hope of this day." Christian, live in hope of "that Day" (2 Tim. 1. 18; Mal. 3. 17). "The Recompense" (Heb. 11. 26).

Death Men.—Many companies of Italian soldiers have what they call "death men," who volunteer for any dangerous work. Forty-nine were recently required for one such company; one hundred came forward at once. Would that volunteers for Christ were so plentiful. "Follow Me" (Luke 9. 59; John 12. 26).

The Christian Trusted.—Barney Barnato, the African magnate, used to declaim against Captain Robinson, the well-known Christian captain. "Well," said one, "if you don't like Robinson's preaching and praying, there are plenty of other boats, why not take them." "You are a mighty lot safer with Robinson on the bridge," replied the scoffing millionaire, and with the Christian he travelled. "Him will My Father honour" (John 12. 26).

Very Good Advice.—An evangelist who is famous to-day was converted after he had made a reputation for himself in the world of sport. As he was starting out on his Christian career, an old man put his hands upon his shoulders, and said: "There are three simple rules I can give you, and if you hold to them no one will ever write 'backslider' after your name. Take 15 minutes each day to listen to God talking to you through His Word. Take 15 minutes each day to talk to God. Take 15 minutes each day to talk to others about God." "Draw nigh to God, and He will draw nigh to you" (James 4. 8).

HANNAH'S EARNEST PRAYER.

READ 1 Sam. 1. 13-28. LEARN Eph. 3. 20. HINTS, Moses' mother, Heb. 11. 23; John's mother, Luke 1. 6, Timothy's, 2 Tim. 1. 5.

SOMETIMES a mother's piety is reproduced in her children. It was so in the case of Samuel the prophet. A godly mother is a priceless blessing.

Hannah's Grief. Hannah "was in bitterness of soul, and prayed unto the Lord" (v. 10). Hannah wisely took her trouble to the Lord, who heard and answered her petition. The Lord Jesus died to save us from our sins, and He lives to deliver us from our troubles. He also answers the prayer of the seeking sinner. The dying thief prayed, "Lord, remember me" (Luke 23. 42). The Philippian jailer's cry was, "What must I do to be saved?"

Her Resolve. "I will give him to the Lord" (v. 11). If granted the desire of her heart Hannah was prepared to hand him back to the Lord. This is the true Christian attitude. On the other hand, the Lord will accept nothing from the unconverted. His command to them is, "Kiss the Son, lest He be angry, and ye perish" (Psa. 2. 12). There must first be the new birth before there can be either acceptable worship or service (John 3. 7).

Eli's Judgment. "Eli thought she had been drunken" (v. 13). Living out of communion with God, Eli the high priest misjudged Hannah, and wrongly blamed her. Instead of encouraging her as he should have done he condemned her. How different with our Great High Priest, the Lord Jesus Christ. He represents us faithfully and mercifully, and never makes any mistake (Heb. 7. 26).

Hannah's Assurance. "Her countenance was no more sad" (v. 18). Having received the blessing of the high priest she appeared to have the inward conviction that her petition would be granted, and her mourning was turned into joy. The believer has a more solid resting-place for his soul than Hannah. She had the word of Eli; we have the Word of God (1 John 5. 13).

Illustration. A servant of Christ was walking down the aisle of a crowded meeting-house, and said to a pleasant-looking man sitting at the end of a pew, "Are you a Christian?" "Yes," he answered, "I have a hold of Christ." "I have something better than that," was the reply. "What have you better than that?" inquired the gentleman. "Christ has a hold on me," was the response (John 6. 37).

SAMUEL'S MINISTRY.

READ 1 Sam. 2. 18-26. LEARN Matt. 19. 14. HINTS, Children welcome, Mark 10. 14; useful, Matt. 21. 16; protected, Matt. 18. 10.

GOD'S goodness produces praise in the Christian's heart. Hannah sang for joy because God had given her a gracious answer to her prayer. True to her vow, she gave the child back to the Lord. We can only give *to* Him what we first of all receive *from* Him.

A Giving God. "My heart rejoiceth in the Lord" (v. 1). God is the great Giver, every good thing cometh from Him. Hannah recognised this, and gave thanks to God for answering her prayer. Many accept the mercies of life and fail to thank the Giver. They also refuse the greatest gift of all, namely, salvation, which is offered freely to all (Rom. 6. 23).

A Joyful Salvation. "I rejoice in Thy salvation" (v. 1). Salvation means deliverance. By giving Hannah a son God had not only honoured her, but He had delivered her from the insults of her enemy. It is little wonder she rejoiced in God's salvation. The salvation by which God saves the sinner is more glorious still. Just as there is no earthly misery like sin, so there is no deliverance like that with which the Saviour makes free (John 8. 36).

A Holy God. "There is none holy as the Lord" (v. 2). God is holy, and all His acts harmonise with His holy character. If He had only been holy, however, there would have been no mercy for the sinner. But when His righteous law demanded a sacrifice for sin His abounding grace gave Jesus to die. At the Cross of Calvary we see both God's holiness and His love (Psa. 22. 3).

An Evil Example. The worship of God was at a very low ebb in Israel. Hophni and Phinehas, Eli's sons, were evil men, and by their bad example had led many of God's people astray. No man liveth unto himself. We influence others either for good or evil. In the darkest day God has His witness, and such was young Samuel. Samuel's light shone all the brighter because of his dark surroundings.

Illustration. Very many of God's servants commenced to serve Him when very young. Josiah at eight years feared the Lord. Jeremiah and John, like Samuel, were early children of grace. Matthew Henry, the famous commentator, was converted before eleven, and Dr. Watts, the well-known hymn writer, at nine. There are none too young to trust and serve the Saviour.

SAMUEL'S HEAVENLY CALL.

READ 1 Sam. 3. 1-21. LEARN Isa. 55. 3. HINTS, The Lord's way, Matt. 18. 2, Matt. 11. 25; the Lord's work, 2 Cor. 4. 7; our call, Matt. 11. 28.

THE life of Samuel is an encouragement to all to trust and serve the Lord, while the end of Eli's sons is a solemn warning to all who despise God's mercy.

A Silent Heaven. "There was no open vision" (v. 1). The sin of Eli and his sons had stopped the communication with Heaven. Sin is always responsible for darkness and death. It was truly a sad and a dark day in Israel. Without any news from Heaven this would be a dark world indeed. The Gospel story is being told out world wide; the trouble is that sinners refuse to hear and believe it (Isa. 53. 1).

A Divine Call. "The Lord called Samuel" (v. 4). God always performs His work not by the great of earth, but by the humble and the weak. "A little child shall lead them" is the law of Christ's kingdom. He used a little lad with his five barley loaves in the feeding of five thousand people. God's order, however, is first salvation then service. Once saved, we are called upon to serve our worthy Saviour and Lord (Matt. 21. 28).

A Solemn Message. "The Lord said, . . . I will do a thing in Israel at which both the ears of every one . . . shall tingle" (v. 11). When God's grace is disregarded He must speak in judgment. The message entrusted to Samuel was one of judgment, but, although unpleasant, he conveyed the solemn truth to Eli. The Lord's message to-day is one not only of mercy but of judgment, and the faithful servant must declare both (Acts 20. 19).

A Steady Progress. "Samuel grew, and all Israel knew" (vv. 19, 20). Samuel progressed and prospered in the service of the Lord, whereas Eli's sons went down to deepest disgrace and a dreadful death. They abused their privileges and despised their opportunities. Alas, that many are acting in the same way to-day towards the claims of the Gospel (Prov. 29. 1).

Illustration. A little lad, frail-looking and lame, applied at a shop for employment. The foreman looked down at the boy, and asked, "Why, my little fellow, what can you do?" "I can do what I am bid, sir," was the answer. His willingness to obey secured the place, and was the beginning of a very successful career. We trust the Saviour for salvation, and then obey Him as Lord.

THE RESURRECTION AND LIFE.

READ John 11. 25-46. LEARN John 11. 25. HINTS, Widow's son, Luke 7; Jairus daughter, Luke 8; all saints, 1 Cor. 15. 51.

MAN can take life, God alone can give life and raise from the dead. The wages of sin is death, but the triumph of grace is resurrection.

A Loving Delay. "When Jesus heard that he was sick . . . He abode two days still in the same place" (v. 6). Instead of hurrying to Bethany on receipt of the sad news He actually waited two days where He was. God's delays are not necessarily denials, and our Lord had a purpose in the delay. He was going to reveal Himself to His disciples as the Resurrection and the Life, and it was necessary therefore that Lazarus should die. The delay turned out to the glory of God and the good of all.

A Fearless Courage. "Let us go into Judea again" (v. 7). His disciples cautioned him against going into Judea again, as the Jews had threatened to take His life. The Lord, however, would not allow anything, not even death itself, to prevent Him doing His Father's will. Further, He had come to save men, and His love was stronger than death (Rom. 8. 29).

A Regretful Complaint. "If Thou hadst been here my brother had not died" (v. 21). Martha believed that if Christ had been present He would not have allowed Lazarus to die, as if distance could limit His power. She believed Lazarus would live again in a far-away resurrection, whereas Jesus tells her that He *is* the Resurrection and the Life. Christ is the Author of spiritual as well as physical life, and all who put their trust in Him receive eternal life (John 3. 36).

A Powerful Word. "Lazarus, come forth" (v. 43). Death obeys the voice of the Son of God. At the voice of Jesus life returned to the lifeless body of Lazarus. The Lord not only gave him life, He set him free. The spiritual application is simple and plain. Life, light, and liberty all flow from Jesus. His Word is life-giving and powerful; it quickens and sets free (Heb. 4. 12).

Illustration. Tholuck, the German theologian, died saying, "I am not afraid, Christ died for me." His hope in death was not in his learning, but in his Saviour; not in what he had done, but in the finished work of Christ. With a like confidence Paul could say, "I know whom I have believed" (2 Tim. 1. 12).

SUBJECTS FOR SPEAKERS AND STUDENTS.

Peter's Three Sleeps.

1. The sleep of unripe experience, .. Luke 9. 32
2. The sleep of unfaithful life, Mark 14. 37
3. The sleep of unquestioning trust, .. Acts 12. 6

W. H. GRIFFITH THOMAS.

"Abounding."

What *shall* abound—"Iniquity shall abound," Matt. 24. 12

What *should* abound—"Increase, and abound
in love, 1 Thess. 3. 12

What *does* abound—"God is able to make
all *grace* abound," 2. Cor. 9. 8

W.T.R.

Daily Grace for Daily Living.

1. Grace that bringeth salvation, .. Titus 2. 11
2. Grace that teaches us how to live, .. Titus 2. 12
3. Grace that gives us a song, Col. 3. 16
4. Grace that gives strength and courage, 2 Tim. 2. 1
5. Grace to enable us to serve God with
acceptance, Heb. 12. 28
6. Grace that makes us grow, 2 Peter 3. 18
7. Grace in abundance to make us victors, Rom: 5. 20, 21

T.H.

The Scriptures.

1. The Lord Jesus OPENING, Luke 24. 32
2. The Lord Jesus EXPOUNDING, Luke 24. 27
3. The Lord Jesus FULFILLING, Luke 4. 21; John 19. 36
4. The Lord Jesus COMMENDING, John 10. 35
5. Saints SEARCHING, Acts 17. 11
6. Servants KNOWING, 2 Tim. 3. 15
7. Sinners IGNORING, 2 Peter 3. 16

W.J.M.

"The True Sayings of God"

(Rev. 19. 9; 22. 6).

1. The True God, John 17. 3; 1 John 5. 20.. The SOURCE.
2. The True Grace of God, 1 Peter 5. 12.. The SALVATION.
3. The True Riches, Luke 16. 11 .. The SUPPLIES.
4. The True Bread, John 6. 32 .. The SUSTENANCE.
5. The True Light, John 1. 9; 1 John 2. 8.. The SUNSHINE.
6. The True Tabernacle, Heb. 8. 2.. The SECRET PLACE.
7. The True Worshippers, John 4. 23.. The SONGS OF SAINTS.
8. The True Heart, Heb. 10. 22.. The SPRINKLED HEART.
9. The True Holiness, Eph. 4. 24.. The SPIRITUAL CON-
DITION.

J.M.

ACTS AND FACTS.

Baron Rothschild, who was supposed to be the richest man in the world, was once asked, "Are you happy?" "Happy!" he answered, "when just as you are going to dinner you have a letter placed in your hand saying, 'If you don't lend me five hundred pounds, I will blow your brains out!' Happy, when you have to sleep with pistols under your pillow? No, indeed! I am not happy!" (Rom. 5. 1).

Professor Henry Drummond told of visiting a house in the country, where one of the inmates was deaf and dumb. Along with a friend the mute climbed a neighbouring hill and conversed by the finger-alphabet. Drummond watched with a powerful telescope, and being well versed in the sign language, was able to relate their conversation to them on their return. A picture of Psalm 139. 2: "Thou understandest my thought afar off."

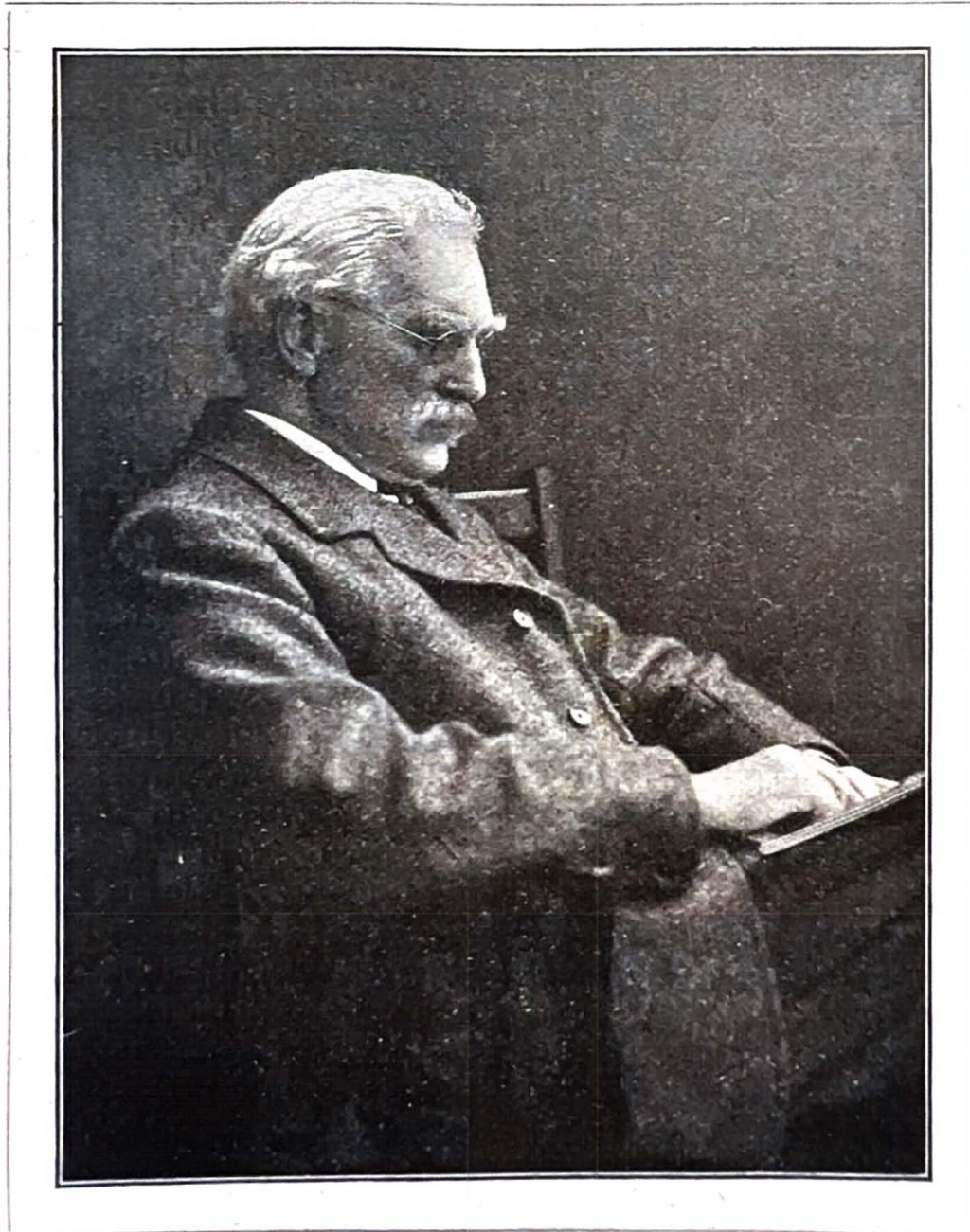
Dr. Doddridge, when in Northampton, was greatly interested in an Irishman who was convicted of sheep-stealing, and condemned to death, according to the law of that day. Doddridge did everything he could to save him, but in vain. When the man was being driven in the death-cart to the place of execution, he asked that they should stop at Dr. Doddridge's house. This was done, and when Dr. Doddridge came out the man said to him: "Dr. Doddridge, every drop of my blood loves you, every vein of my heart loves you, because you tried to save me." Our Friend died for us and "delivered us from so great a death" (2 Cor. 1. 10), hence "we love Him" (1 John 4. 19).

Eugenie, a Lutheran, Princess of Sweden, was very interested in the building of an hospital, and when it was found that it would take a good deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building. One day after the hospital had been built the princess went to visit the patients who were being treated in the different wards. As she stood beside the bedside of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him. Suddenly the princess exclaimed, as she saw his tears, "Oh! now I see my diamonds again!" "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7).

HVP.

PREACHING THE GOSPEL.

THE preaching of the Gospel is not a barren statement of mere evangelical doctrine. A certain form of words enunciated over and over again in wearisome routine. Far from it. To preach the Gospel is really to unfold the heart of God, the Person and work of Christ, and all this by the present energy of the Holy Spirit. C. H. MACKINTOSH.



WILLIAM DUDGEON, B.A., LONDON.

WILLIAM DUDGEON, B.A., LONDON.

FORTY years ago evangelistic services held in various parts of Britain were crowned with interest and blessing. The leading preachers were Chas. Morton, John Brunton, Geo. R. Geddes, Wm. Willington, Wm. Dudgeon, and two or three brethren still "abounding" in service. The last of those named, Wm. Dudgeon, B.A., was called home August 13 at the ripe age of 75. For fifty-five years he preached the Gospel and ministered the Word to believers throughout the British Isles and on the Continent of Europe. A few details concerning this gifted servant will be welcomed by our readers, many of whom have been helped by his ministry.

WILLIAM DUDGEON was born 1846 in the North of Ireland, and was one of a large family, four of whom survive him. The Dudgeon family is a very old Border one, and in its various ramifications is much respected.

William was a very high-spirited lad, and the pranks of the Dudgeon boys were many, and were visited by the stern Spartan treatment of that mid-Victorian day. In boyhood he was much impressed by the strict justice of his godly father. His invalid sister's (Rebecca) influence had much to do in the moulding of his character, and he often referred to her spiritual influence.

His father, who held a responsible position under Government, which necessitated his moving from one post to another, sent his sons temporarily to the best public schools available, so William was pupil at Royal School, Armagh; Clifton College, etc., according to place of residence.

He went to Trinity College, Dublin, to train for the medical profession, 1863, and had completed with much honour two years there and at the College of Surgeons, when during an illness he was led to see his sinful state in the eye of God, and after several days of deep conviction of sin in his rooms in Botany Bay, Trinity College, Dublin, he threw his Bible across the room, and said, "There's no light, no light. I'll serve the devil." Having said this he was terribly horrified at himself, and went home ill to his father's house. That father had the joy of leading William to his Saviour that same night. The conviction of sin had been deep, and the conversion was equally deep and true. He then decided to take up "the Church" as a

“ I will not sin by proxy.”

profession, and continued his college course with this object in view, and was nominated to some post either as curate or otherwise, when by simply reading his Bible, which was then his constant companion, he saw believers' baptism. He faced the difficulty of infant baptism and the words he would have untruthfully to pronounce over each infant he baptised, and although it was late in the evening he went that same night and knocked up from his bed a well-known baptist minister in Dublin, and asked him to baptise him as a believer. This minister took the student of Trinity and spent many hours far into the night expounding the Word of God to him, with the result that the next day he severed his connection with the National Church. The Bishop wrote to him inquiring his reasons for so doing, and he explained. The Bishop said, “That, of course, if he had any conscientious objection, and he knew many had, about the baptism of infants, and pronounced them ‘inheritors of the kingdom of Heaven’ as a consequence, he would not be asked to do it, and that some one else could do that part of his duty.” Mr. Dudgeon answered, “I will neither sin myself nor by proxy.”

After taking his degree he went to see Spurgeon, and after a little time was appointed pastor at Melksham, Wilts. Here the Lord continued to instruct him by His Spirit and the Word of God. I do not think at that time he knew any of the so-called “Brethren.” He refused to take collections at Gospel meetings or any meeting. He refused to marry believers to unbelievers. He refused to *preside* at the table of the Lord. Young and earnest, he was greatly blessed, and many souls were gathered to the Lord; but his practices soon brought him to issues with the deacons of the Church. About this time he heard of Mr. George Muller's work at Bristol, and went over in much difficulty as to his future path to talk matters over with Mr. Muller. He was half an hour too soon, and so he walked up and down in front of one of the large Ashley Down Orphanages praying, and as he looked upon the great building *the power of faith* was brought home to him, and became from that time the rule of his life. He saw Mr. Muller, and greeted him with, “I came over to ask you *many* questions *re* my path in life, and they are *all* answered by your Orphanage.” To each query

How Muller's Homes Spoke!

God's Spirit said, "*By faith.* BY FAITH. BY FAITH."

He now stepped out boldly as an evangelist, preaching the Word to saint and sinner continually. He had meetings north, south, east, and west—one, two, three, four, and even five a day, right on from that time till about ten years ago. He then broke his thigh, and had to lie up two or three months. As soon as he was able to walk on crutches he continued his preaching, taking a month at that time at Clapton Hall, London, leaning on a special reading desk which he procured, and then from that time on to his last year of ill-health.

If you asked his children what were the special characteristics of their father, they would say, his absolute unmovableness in matters of principle found in God's Word, his loving gentleness, and his continual spirit of prayer. His study was a small room remote from the main part of the house, and here he spent many hours each day in real outpourings in prayer to God.

He seldom prepared addresses, or if he did he often completely changed his subject on the platform. He said he often felt impelled by the Spirit to give a certain text or a certain subject. He felt one should only be a channel or a mouthpiece prepared for use by the Word of God. His study of the Word of God was his delight, and he spent his home hours in that and in prayer.

Since he has passed away large numbers have testified that he was the means of their conversion. All his five children are the Lord's. Two hope to go in the near future to Central and North Africa as missionaries.

Now the labourer, for such he truly was, rests from his labours. May many more young men be raised up equally loyal to God and to the Word of His grace.

THOUGHTS FOR TEACHERS.

INSTEAD of allowing our cares to overwhelm us we should let them waft us to the mercy-seat where Jesus waits to take them (Phil. 4. 6).

The day-break blessing is a day-long gain. Let the Lord Jesus draw back your morning curtain, and He will sanctify the midday labour, and lull you to the night's repose (Prov. 8. 17).

VICTORS WITH CHRIST.

OVERCOMER is a word which vibrates with promise and possibility, as it sounds in the language of the New Testament. To be more than conquerors through Him is the privilege of every believer in all the varied circumstances of life.

Comforted in Trouble (2 Cor. 4. 6-18). The suffering and sorrow, which is the heritage of humanity, can become the instrument of Satan as well as the disciplining rod of our Heavenly Father. Temptation often comes strongest in time of trouble (Job 38. 23). We are comforted, then, by the Lord's anticipation of our trial (Luke 22. 32), by the ministrations of His grace (2 Cor. 1. 5; Heb. 2. 18), and by the divine presence with us in the fire and in the flood (Psa. 43. 2).

Weakness Made Strong (2 Cor. 12. 1-10). The believer's security lies in the realisation of his own weakness. It was not the Jacob who wrestled, but who in weakness clung to the heavenly visitor who prevailed (Gen. 32. 26). Paul's acceptance of the divine will and his dependence on divine grace brought the assurance, "My strength is made perfect in weakness" (v. 9).

Triumph of Faith (Rom. 8. 31-39). Faith and love make triumph possible in every circumstance. Love never doubts the Father's wisdom in one of the all things. Faith hears the accusations of Satan, and when tempted to despair lays hold of the truth that it is God that justifies, and that nothing can separate us from the love of God in Christ Jesus (Heb. 13. 6).

Preserved Amid Perils (1 Thess. 5. 15-25). In full acknowledgment of our helplessness; faithfully accepting all He has provided for us in Christ; in the spirit of humble dependence upon Him, and with our hearts settled on the fact of His unchanging love, we address ourselves to the way, conscious that these are the only shields from fears within and foes without.

Presented Faultless (Jude 20. 25). The Christian's exercises of reading, meditation, prayer, communion, and watchfulness must never be neglected, for by these alone can faith and love be maintained. At the end, however, when we stand in His presence our joy will be to say, "Having obtained help of God, I continue unto this day" (Acts 26. 22). May we be found "Victors." J. H.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Result of Being Faithful.

- | | | |
|--|-------|--------------|
| 1. Abraham was BLESSED, | .. .. | Gen. 24. 35 |
| "A faithful man shall abound with blessings" (Prov. 28. 20). | | |
| 2. Daniel was PRESERVED, | .. .. | Dan. 6. 22 |
| "The Lord preserveth the faithful" (Psa. 31. 23). | | |
| 3. Paul will be REWARDED, | .. .. | Matt. 25. 21 |
| "There is laid up for me a crown" (2 Tim. 4. 8). | | |
| "Be thou faithful (Rev. 2. 10). | | W.J.M. |

Wonderful Openings.

- | | | |
|---|-------|--------------|
| SURE PURPOSE—"To open blind eyes," | .. | Isa. 42. 7 |
| SWEET PROMISE—"Open the windows of Heaven," | .. .. | Mal. 3. 10 |
| SOLEMN PROSPECT—"I will open your graves," | .. .. | Ezek. 37. 12 |
| SAD PRAYER—"Lord, Lord, open to us," | .. .. | Matt. 25. 11 |
| | | W.T.R. |

Three Characters in Acts 12.

- | | | | |
|-----------|-------------------------|-------|-------------|
| Herod | Stretched out his hand, | .. | Acts 12. 1 |
| | Slew James, | .. .. | Acts 12. 2 |
| | Sentenced the soldiers, | .. | Acts 12. 19 |
| The Angel | Shined in the prison, | .. .. | Acts 12. 7 |
| | Smote Peter, | .. .. | Acts 12. 7 |
| | Spoke to Peter, | .. .. | Acts 12. 8 |
| Peter was | Prisoner, | .. .. | Acts 12. 4 |
| | Prayed for, | .. .. | Acts 12. 5 |
| | Preserved, | .. .. | Acts 12. 19 |
| | | | Js.Fs. |

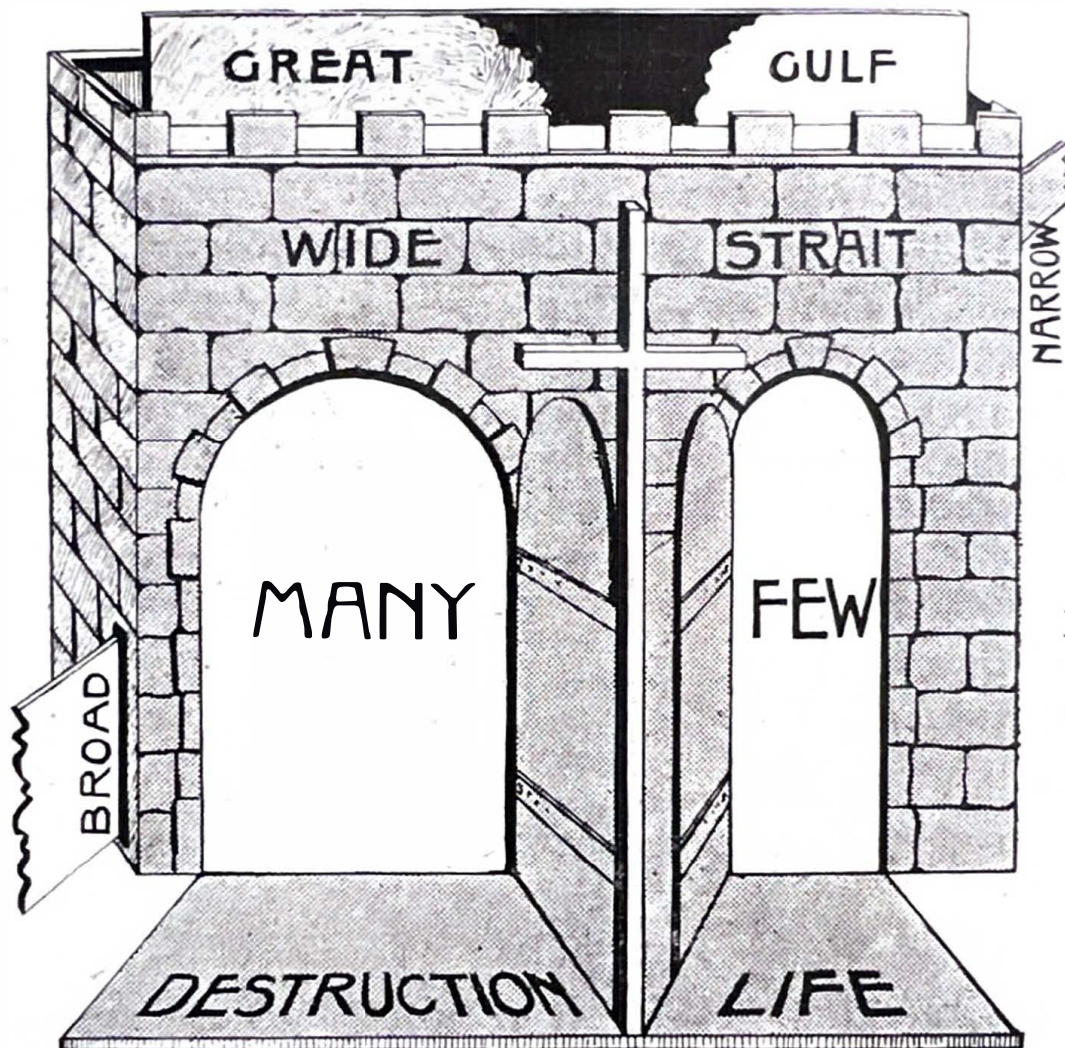
God's Great Love.

ANOTHER SETTING OF IMMORTAL JOHN 3. 16.

- | | | |
|-------------------------------|-------|--------------------------|
| 1. For God | .. .. | God is love. |
| 2. so loved | .. .. | Fact of His love. |
| 3. the world, | .. .. | Object of His love. |
| 4. that He gave | .. .. | Proof of His love. |
| 5. His only begotten Son, | .. | Son of His love. |
| 6. that whosoever | .. .. | Scope of His love. |
| 7. believeth in Him.. | .. | Simple term of His love. |
| 8. should not perish, | .. | Prevention of His love. |
| 9. but have everlasting life. | | Provision of His love. |

J.D.G.

THE BROAD AND NARROW WAY.



AFTER considerable thought, and under the deep conviction that plain and very definite teaching is needed in our schools to-day, we produce a working model of **The Broad and Narrow Way**. Any joiner could copy. Box is 24 inches long, 12 inches deep, including lid, width 5 inches; 3-ply wood keeps it light to carry. Doors as shown open, *few* is red, *many* is black, *front* is stone colour like a wall. The *broad* bar lies along back, draws out, and drops a little to indicate downward road; *narrow* bar slides along top, draws out, and by a notch slopes to indicate upward way. *Objects* named are placed on the sides they represent. *Lid* comes last, as indicating the *great gulf* fixed. After doors are opened place a *red cross* in front to indicate the dividing line of the Cross.

TEACHER or speaker reads the Saviour's description of **Two Roads** (Matt. 7. 13, 14). Opening parcel we point to two ways, and make plain that the Lord places all on one or the other. Why **Strait**? Because there is only room for the sinner, and not for his sin, and because **few** enter therein. Painted *red* to indicate that only those washed in the blood begin here and enter the

The Broad and Narrow Way.

golden gate by and by. Why **Wide**? Because room for sinners, sin, and everything. Alas, **many** go in thereat. Open doors and inquire: Are you among the *few* or the *many*? Now follow the Master's order and draw out bar.

THE BROAD WAY (painted *black*), and produce from that side general marks of those on the broad way. (*Here emphasise that you only speak GENERALLY, and do not mean that all who use such are on this road.*) 1, **Pack of Cards**, rightly called the Devil's Bible. 2, **Ball Programme**. The dance is usually admitted to be hurtful morally and spiritually. They got John Baptist's head, where they never found his feet—in Herod's dancing hall. 3, **Theatre Bill**, and its neighbour the **Cinema Bill**. Who would like to pass from the theatre *farce* to the *fact* of the Judgment Bar? 4, **Tobacco Pipe**. Can we think of Peter in prison or Paul in Heaven with such? 5, **Cigarette Box**. Often used thoughtlessly but ever injuriously. Denounce the habit. 6, **Whisky Bottle**. Found under a seat in a railway train. Only one thing to commend it—it's empty. Add or deduct objects at your discretion. Next draw the bar

THE NARROW WAY (painted *blue* to indicate Heaven as goal), and proceed to show some of the things which usually mark those on the narrow way. (Make it very plain that *these also are general marks.*) 1, **The Bible**. The best book in the world for old and young. (*Give Bible facts, incidents, quotations, etc.*) 2, **Pilgrim's Progress**, the next best book, as typical of the many treasures of learning for the Pilgrim on the Upward Way. 3, **Redemption Songs**, telling of happiness on the way. Point out that the Christian is the only one who has a *right* to be happy, and explain why. 4, **Sunday School Card**, telling of bright moments in young lives. What would the world be without S.S.? 5, **Fellowship Tea Card**, telling of "the fellowship of saints"—unknown to the world. 6, **Missionary Meeting Bill**. Looking out on the wide world, and looking forward to that Day when they shall come from the east, and the west, and the north, and the south, and with us set down in the kingdom in the presence of the King. (*Ask which is the best side.*)

Lastly, lift lid showing the **GREAT GULF** which shall eternally divide the saved and the lost. Urge decision.

HYP.

TALES WORTH TELLING.

A Wonderful Machine.—There is a machine in the Bank of England which receives sovereigns for the purpose of determining whether all are of full weight. As they pass through, the machinery by unerring laws, throws all that are light on one side, and all that are of full weight on the other. A more wonderful test is to be applied to men. "He shall separate" (Matt. 25. 32).

Not Waste.—"Father, why waste the stone?" asked a sculptor's child of her parent, as with sharp tool and heavy mallet he splintered the pieces from the block.

"It is," he said, with accents mild,
"By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

"God who worketh all in all" (1 Cor. 12. 6).

Compelled.—A tract distributor offered a young man a tract, which he refused. When urged he put it in his pocket. Some time after he met with an accident, and when lying in bed he asked the nurse to fetch the tract out of his pocket, saying, "I did not want it, but the young man made me take it." He read it through several times, and the nurse, who is a Christian, told me she believes he is now trusting in Christ as his Saviour. "Compel them" (Luke 14. 23). "We pray you" (2 Cor. 5. 20).

Missing It.—It was early days at the ranges, and the young soldier shot wide of the mark. "Missed it again," said the instructor; "you could not hit a furniture van." "You need not crow," replied the victim, "you missed a train yesterday," and as the train was larger than even a furniture van he felt he had scored one. How many things are missed in life! "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10. 23).

Garibaldi's Offer.—Setting out to liberate Italy, Garibaldi saw some young men at a street corner, and summoned them to enlist in the cause. "What do you offer?" said they. "Offer?" replied Garibaldi, "I offer you hardship, hunger, rags, thirst, sleepless nights, foot-sores in the long marches, privations innumerable, and victory in the noblest cause that ever asked you." Young Italy followed him. "If any one would come after Me, let him take up his cross, and follow Me" (Mark 8. 34).

DAGON'S HEAVY FALL.

READ 1 Samuel 5. 1-12. LEARN Romans 14. 11. HINTS, Power of His presence, 2 Thessalonians 1 9; joy of His presence, Psalm 16. 11.

ISRAEL had the ark of the Lord, but because of their sinful ways they were bereft of the help of the God of the ark.

Israel's Defeat. "Israel was smitten, and they fled every man" (chap. 4. 10). In chapter 4 we see Israel overcome by their enemies, the Philistines. God is sovereign, and He uses whomsoever He will for the carrying out of His purposes. He oftentimes used the Philistines to chastise His people Israel, and to bring about their restoration to Himself. He cannot allow evil in His children. His correction proves that we are sons and not bastards.

Their Extremity. "Let us fetch the ark of the covenant" (chap. 4. 3). The Israelites thought if they had the ark in their midst they would have God on their side, and this would ensure them victory. They made a mistake. God cannot be where sin is. Sin will separate the Christless soul from God to all eternity. The Israelites lost thirty thousand men, and, what was worse, the ark, which spoke of the Lord's presence, was captured by the Philistines. To be "without God" is an awful calamity. The unconverted are "without God" in time, and are "without hope" for eternity (Eph. 2. 12).

Dagon's Downfall. "The Philistines took the ark of God and brought it into the house of Dagon" (chap. 5. 2). They were proud of their victory over the Israelites, and brought God's ark into the house of their god, as much as to say the idol god had defeated Israel's God. Vain are the thoughts of proud men. Christ and Belial cannot dwell together, and so proud Dagon falls to the ground. Such will be the fate of all who oppose God. (2 Thess. 1. 9).

Enemy Relief. "What shall we do with the ark of the God of Israel?" (v. 8). The Philistines were right glad to get rid of the ark of God. Their ways and God's presence did not agree. They were unfit for God to dwell in their midst. If it were possible for the unconverted to reach Heaven the place would be intolerable to them. If we are to dwell in God's presence we must get rid of sin (Rev. 21. 27).

Illustration. It is said that on the wall of one of the Egyptian pyramids is written, "The impious shall commit iniquity without recompense, but not without remorse." This ancient inscription expresses the experience of every sinner in the present day.

MIZPEH'S HELPFUL STONE.

READ 1 Samuel 7. 1-12. LEARN Proverbs 28. 13. HINTS, Confession, 1 John 1. 9; intercession, Luke 23. 35; sacrifice, Eph. 5. 2; the Precious Stone, 1 Peter 2. 4.

CONFESSION of sin leads to restoration of the soul. Israel acknowledged their guilt, offered up the sacrifice, and victory was the result.

Israel's Lament. "All the house of Israel lamented after the Lord" (v. 2). We learn from verse 3 that Samuel, like Noah, was a preacher of righteousness. He told the Israelites of their sin, and pointed out the only way back to God. The result was that Israel repented and "lamented after the Lord." Acknowledgment of sin is the first step toward real conversion or consecration to God.

Israel's Confession. "Gather all Israel together to Mizpeh" (v. 5). The people were gathered to prayer, confession, and contrition. We learn from 2 Samuel 14. 14 that they drew water and poured it on the ground—an emblem of worthlessness. They also fasted, which was an expression of their sincerity. When sincerity and humility are produced in the soul by the Spirit it is a comparatively easy matter to lead the trembling sinner to the Saviour.

Philistine Opposition. "The lords of the Philistines went up against Israel" (v. 7). This was to be expected. The Philistines doubtless thought the Israelites were gathered at Mizpeh for the purpose of attacking them, and went up against them. Realising their weakness, the Israelites were afraid, but they wisely appealed to Samuel to cry to the Lord on their behalf. They realised that if deliverance was to come it must be from above. So is it with the sinner and salvation. Salvation is of the Lord, and Him alone (1 Chron. 16. 35),

Samuel's Sacrifice. "Samuel took a sucking lamb, and offered it for a burnt offering" (v. 9). Samuel recognised the true ground of forgiveness, and acceptance was only in the slain lamb. The Lamb of Calvary is the only hope to-day of the sinner's acceptance before God. The thunderstorm came as the result of Samuel's sacrifice; and he fittingly erected the "Ebenezer" stone as a permanent record of God's goodness, saying, "Hitherto hath the Lord helped us" (v. 12).

Illustration. We are told there is no power of chemistry that can convert scarlet and crimson rags into white paper. Sin thus defies all human power to change it or wash it away. God alone can cleanse the sinner (Isa. 1. 18).

SAUL, THE PEOPLE'S CHOICE.

READ 1 Samuel 10. 17-27. LEARN Isaiah 55. 8. HINTS, Lot's choice, Genesis 13. 11; people's choice, Matthew-27. 20, John 19. 15, Acts 3. 14; Joshua's choice, Joshua 24. 15.

SAMUEL'S sons, like those of Eli, failed to follow in the footsteps of their father, with the result that the people became discontented and desired a king.

Israel's Demand. "Make us a king . . . like other nations" (1 Sam. 8. 5). It was fashionable to have a king, and they wanted to be "in the fashion." They wanted to be like other nations, whereas God's purpose was that they should be a peculiar people unto Himself (Deut. 14. 2). Further, they wanted a king to fight their battles (chap. 8. 20). They had bad memories, for God had hitherto fought their battles and accomplished many deliverances for them (Exod. 14. 13).

Their King. Samuel faithfully warned the people of the character of the king they would get (see chap. 8. 13-18). His characteristic would be that he would look after his own rather than the people's interests. What a contrast to God their King! He is the great *Giver* (Acts 17. 25). He is the same God to-day. He gave His Son for sinners and enemies (John 3. 16).

Saul's Humility. "He hath hid himself among the stuff" (v. 22). Although tall in stature, Saul appears to have been humble in disposition. When wanted, he could not be found, having hid himself. In this respect he resembles our Lord Jesus Christ, who was meek and lowly in heart. For our sakes the Saviour humbled Himself to the lowest death, and God exalted Him to the highest Heaven (Phil. 2. 5-9).

Israel's Subjection. "The people shouted, God save the king" (v. 24). The people acknowledged their king, and became subject to him. Samuel also, after anointing Saul, gave him the kiss of subjection. The Lord Jesus Christ, God's rightful King, is on Heaven's throne to-day, and God's command to all men is, "Kiss the Son" (Psa. 2. 12). Alas, for those who refuse to bow in a day of grace, they will assuredly bow in a day of judgment when it will be too late (Phil. 2. 10).

Illustration. A poor wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart." This is the most effective way of acknowledging Christ as Saviour and Lord (Rom. 5. 1).

SAMUEL'S FAREWELL WORDS.

READ 1 Samuel 12. 16-25. LEARN 1 Samuel 12. 24. HINTS, Paul, Acts 20. 32-38; Jesus, Luke. 24. 50; farewell words in eternity, Matt 25. 41, Prov. 1. 24-26.

SAMUEL'S farewell message to the Israelites before he retired from office was one of grace and truth.

The Prophet's Record. "I am old and greyheaded; I have walked before you from my childhood, whose ox have I taken?" (vv. 2, 3). Samuel, like a true shepherd, had taken nothing from the people. On the other hand, he had given them his time, his talents, his all. He is a true figure of the Good Shepherd who *gave* His life for the sheep (John 10. 11).

The People's Testimony. "And they said, Thou hast not defrauded us nor oppressed us" (v. 4). The people could do nothing else but confirm the words spoken by Samuel. Notwithstanding such an excellent record the people had rejected Samuel, and demanded a king in his stead. We are reminded of our Lord Jesus Christ, of whom Pilate had to acknowledge he "found no fault in this Man," and yet they cried, "Away with Him" (Mark 15. 15).

A Striking Confirmation. "The Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel" (v. 18). God confirmed Samuel's words by sending thunder and rain at wheat harvest—a most unusual time—making it publicly plain that Samuel had been God's mouthpiece that day. The effect was that the people came to confession and prayer. It would be good if the Saviour's words, which are words of entreaty, had the effect to-day of causing sinners to trust the Saviour.

A Closing Message. "Ye have done all this wickedness: yet turn not aside from following the Lord" (v. 20). Samuel was a true preacher of righteousness. On the one hand he tells the people of their sins; on the other he magnifies God's grace. Samuel gives a beautiful testimony to the unchanging goodness of God, "The Lord will not forsake His people." His people had been disloyal to Him, but notwithstanding their wayward wickedness He remained true to them. If they turned to Him He would pardon and forgive (Isa. 55. 7).

Illustration. An old servant of the Lord who was lying very ill said to a friend, "It looks as if I am about to change my place, but, thank God, not my company. And looking back over a fairly long life I can testify to the praise of God that it has been mercy from first to last."

THE RIGHTEOUS KING.

READ Matthew 25. 31-46. LEARN Isaiah 32. 1, 2. HINTS, Throne of grace, Heb. 14. 16; throne of justice, Rev. 20. 11; the believer's portion now, John 5. 24.

IN His office as Saviour the Lord Jesus is presently entreating sinners in grace to come to Him, but the day is fast approaching when He will as King set up His everlasting kingdom.

The Son of Man. "The Son of Man shall come in His glory" (v. 31). Being Son of Man, He will be competent to judge the sons of men. He will come in great glory. The first time He came He was born in a stable and cradled in a manger. When He comes in His glory He will be manifested as King of kings and Lord of lords. Those who take sides with Him in His rejection to-day will share His glory then (2 Tim. 2. 12).

The Fixed Appointment. "Before Him will be gathered all nations" (v. 32). The commands of mortal men and earthly kings may be treated lightly, but the summons of the King of kings must be obeyed. The wisest course for all is to make friends with Him to-day as Saviour, then we will not be afraid to meet Him as Judge.

The Great Divide. "He shall set the sheep on the right hand, and the goats on the left" (v. 33). Men may see little difference between the saved and unsaved as they walk the street, but the Lord knoweth "His own" (John 13. 1). And the day is coming when He will separate the one from the other. Nothing but reality will avail them. Mere religious profession will be of no value. The question for each to answer is, "Am I his, or am I not?"

The True Test. "I was an hungred, and ye gave Me meat" (v. 35). The true child of God manifests his faith by his works. He performs simple Christ-like deeds and ministers to Christ's little ones for the Master's sake. It is worthy of notice that the left-hand goats are accused of no wicked deeds; it is all negative—what men call sins of omission: "Ye did it not" (v. 45). What we omit to do shows what we are as much as what we do (Matt. 21. 30).

Illustration. Wesley's plea for Heaven was, "I, the chief of sinners am, but Jesus died for me;" and the last words of Tholuck were, "I am not afraid; Christ died for me."

For Senior Scholars, Bible Classes, and Home use, get the *Gospel Graphic*, a Monthly Record TRUE and TOPICAL. Full of pictures. 2d.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The World in Seven Aspects.

1.	Loved World,	John 3. 16
2.	Guilty World,	Rom. 3. 19
3.	Crucified World,	Gal. 6. 14
4.	Deceived World,	Rev. 12. 9
5.	Evil World,	Gal. 1. 4
6.	Enslaved World,	1 John 5. 9
7.	Endless World,	Eph. 3. 21
		Js. Fs.

Sins Covered or Uncovered.

<p>“He that <i>covereth</i> his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy,” Prov. 28. 13</p>		<p>“Blessed is he whose transgression is forgiven, whose sin is <i>covered</i>,” Psa. 32. 1</p>
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Cover up your sins, and God will uncover them in *Judgment*.

Uncover your sins, and God will cover them *in Grace*.
A.J.P.

The Alpha and Omega.

- The Person who fulfilled all the expectation, the types, and the prophecies in Himself—“Behold Him,” John 1. 29
- The One who was in His walk and life here the object of divine complacency—“Behold Him,” John 1. 36
- The One who alone has power to open the Book of Judgment (Rev. 5. 1-6), even as He had closed it on making proclamation of grace, cf., Luke 4. 17-21; Isa. 61. 1, 2
- The One who in the midst of the throne will be the theme of the eternal song of the redeemed from among men, Rev. 5. 8, 9
- The One who shall Himself feed His martyred remnant of Israel, and shall lead them into fountains of living water, Rev. 7. 9-17
- The One who shall be the centre to which all eyes shall look in the day of His espousals at the time of the great marriage supper of the Lamb, Rev. 19. 7-9
- The One whose throne shall be in the midst of His own redeemed, when the perfection of divine government shall be seen in Heaven and on earth, and lawlessness shall hide its head for ever, .. Rev. 22. 3-5. T.D.W.M.

ACTS AND FACTS.

Horace Greely was once accosted by a half-drunken congressman who staggered up, and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it "for," said he, "that relieves God of a great responsibility." "That which is born of the flesh is flesh" (John 3. 6).

Charles Darwin, the great naturalist, was so astonished at the social results of Christianity as preached by the missionaries in New Zealand that he wrote in his diary "The story of the missionary is the wand of the enchanter." "We never saw it on this fashion" before (Mark 2. 12).

Sir Isaac Newton was anxious to discover a certain optical problem, so he gazed continually at the sun in its noon-day splendour. When he finished his observations Sir Isaac returned home, only to see the sun everywhere. It seemed to be on his furniture, the clothes of his friends, the very food he ate. Everywhere was the sun, and it was several days before his eyes had lost the vision. Paul saw his sun on the Damascus road; it ever after filled his vision. "At midday, O king, I saw . . . a light from Heaven" (Acts 26. 13).

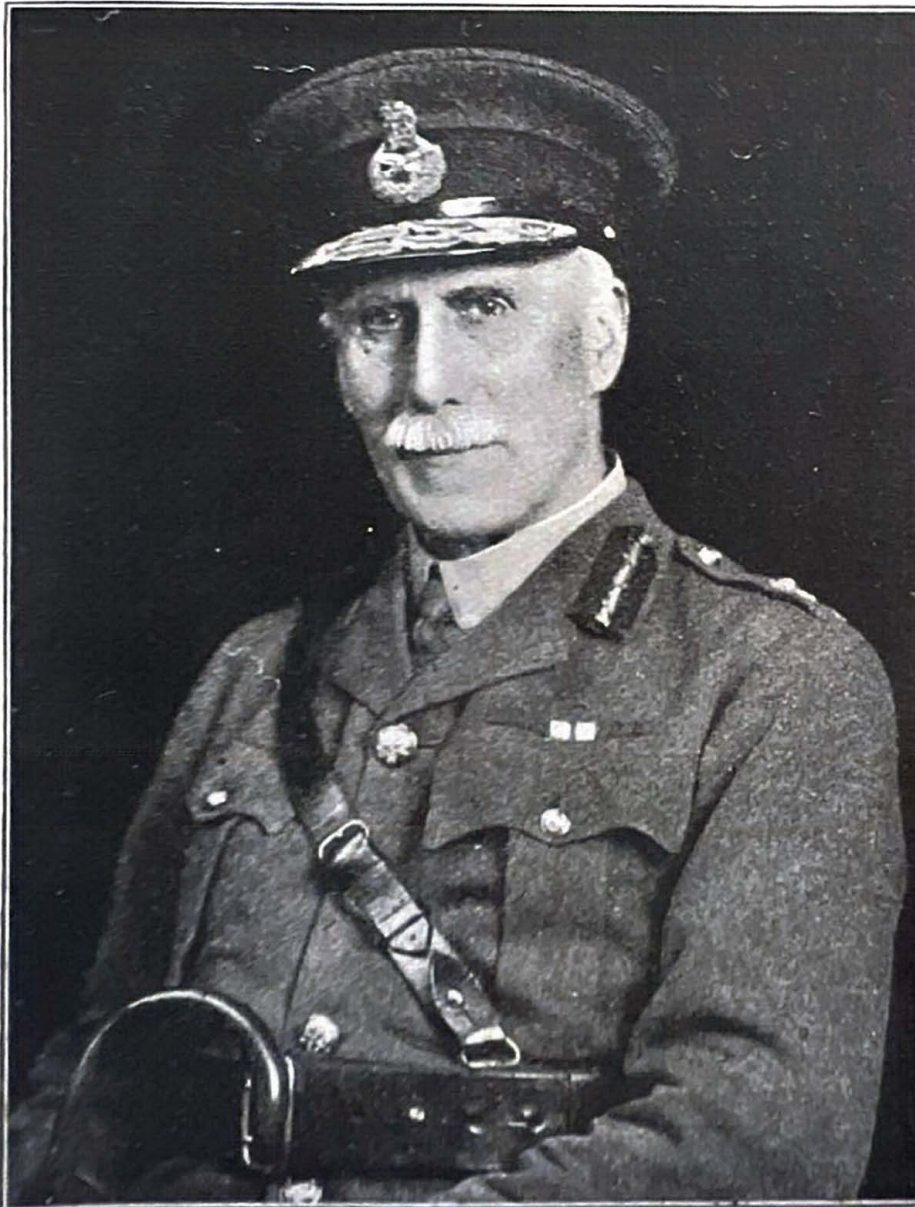
Richard I. was taken prisoner and for some time his subjects lost all trace of him. His place of imprisonment was at last discovered by one of his faithful followers, who played his lute around the walls of every likely castle until his master, hearing the familiar strains, was able to respond with his instrument, after which his ransom was arranged. The human race has been led captive by the prince of this world, but the Gospel is a message of "liberty to the captive," and an "opening of the prison to them that are bound" (Isa. 61. 1).

Ian Maclaren went into the Salon and there saw two pictures. "One picture," he afterwards wrote, "represented a king lying on his bed. He had just died, and his servants, who a moment before had flown at his word, were engaged in rifling his caskets and his wardrobes. What do you think was the legend beneath? 'William the Conqueror.' Such a victory! Just a moment dead, and his own servants were despoiling him. The other picture represented a man lying in a rocky tomb, also dead; but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and His 'the victory which overcometh the world'" (1 John 5. 4)

THE BELIEVER'S LEGACY.

THE ascending Lord left as a legacy to believers the duty and privilege of carrying the Gospel to every living soul in the shortest and most effective way. To accomplish this two grand conditions must exist: there must be evangelistic work by the whole Church, and there must be evangelistic power from the Holy Ghost.

DR. A. T. PIERSON.



Major-General Sir CHARLES SCOTT, K.C.B., R.A., LONDON.

**MAJOR-GENERAL SIR CHARLES SCOTT,
K.C.B., R.A.**

TO all the Bible is the "power of God unto salvation," but not to all is its influence so strongly direct in its force that no other instrument has been used to salvation. The preaching of the Word, the example of a Christ-like life, the singing of a hymn, the chance appeal of the open-air preacher, the tender solicitude of a loved mother or saintly father, the earnest pleadings of a sincere worker at mission or evangelical service, or after-meeting—all these are the instruments to salvation, to one or other of which many a thousand owe the glad knowledge of salvation and the joyful serenity of a "kept" life of use and grace-aided example.

MAJOR-GENERAL SIR C. H. SCOTT was one who "found salvation by himself," if that be an admissible phrase to describe the "way" of one to whom God spoke direct. For it was in the course of his early official life in India that he became conscious of his condition without Christ, and God having thus caused exercise of soul led him to the Word. A military man is trained in precision of thought in working out logical results from accepted facts and tested methods. An officer would not be carried away on an emotional wave of persuasion, but "line upon line, precept upon precept" would "work out" not only his own salvation, but first his own condemnation. This is the type of mind which makes the rule of our administrators in India just and kindly and fearless; the mind which is able to recognise issues and face them in clear-cut simplicity.

God truly "moves in a mysterious way His wonders to perform," and to such a mind no more fitting or certain way to lead to salvation could there be than for him to be led of God to this Scripture or that in order that intellectually he could discern first his lost condition out of Christ, and then the simple efficacy of the way of the Cross. God here used the intellect of an earnest seeker to convince of sin and to bring the "blessed assurance."

Major-General Scott was born at Portsmouth in 1848, entered the Royal Artillery in 1868 when but nineteen years of age, and was posted to a battery in India. He served in several of the campaigns on the north-west frontier of India, including the Tirah Expedition of

Major-General Sir Charles Scott, K.C.B., R.A.

1897-8, and filled many posts in connection with the Ordnance Service in India, including that of Director-General. In 1905 he was appointed Military Supply Member of the Viceroy's Council, which office he held for four years, when the position was abolished by Lord Morley, and Lord Kitchener became the sole representative of the military authorities in the Government.

During his early years the young soldier had not felt any spiritual need. His training at Woolwich Royal Artillery Academy passed without his being conscious of definite leading; indeed up to the time he went to India, according to his own accounts, he had thought little of what so soon was to be the motive power of his life. Not long after his arrival in India he awoke to his need of a Saviour, became, as already inferred, an earnest seeker and student of the Bible to find the truth, and did not seek in vain.

Soon after his conversion he came under the influence of Mr. HENRY DYER, and became associated with those known as "Brethren." He took a very decided stand for Christ, not shrinking from His reproach, and all the spare time from his official duties was given to work for His Master. A good part of his thirty years' service in India was spent at Ishapore, near Calcutta; and missionaries, work among soldiers, seamen, ships' apprentices, the Y.W.C.A., and other agencies had his untiring help.

Sir Charles retired in 1910, when the honour of Knight Commander of the Bath was conferred upon him. His wife, who predeceased him, and long associated with him in Christian work, was the daughter of the late General J. G. Halliday, who, too, was a devoted servant of the Lord, for many years in the Assembly at Lewisham, a south-eastern suburb of London. The Shrubbery Road Mission, Lewisham, the Gray's Yard Mission, the Victoria Homes for Working Men, Miss Perk's Soldiers' Homes, the Soldiers' Christian Association are amongst the many activities with which Sir Charles Scott was closely associated in later years.

A brother in the Lord gives refreshing memory of recent talks with Sir Charles, and of a time when at Tunbridge Wells he went, as the only civilian present, at the Prayer Union of Military Officers, of which Sir Charles was

Major-General Sir Charles Scott, K.C.B., R.A.

president. Sir Charles gathered to the Name of the Lord with fellow-believers at Wadhurst, of which Assembly he was a sincerely happy unit.

One of the last public appearances of Sir Charles Scott was to preside at a meeting of the Soldiers' Christian Association, also at the Kingsway Hall meetings more recently still. He was a devoutly spiritual speaker. Indeed he never grudged time or trouble to further any cause, or to cheer and help any of the very many who continually came to him for advice or assistance.

He became ill with influenza on 30th August, 1919, and after five weeks of illness, borne with most wonderful patience and sweetness, he passed, in his seventy-second year, from his home, Coleens, Cousley Wood, Wadhurst, to the rest that remaineth. The Hope of Christ's Coming was very real to him, and he spoke of it with longing up to the last. Miss Havergal's hymn, "Thou art Coming, O my Saviour," was sung at the funeral, which took place at Wadhurst on Friday, 10th October.

The influence of his wonderful Christ-like spirit was felt everywhere. One who served under him writes: "I do not know another such perfect specimen of a noble-hearted gentleman in every sense of the word. He spent his life in doing good and helping others, and none who knew him ever spoke of him but in terms of the deepest affection and love." A co-worker in spiritual things adds, too, the testimony that "he leaves a very fragrant memory of a man who closely walked with God." W.H.S.

THE AIM AND AMBITION OF THE TEACHER.

THE teaching that is the result of five minutes of study hurriedly taken just before the time for Sunday school is sure to be a poor kind of teaching.

The great ultimate aim of all your teaching and all your intercourse should be to win the boy for Christ. The great resource and foundation head of all your efforts must be a passion for souls.

What is needed in the teacher is—Truthfulness in teaching (2 Cor. 4. 2); Earnestness of purpose (Eccles. 9. 10); Attention to detail (Isa. 28. 10); Cheerfulness in disposition (Phil. 4. 4); Honesty in effort (Gen. 16. 13); Early in class; and Regular in attendance.

SUBJECTS FOR SPEAKERS AND STUDENTS.

The Lowliness of our Lord.

1. In His Birth—"Lying in a manger," - Luke 2. 11
2. In His Life—"Not where to lay His head," Luke 9. 58
3. In His Death—"Him, and the malefactors," Luke 23.33
HyP.

"Redemption" in Ephesians 1.

PERSONS,	.. ..	"Us,"	.. ..	v. 3
POSITION,	.. ..	"In Christ,"	.. ..	v. 3
PLACE,	.. ..	"The Heavens,"	.. ..	v. 3
PURPOSE,	.. ..	"Eternal,"	.. ..	v. 4
PLEASURE,	.. ..	"His will,"	.. ..	v. 5
PRAISE,	.. ..	"Glory of His grace,"	.. ..	v. 6
POWER,	.. ..	"Mighty power,"	.. ..	v. 19
POINT,	.. ..	"Far above all,"	.. ..	v. 21

For blackboard a large P can be used.

W-W.

The Story of the Fall

(Genesis 3).

- The Cause of Sin (v. 1),
Satan.
- The Curse of Sin (vv. 14-19),
Suffering.
- The Cure of Sin (v. 15),
Saviour. H. K. D.

What Jesus gave John.

- Pardon—"Washed us from
our sins," Rev. 1. 5
- Power—"Laid His right
hand upon me,"
Rev. 1. 17
- Peace—"Fear not,"
Rev. 1. 17. W. J. M.

Our Worship (John 4. 23, 24).

1. The *Authority* for it, The Father seeks it.
2. The *Object* of it, The Living God.
3. The *Power* for it, The Holy Spirit.
4. The *Manner* of it, In truth.
5. The *Place* of it, (Heb. 10. 19), .. In the holiest of all.
6. The *Character* of it (Heb. 13-15), .. Spiritual.
7. The *Acceptance* of it (1 Peter 2. 5), "In Christ Jesus."
T. D. W. M.

The Abundance of God's Provision to meet all our Need.

- | | | |
|----------------------------------|-------|------------------|
| Abundant Mercy for the Lost, | .. .. | 1 Peter 1. 3 |
| Abundant Life for the Dead, | .. .. | John 10. 10 |
| Abundant Pardon for the Guilty, | .. .. | Isa. 55. 7 |
| Abundant Peace for the Troubled, | .. .. | Psa. 37. 11 |
| Abundant Grace for the Needy, | .. .. | Rom. 5. 17 |
| Abundant Joy for the Sad, | .. .. | 2 Cor. 8. 2 |
| Abundant Power for the Weak, | .. .. | Eph. 3. 20 T. H. |

THE WORDS OF JESUS.

“THE gracious words which proceeded out of His mouth” were the wonder of the multitudes which thronged Him on the highways of Galilee and Judea. They are to-day the solace and comfort of His pilgrim disciples on the highway of life.

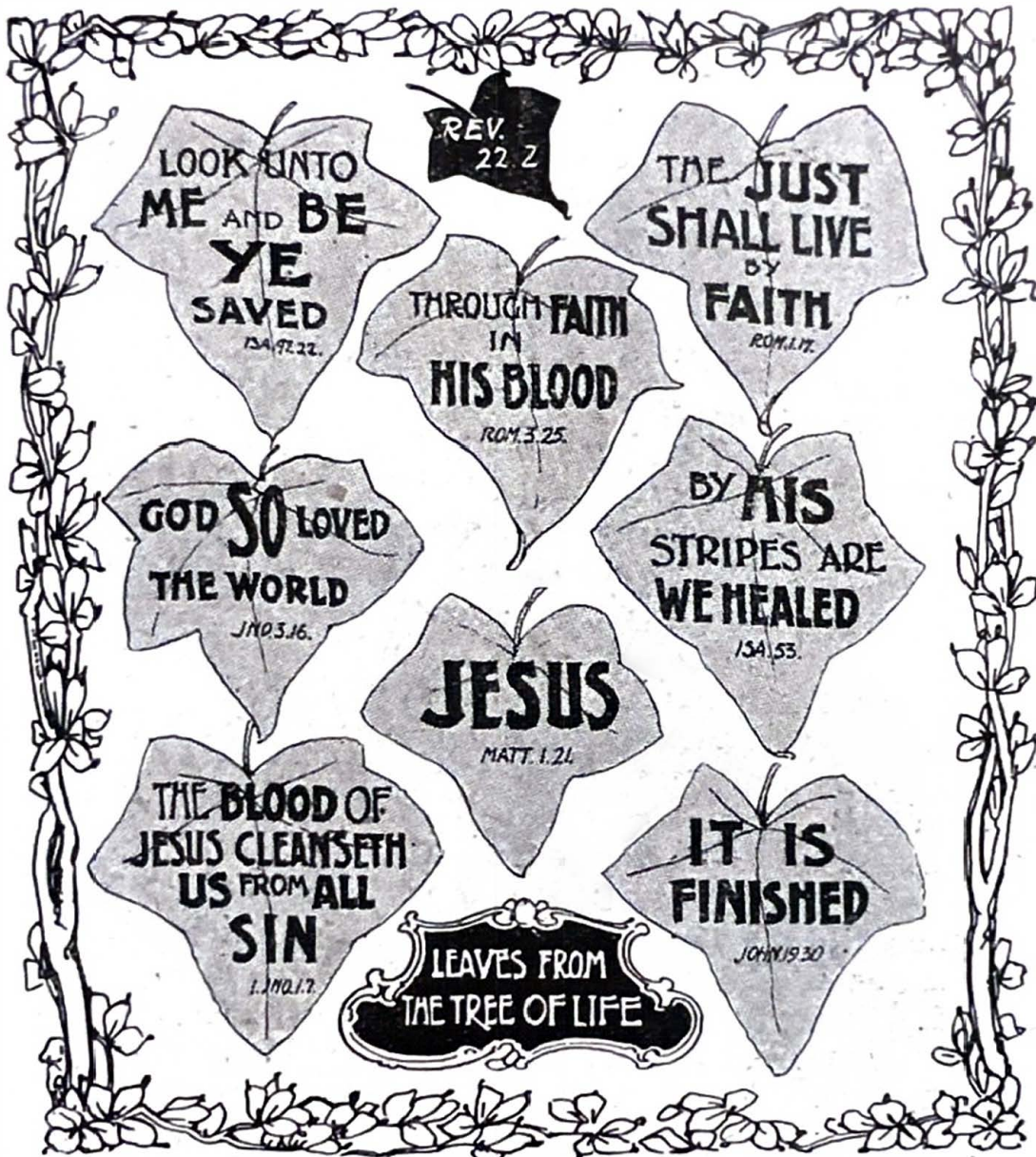
Revealing the Father (John 3. 14-36). He was the only begotten, the Word, in whom the Father was revealed. He could say, “He that hath seen Me hath seen the Father” (John 14. 9), but it was in His words and ministry that He gave us that revelation of His Father which has removed every doubt and given us confidence in His presence. The veriest child in spiritual things has known the Father (1 John 2. 13). In that self-revelation of John 3. 16 the Son not only lays bare the Father’s heart, but also makes known His own, and here we rest.

Imparting Life (John 5. 17-30). The relation of the Father and Son are further seen in the complete unity existing between them, even during the days of His flesh. His word has power, for the voice that spake over the primeval creation is the voice that speaks in the Gospels to-day. His words are spirit, and they are life. The dead hear that voice to-day and live. His words live and abide for ever, and the redeemed of the Lord know the power of them in their souls.

Giving Promise (John 14: 1-14). The words of Christ come with promise to our hearts. Every blessing we enjoy or long for centres round His Person. “Because I live, ye shall live also.” “Where I am, there shall ye be also.” “I will come again and receive you.” “Whatsoever ye shall ask in My Name.” These surely cover the circumstances of the present, and all the possibilities of the future, however dark and difficult the days ahead.

Imparting Peace (John 14. 15-31). John’s Gospel, which so reveals the Father through the Son, gives us the heart-to-heart talks of the Lord with His own. His parting benediction of “Peace I leave with you, peace I give unto you,” was intended for a wider audience than the upper room company. Their comfort has flowed down through the ages, and who has ever seen an aged, worn, or weak and weary disciple who failed to make that promise his pillow in days of weakness? This Peace shall be given till the very last saint is safely gathered Home.

LEAVES FROM THE TREE OF LIFE.



A LESSON which is good for *special* and *cdinary* use is of value to workers. Such is above. It can be used indoors, outdoors, or anywhere to any size or class of audience. We will take it as one of the most difficult of lessons—a *seaside* lesson. Advise children day before to bring a big leaf or small branch and a pin. Fix up white paper on cabin or over blackboard. Get children to pin up a leaf border. Get some one to read Revelation 22. 2, and produce a big ivy or green paper leaf with text thereon, or chalk or paint text underneath. Give a concise racy description thus.

1. **THE LOOK LEAF.** Sitting down under the gallery in a little Methodist Chapel in Colchester in 1841 is a young man with one question only before his mind: "What must I do to be saved?" The morning was stormy, the congregation was sparse. The preacher opened his Bible and read the words, "Look unto Me, and be ye saved"

Leaves from the Tree of Life.

(Isa. 45. 22). By and by he warmed to his subject, and cried, "Look unto Me, I am sweating great drops of blood! Look unto Me, I am hanging on a Cross!" and so on. Then pointing straight to the young man he shouted, "Young man, look to Jesus Christ!" There and then CHARLES HADDON SPURGEON looked and found a healing leaf, and through his preaching thousands more have looked to the Lord Jesus Christ and been saved.

2. **THE FAITH LEAF.** Climbing up Pilate's staircase in Rome about the year 1510 is a poor monk, bowed down with a sense of sin. Now he crawls upon his knees up the twenty-eight steps, hoping by this means to obtain salvation. Suddenly a leaf from the divine tree flashes clear before his mind, "**The just shall live by faith**" (Gal. 3. 11), and MARTIN LUTHER there and then was born again. Faith in Christ saved him, as faith in Christ will save you.

3. **THE BLOOD LEAF.** "Leaving Westminster school with no more religion than the satchel on his back," broken down in fortune, depressed in mind, a young man opened a Bible in search of a healing leaf, and the first verse he saw was Romans 3. 25, "Whom God hath sent forth to be a propitiation **through faith in His Blood.**" "Immediately," he says, "I saw the sufficiency of the atonement Christ had made—my pardon sealed in His Blood. In a moment I believed and received the Gospel." Thus WILLIAM COWPER, the author of "There is a Fountain," was healed, and thus may you "through faith in His Blood.

4. **THE LOVE LEAF.** Down in a sand pit in 1852 kneels a miner, well known in all the countryside as "Undaunted Dick." He was to have fought with a man to-day, but he met with a more terrible adversary. In desperate fear of Judgment, that balmy leaf John 3. 16 crossed his mind. "Well, I said, '**God so loved the world**, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life;' and I thought that *whosoever* meant me, so I took God at His Word and trusted in the finished work of my Saviour." There and then RICHARD WEAVER passed from death unto life. That "whosoever" also embraces you.

5. **THE VIRTUE LEAF.** Gathered round a stake in Paris in the year 1526 is a crowd of priests, soldiers,

Leaves from the Tree of Life.

citizens, and a young scholar. "These men have a peace which I do not possess," reasons the scholar, and it is derived from the Bible. He began to search, and that leaf from Isaiah 53. 5, "**With His stripes we are healed,**" proved its healing virtues to the wounded heart of JOHN CALVIN as he exclaimed, "His cross has borne my curse; His death has atoned for me. With His stripes I am healed."

6. **THE PEACE LEAF.** Waiting for the return of a brother officer to his own room in 1851, and hardly knowing how to spend the time, a British officer turns over the leaves of a Bible which lay on the table. The words caught his eye, "**The Blood of Jesus Christ His Son cleanseth us from all sin**" (1 John 1. 7), and they enabled him to obtain what he had long sought—"Peace with God." Henceforth Captain HEDLEY VICARS would live as a man should live who has been washed in the Blood of Christ, till his name became fragrant mid scenes of war or peace the world o'er. Remember, "no Blood" means "no glory!"

7. **THE PERFECT LEAF.** Walking along the Menai Straits, close to the tubular bridge, in 1855, is a young Liverpool merchant. He longs to obtain forgiveness. How can it be obtained? "**It is finished!**" (John 19. 30) was flashed into his mind "with as much force and distinctness as though he heard them spoken from Heaven." Then and there he saw what the work of Christ had accomplished, and by faith in Him W. P. LOCKHART was perfectly healed.

8. **THE NAME LEAF.** Hearing a noise in the Alhambra Circus, Manchester, in 1860, and thinking a fight was going on, an ex-soldier buttoned his coat and entered for the fray, only to find that the fighting was of a spiritual kind, for Richard Weaver was preaching. As he entered he was arrested by one word, the Name above every name—"Jesus" (Matt. 1. 21)—shot from the preacher's lips, went like a bullet to the heart of the wayward youth. He saw and felt his sin, he looked to Jesus and was saved. The Name which brought conviction also brought healing balm to the heart of HENRY MOORHOUSE, who preached seven times in succession from that wonderful verse (John 3. 16). No wonder he loved to speak the worth of that peerless Name—*Jesus!* Иисусъ.

ACTS AND FACTS.

Epictetus, the famous Stoic philosopher, sought to explain the nature of the Divine Being. When his hearers replied, "We cannot understand what He is," his reply was, "Were I able fully to set forth God, I would either be a god myself or God would cease to be what He is. "He that cometh must believe that He is" (Heb. 11. 6).

C. H. Spurgeon once told of a man who parried every appeal on behalf of Christian decision by quoting, "He that believeth shall not make haste" (Isa. 28. 16). "Since how long have you believed?" asked the great preacher. "*Ten years.*" "Then, my good friend," quoth the other, "if you decide now nobody can say you have been in a hurry." The like could be said concerning a good many people at present.

Sir Robert Ball says the microscope teaches us that there are animals so wonderfully minute that if a thousand of them were ranked abreast they could easily swim, without being thrown out of order, through the eye of the finest cambric needle ever made. "Yet each of the minute creatures is a highly-organised number of particles, capable of moving about, of finding and devouring food, and of behaving in all respects as becomes an animal as distinguished from a fragment of unorganised matter." The human mind is utterly incapable of realising the structure of these little creatures, and of fully appreciating their marvellous adaptation to the life they are destined to lead. "Who hath created these things?" (Isa. 40. 26).

Prince Eitel Frederick, the Kaiser's son, was somewhat spoiled as a child, and some interesting stories have been told concerning his wilfulness. In common with many other little boys his Imperial Highness had a rooted aversion to soap and water, and often refused point-blank to allow his nurses to wash his hands and face. One morning, to his unbounded delight, he was allowed to go out unwashed, and for a time he revelled in his freedom. Happening to pass the sentinel at the palace gates, he was surprised to find that the man did not salute. In high dudgeon the young Prince sought the Emperor and poured out his tale of woe, expecting to have the guard reprimanded. But, to his astonishment, the Kaiser merely said, "The soldier did quite right. Surely you do not expect him to salute a dirty boy?" The lesson had its effect, and henceforth the nurses experienced no trouble. So the sons of the Heavenly King should act "as becometh saints" (Eph. 5 3). "Keep thyself pure." *HYF.*

DAVID, THE ANOINTED.

READ 1 Samuel 16, 1-13. LEARN 1 Samuel 16. 7. HINTS, The Son, Psalm 2. 6; crowned, Hebrews 2. 9, Revelation 5. 6; eternal King, Revelation-19. 11-16.

GOD'S thoughts are altogether different from man's. Man is guided by the sight of his eye; God looks into the heart. This is seen in the anointing of David.

Samuel's Grief. "How long wilt thou mourn for Saul, seeing I have rejected him?" (v. 1). The Lord censures Samuel. He had amiable feelings towards Saul, and doubtless had prayed earnestly for his restoration, but he should not have allowed natural feelings to stand in the way of his carrying out God's will. Satan sometimes uses earthly friendships and relationships to hinder the sinner trusting the Saviour and the saint from following the Lord fully (Matt. 10. 37).

Samuel's Fear. "If Saul hear it he will kill me" (v. 2). Samuel fears Saul's anger. There was no need for such fear. He who had given Samuel a work to do would surely protect him in its execution. If God is on our side we need fear neither man nor demons. The "fear of man" hinders numbers to-day from trusting the Saviour (Rev. 29. 25).

Samuel's Mistake. "Man looketh on the outward appearance, but the Lord looketh on the heart" (v. 7). Saul was, physically, a big man, and Samuel evidently thought his successor should be similar in size. Samuel had to learn that it is not the size of a man, but his loyalty of heart that weighs with God. Loyalty of heart to God's Son will be the deciding factor in our eternal weal or woe. Have we trusted Him as Saviour and Lord? (Acts. 9. 6).

God's King. "There remaineth yet the youngest" (v. 11). None of Jesse's sons at the feast was God's choice. The youngest was absent keeping the sheep, and Samuel calls for him. He was God's choice, and Samuel anointed him with the oil. Apt type of the Lord Jesus, who in the eyes of men was of so little worth that they gave Him a stable at His birth and a cross at His death. God has raised Him to the highest place in Heaven, because He is the rightful King. Do you acknowledge Him? (Rev. 19. 16).

Illustration. Appearances are deceitful. They that seem best to the world are often worst to God. When the moon is brightest to earth she is darkest to Heaven. Man would have cleared the Pharisee and condemned the publican, but in God's sight it was the publican who was justified and the Pharisee that was condemned (Luke 18. 14).

DAVID, THE VICTOR.

READ 1 Samuel 17. 32-51. LEARN 1 Corinthians 15. 57. HINTS, The enemy met, Luke 4. 2, John 14. 30; the enemy overcome, Rev. 20. 10; conquered, Heb. 2. 14.

THE victory of David over Goliath proves the truth of Scripture that victories are gained neither by might nor power, but by the Spirit of the Lord (Ezek. 4. 6).

David's Faith. "Saul said, Thou art not able" (v. 33). David did not claim to be able of himself to meet the Philistine giant, but he had implicit confidence in God's ability. He had saved him from the lion and the bear, and He could easily deliver him from Goliath. Faith in our Lord Jesus Christ saves the soul and overcomes every enemy (1 John 5. 4).

Saul's Armour. "Saul armed David with his armour" (v. 38). David discarded Saul's armour because it did not fit him, and for a better reason, he did not *need* it. God was going to fight the battle, and He must have all the glory. No part of the glory must be shared with Saul. So is it with salvation. Christ must save, and He alone. The sinner's part is to accept a finished work—to take the gift and thank the Giver (Rom. 6. 23).

Goliath's Boast. "I will give thy flesh unto the fowls" (v. 44). For forty days the boastful giant had come up and completely overawed Saul and his followers, and he treated the shepherd lad with contempt. Little did he know that he was fighting against God, and He always wins in every battle. They who are on God's side have a brilliant victory, but they who are on Satan's side will suffer eternal defeat. On which side are you—for Christ or against Him?

David's Victory. "David smote the Philistine and slew him" (v. 50). David took from his bag one smooth stone and slung it in faith, smiting the Philistine to the ground. David had triumphed; his people were free. He is a beautiful type of our Lord Jesus Christ, who met and vanquished Satan, the giant of sin. By His victory on Calvary He has set His people free from the power of Satan (Acts 26. 18).

Illustration. When Felix of Nola was hotly pursued by murderers he took refuge in a cave, and instantly over the rift of it the spiders wove their webs, and glancing at this the murderers passed by. Then said the saint, "Where God is not a wall is but a spider's web; where God is a spider's web is as a wall."

JONATHAN'S TRUE LOVE.

READ 1 Samuel 18. 1-16. LEARN Romans 5. 8. HINTS, Greatest friendship, John 15. 13; beyond death, Cant. 8. 7; test for us, John 15. 14.

JONATHAN'S true and unselfish love to David is a beautiful type of the Saviour's grace and mercy to the sinner. It is both a comparison and a contrast, as we shall seek to show.

Jonathan's Love. "The soul of Jonathan was knit with the soul of David" (v. 1). David's heroism and humility called forth not only the admiration but the affection of Jonathan. It was really David's virtues that caused Jonathan to love him. In the case of God's love to the sinner it was different. It was our lost and ruined state that drew forth God's pity and His grace (Rom. 5. 8).

Jonathan's Friendship. Jonathan remained true to David notwithstanding the hatred of Saul, and always did his best to preserve his life. We think of our Lord Jesus Christ who "ever liveth" at God's right hand to help and protect His people, and so long as Christ lives no believer can die. He saves eternally (John 10. 28).

Jonathan's Sacrifice. "Jonathan stripped himself of the robe that was upon him" (v. 4). That an Eastern sovereign or prince should give any robe or ornament from his own person is a mark of favour rarely shown. In giving David his robe Jonathan typically handed over his royalty to David. We think of the Lord Jesus Christ, God's only Son, stripping Himself of His glory and coming down to a sin-trodden earth, and actually humbling Himself to the death of the cross *for us* (Phil. 2. 7).

Their Covenant. "Jonathan and David made a covenant" (v. 3). Such covenants are frequent in the East, and are sometimes ratified by blood taken from the arm of the one and inserted into the arm of the other. They thereby signify their intention to be friends for life. All such covenants being man-made are liable to be broken. The believer has a "better covenant," which, being made by the Lord Jesus Christ, and ratified in His death, can never be broken. All who put their trust in Him who made that covenant are saved eternally (Heb. 8. 6).

Illustration. God loves the sinner because of what He is in Himself—God is love. A mother might have an unlovely and sickly child in appearance, and yet the mother loves it because of her relation to it. She is its mother. God loves the sinner in spite of His sin, and has shown His love in the glorious plan of salvation (John 3. 16).

THE RETURNING ONE.

READ Acts 1. 1-11. LEARN Acts 1. 1-11. HINTS, Highly exalted, 1 Peter 3. 22; blessedly engaged, Romans 8. 34; speedy return, Revelation 22. 12.

JESUS is the Beginner of all things—Beginner of creation (Rev. 3. 14), Beginner of redemption (Heb. 12. 2), Beginner of resurrection (Col. 1. 18); and He is Completer as well—the First and the Last.

Christ's Resurrection. The resurrection of our Saviour from the dead is one of the most important truths of Christianity. The enemies of Christ did their utmost to prevent resurrection; they sealed the stone and set a watch, and if they had accomplished their end "we would have been most miserable" (1 Cor. 15. 19). But on the third day "God raised Him from the dead" (Acts 13. 30).

His Promise. During the forty days prior to His ascension the subject of His conversation was "the things pertaining to the kingdom of God" (v. 3). It was at this time the commission was given to the apostles to "preach the Gospel to every creature" (see Luke 24. 44-48). They were told what to preach, to whom to preach, and the results that would follow. The Lord also promised the Holy Spirit as the enabling power for service (vv. 5, 8).

His Ascension. He was "taken up" ("received up," 1 Tim. 3. 16), and a cloud received Him out of their sight (v. 9). He was not only raised up out of death's tomb, but taken up and received in glory. What a difference to the reception He received when He came to earth (John 1. 11). But now He is enthroned at the right hand of God, and He will yet be acknowledged by friend and foe as Lord, to the glory of God the Father (Heb. 1. 13).

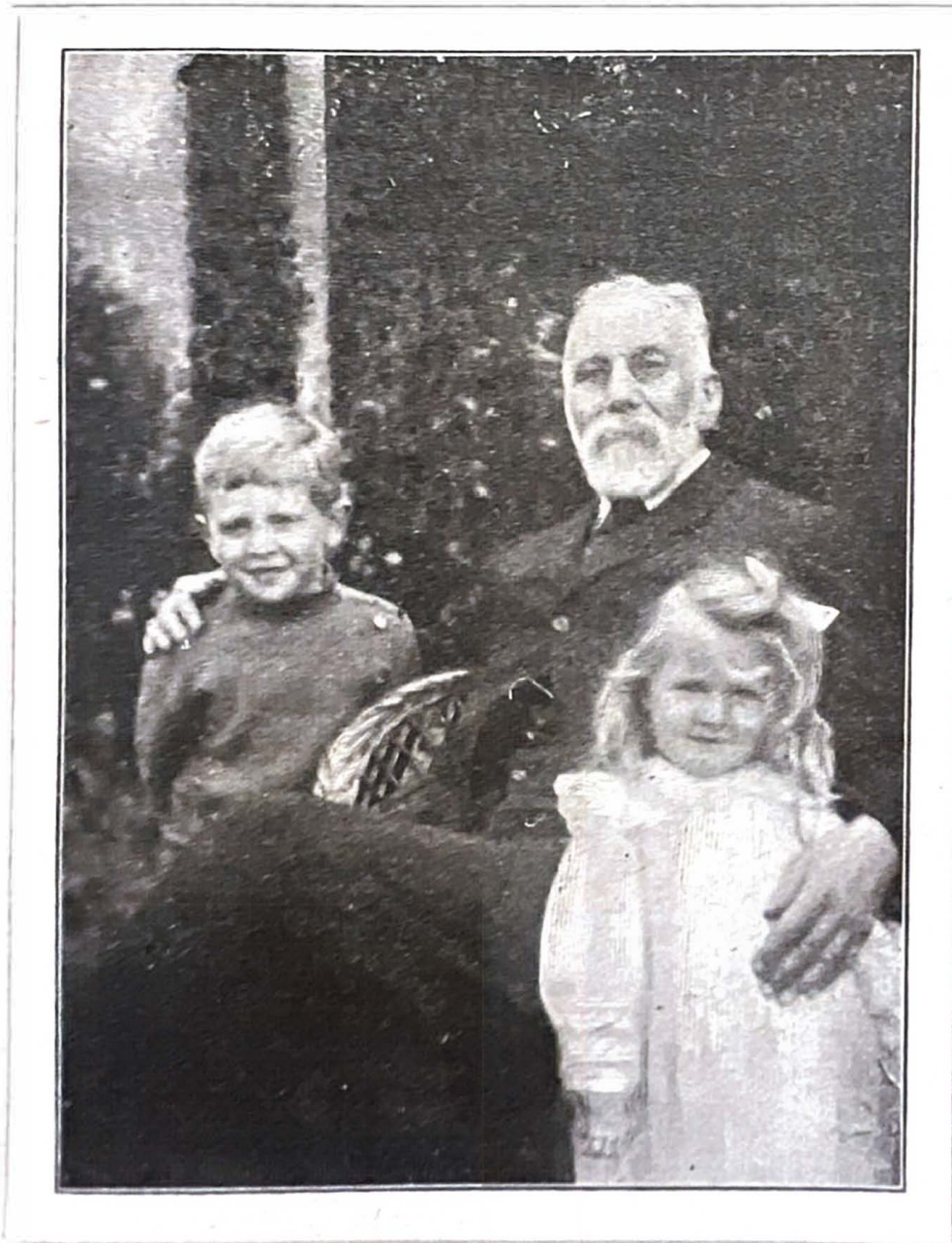
His Return. "This same Jesus shall so come in like manner" (v. 11). As the worshipping little band stood looking after the Lord, now unseen by them, the angelic visitors told them that the Lord Jesus would return again and take them to Himself. The first time the blessed Saviour came into the world He came to take away our sins, but the next time He comes He will take away ourselves. The outlook of the unsaved is dark indeed (Phil. 3. 20).

Illustration. Speaking of the resurrection and return of our Lord Jesus Christ, Bunyan says, "Behold the gates of death and the bars of the grave are carried away on our shoulders, as Samson carried away the gates of the city." The Christian's hope is not the grave, but the return of the Saviour (1 Cor. 15. 52). The unsaved are "without hope."

AFFLICTION WITH CHRIST.

WELCOME all sorrow if Jesus enters by its side. Health may wither like a fading flower; langour and disease may feed upon the frame; there may be tossings to and fro until the dawning of the day. But Jesus can relax with smiles the pain-contracted brow, and beguile with songs the wakeful night.

HENRY LAW.



THOMAS BAILEY, a Veteran London Worker.

THOMAS BAILEY, A Veteran London Worker.

THE home-call of a well worn veteran in the Lord's service, Mr. THOMAS BAILEY, of London, took place on 16th October, 1919, at his home in Hither Green after but a few days' illness, and the funeral, at which some three hundred brethren from all parts of the Metropolis took part, was on Monday the 20th. His age was 69.

For some few years Mr. Bailey served the Queen in the Grenadier Guards, joining up at the age of fourteen at Wellington Barracks, London. Thence he was drafted to Dublin, where he was at last brought under the sound of the Gospel. When he was twenty-six years of age he attended a drawing-room meeting under the auspices of certain Christian sisters of the meeting of early brethren, and was converted. From the first his was a strenuous character, and many were the mobbings and hustlings he received as a result of his open-air testimony on the Green at Dublin.

Very soon in his Christian career it was suggested that he should buy himself out of the Army, but with characteristic candour and firmness, two outstanding traits of our brother, he said he would wait the Lord's call to do so. He did, and it came. When he felt the Lord would have him take the wider opportunities that civil life affords for doing the work of the Master he bought himself out, and faced the world with literally one halfpenny only in his pocket, knowing and saying, "The Lord will provide." The next day he met dear TOM MORRIS, that sweet singer of the Lord, who not long after was to go out to Central Africa in the footsteps of FREDERICK STANLEY ARNOT of Garenganze fame. Morris asked what Bailey was doing, and received the answer that he was waiting on the Lord for an opening in civil work. As a result the next day saw Mr. Bailey starting work, in which he was to be busy for a quarter of a century, at the Morris' business in London.

Many years at Walthamstow Sergeant Bailey proved a pillar of the Church, and when fourteen years ago he removed to Hither Green, a southern suburb of London, his Gospel eloquence kept him indefatigably busy. There was no Assembly nearer than Blackheath, so long the scene of Dr. M'Killiam's labours, but it was laid upon Mr. Bailey's heart to hold first Bible readings, and then the

Thomas Bailey, a Veteran London Worker.

nucleus being formed a little school-room was taken. That work, started ten years ago, was mightily blessed by the Lord, and to-day in Glenfarg Hall, a capacious building, the Assembly numbers rather over one hundred, and one of those happy knit-in-love Assemblies that radiate the kindly and sincere personality of the brother who was the instrument in God's hands for its formation.

Though long a victim to asthma, yet still Sergeant Bailey was ever fired with the zeal for service, and only two Sundays before his death was preaching with vigour and power at Lewisham. He was asked at the close of the meeting by one to have care for his health, and replied with blunt sincerity, "I hope I die preaching." The cold snap experienced in London tried him severely; he was not in his place at the morning meeting on Sunday the 12th; on Tuesday he sent a message to the Assembly Prayer Meeting: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13. 11); and on Thursday morning at 4 o'clock passed into his exceeding great reward.

His was a gentle spirit for all his unbending adherence to the absolute letter of the Word; a stout champion, a tender sympathiser, a valiant soldier of the Lord, and one whose heart was loving and kind as a little child. W.H.S.

THE FIVE SMOOTH STONES.

ALTHOUGH David despised Saul's armour he yet believed in the use of means. He did not go unarmed to meet Goliath. We believe there is deep instruction here for all who seek to work for God. In this matter we are confronted by two extremes. There is a tendency to make *everything* of means—to fall down and idolise Saul's armour; and there is a tendency to make *nothing* of means—so to despise God-bestowed "gift" that we come to believe that God can work *without* means.

Now, as to what the Lord *can do*, it is difficult to speak; but judging from what the Lord has been pleased to do in the past, we find that it has ever been His custom to use means in the carrying out of His purposes. He could have kept Jacob's house "alive in famine" without the intervention of Joseph. He could have delivered His

The Five Smooth Stones.

people out of Egypt without making use of a Moses. He could have led them into Canaan without making Joshua the instrument of deliverance. He could have broken the yoke of Midian apart altogether from a Gideon and his earthen pitchers. He could have fed the five thousand, although no lad had been there with his five barley loaves. But the Lord chose to use means. It has ever been His custom to do so; and we will only reveal our own ignorance of the ways of God if we are found indiscriminately condemning the "use of the means" in working for Him.

No sooner had David discarded Saul's armour than he wends his way to the brook, and there selects "five smooth stones" wherewith to meet Goliath (1 Sam. 17. 40). In Scripture a wonderful significance is found attaching to numbers. The number *five* seems to be associated with *weakness*. The *five* barley loaves of Matthew 14. 17 tell us how insufficient was the supply for the vast multitude waiting to be fed. Then we read of the *five* porches of Bethesda, where the impotent lay (John 5. 2); and the *five* words of 1 Corinthians 14. 9; besides the declaration concerning Israel in faithfulness to God, that *five* of them would chase an hundred (Lev. 26. 8); but, if they rebelled against Him, at the rebuke of *five* they would flee (Isa. 30. 17). Such, then, being so generally the character of the number *five* in Scripture, we need not be surprised to find it associated with David's taking the place of confessed *weakness*. He virtually admitted that he had no might wherewith to meet Goliath.

We learn here that the first step in the highway to victory is to take the place of weakness. Yet is it not often the case that when a special effort is being made in the Gospel the most imposing appearance of strength is put on? We need to remember the Scripture that says, "Out of weakness were made strong" (Heb. 11. 34). David began by taking the place of weakness, and it was not long till he stood with his foot on Goliath's neck.

But, having taken the place of weakness, we must use the means; and not only the means, but the *best* means that the Lord has put within our reach. This lesson is plainly taught us in David's taking five *smooth* stones from the brook. Why *smooth* stones? Would not any other kind of stones have done as well? No. David knew that a

Why Five? Why Smooth?

smooth stone was far more likely to carry straight than one with a rough and uneven surface. Therefore he selected the *best* means fitted to attain his object. Some one might have said, "Never mind what kind of stones they are, the Lord can use anything. Rough or smooth, it is all the same to Him." But David knew better. Such sentiments savour not of faith but presumption. Yet we believe such sentiments are to be found in not a few quarters to-day.

In public service for God you will sometimes hear it said that one man is as good as another, and it matters not who teaches a Sunday school class; it matters not who stands on the platform and preaches the Gospel; it matters not who goes to visit that erring one; and that the Lord can bless His Word through one man as well as another. We make bold to say, however, that such principles have not been gathered from Scripture. We do not believe that the Lord will bless anything.

If there are smooth stones in the brook, by all means let them be taken. Scripture clearly reveals a diversity of gifts in the body; and it is for us to recognise that diversity, and humbly and prayerfully seek to discover how He has distributed His gifts. *Anything* will not do for God. Perhaps that is a discovery that some have yet to make; and, if so, the sooner it is made the better for the prosperity of the Lord's work.

Let God's order be observed, let diversity of gift be acknowledged, let the several departments of the Lord's work be carried on individually by those who are fitted of God for the work, and in whose heart the heavenly fire is burning; and the Gospel chariot shall roll onward, the Goliaths of evil shall fall, and the Lord's work shall prosper. .

W.S.

CARE AND PRAYER.

"Casting all *your* care—for *He* careth."

WHEN every care in simple prayer
Is to God's footstool brought,
We have no ground
Whereon to found
One single anxious thought.

From the Golden Grain Diary, used by Christian workers everywhere.

ACTS AND FACTS.

Pierpont Morgan, the American millionaire, who died on 31st March, 1913, left a remarkable testimony. In his will he says, "I commit my soul into the hands of my Saviour, full of confidence that having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father."

Bishop Tucker, of Uganda, left the secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman, thinly clad, and pressing a babe to her bosom, wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming: "Instead of merely painting the lost I will go out and save them" (Mark 16. 15 ; 1 Cor. 9. 22).

Dr. A. C. Dixon, of Spurgeon's Tabernacle, London, related the following personal incident at a gathering in Leeds. After leaving his country home to occupy his first city charge, he received a letter from his father advising him that since he had always been accustomed with pure fresh milk for his health's sake he had better keep a cow. Dr. Dixon used this as an illustration of the words, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby."

Dr. Barnardo was very fond of relating an amusing story of how a young pickpocket justified his reputation. The lad had been brought into the doctor's room, and began to tell Dr. Barnardo some of his exploits as a thief. At last Dr. Barnardo said to him, "I don't believe you are telling me the truth. Wait a few minutes while I finish these letters, and then I will see what we shall do with you." The boy sat silent while the doctor hastily proceeded with his correspondence. A quarter of an hour passed, and then the boy asked in the most innocent way, "Can you tell me the time, sir?" Dr. Barnardo looked up from his writing, and said, "Certainly; it is ——" And then he found his watch-chain had no watch at the end of it. With a very puzzled look on his face, he said, "Why! whatever has become of my watch?" The thief turned smilingly to Dr. Barnardo, and said, "Is this your watch?" and held it up. "Perhaps you'll believe a feller another time," said the young pickpocket, who had thus proved his skill.

1171.

THE NAME ABOVE EVERY NAME.



EVEN in its wonderful adaptability the precious Name of Jesus can lay claim to the above title. In fact it could be used every Sunday of the month and every month of the year, and still not be exhausted. Here are ways of working, others will suggest themselves.

I. Who has not heard of the old and good way of using it in acrostic fashion? **Jesus Exactly Suits Us Sinners.** This could easily be used for infants as a *Finger* lesson.

II. There is another old setting which works well as a *Blackboard* lesson: **Jesus** (Matt. 1. 21) **Exalted** (Acts 2. 36) **Saviour** (Acts 13. 23) **Universally** (John 3. 16) **Saves** (1 Tim. 4. 10).

III. Here is a new acrostic which makes a good *Card* lesson: **Jesus** (Luke 1. 31), with bold capital letter in *blue*, smaller letters underneath, or on back of card. Speak in simple terms of His birth, death, resurrection, and coming. **Everlastingly** (John 5. 24), gold or *yellow* letter, indicating Glory or Eternity, "From everlasting to everlasting God" (Psa. 90. 2). **Saves** (Heb. 7. 25), *white* letter, to indicate made "clean every whit" (John 13. 10), and to be presented "blameless" at last. **Un-godly** (Rom. 5. 6), *black* letter, telling of sin, death, and doom. **Sinners** (1 Tim. 1. 15), *red* letter. Crimson sins cleansed in Calvary's crimson tide (Isa. 1. 18).

IV. A *Study* lesson for Senior or Bible Class is formed of what Jesus does: **Justifies** (Luke 18. 14); **Emancipates** (Titus 2. 14); **Saves** (Matt. 1. 21); **Unburdens** (Matt. 11. 28); **Satisfies** (John 4. 14). Teacher must adapt and illustrate according to nature of the class. HYP.

TALES WORTH TELLING.

Too Many Ghosts.—Coleridge was once asked if he believed in ghosts. "No," said he, "I have seen too many of them." So say those who have seen the ghosts of objections of Higher Criticism. "Thou hast kept My Word, and hast not denied My Name" (Rev. 3. 8).

It Cost His Soul.—"What is the value of this estate?" said a gentleman to another, as they passed a fine mansion surrounded by fair, fertile fields. "I don't know what it is valued at; I know what it cost its late possessor." "How much?" "His soul!" "What shall it profit a man?" (Matt. 8. 37).

Christiana Best.—After a family reading of Bunyan's "Pilgrim's Progress," a bright boy asked his mother which of the characters she liked best. She replied, "Christian, of course; he is the hero of the story." But the lad replied, "I like Christiana best, because when Christian set out on his pilgrimage he went alone; but when Christiana started she took the children with her." "Let the children come" (Mark 10. 14).

Proved—and Proved Wrong.—Several decades ago a learned professor delivered a course of lectures, in one of which he proved that under the peculiar conditions of the heaving waves, raging storms, rolling tides, and so forth, you could never cross the Atlantic by steam. The book in which that lecture was published was on the first steamer that crossed the Atlantic. When you hear of things which can't be done, remember "with God all things are possible" (Matt. 19. 26; Mark 9. 36).

"Thou Art Worthy."—King Phillippe-Auguste, of France, conquered at Bouvines, in A.D. 1214, the Flemish and English armies. Before the battle he caused an altar to be erected in the middle of his camp, and on it he deposited his crown with this inscription: "Au plus digne" (To the worthiest), and said to his lords and knights, "He who fights the best and wins the day shall be king; I waive all rights, and will have none but those you give me to-night." He fought like a lion, and when evening came, all that was left of his nobles gathered round the altar, and shouted: "Thou, O King, art the most worthy," and gave him back his crown. So we say to our King: "Thou art worthy, for Thou wast slain" (Rev. 4. 9, 12). ИҫР.

THE KING IN ISRAEL.

READ 2 Samuel 5. 1-12. LEARN Hebrews 10. 12, 13. HINTS, God's king, Psalm 2. 6; King of kings, 1 Timothy 6. 15; King of saints, Rev. 15. 3; everlasting dominion, Daniel 7. 14.

DAVID, the king of Israel, is a true type of the Lord Jesus, who, although to-day is despised and rejected by men, will yet be acknowledged as King of kings.

David the Kinsman. "We are bone of thy bone" (v. 1). David the rightful king had long been in rejection, but at Hebron he was acknowledged as king by all Israel. Israel also declared David to be their own kith and kin, one of themselves. We are reminded that the Son of God became the Son of Man in order that He might redeem man by dying on the cross of Calvary (Heb. 2. 14).

The Victor. "Thou wast he that leddest out" (v. 2). The people at Hebron tell out the praises of their king. They recount his deeds of valour and his victories over the enemy. He had slain Goliath and defeated the Philistines, and had thus proved himself worthy of their allegiance. And so the Lord Jesus, by His glorious victory on the Cross over sin and Satan, has vindicated His right to wear the crown (Rev. 5. 9). Such a Saviour is worthy of the sinner's trust (Psa. 2. 12).

The Shepherd. "Thou shalt feed My people Israel, and thou shalt be a captain over Israel" (v. 2). David was the shepherd king; he was to feed as a shepherd and lead as a captain. Sheep need a shepherd, and warriors need a captain. Sheep without a shepherd are helpless, and warriors without a captain become a fleeing mob.

The King. "David made a league with them" (v. 3). Confessing David as their king, the people became submissive to him. This is the true order. The sinner first acknowledges Jesus as his Saviour, and then obeys Him as his Lord and Master. It should be noted that David made the league, whilst on the other hand the people anointed David (v. 3). The Lord Jesus has by His death and resurrection accomplished everything for the sinner, and the sinner's part is to trust Him as Saviour (Acts 9. 6).

Illustration. A Scotchman was once asked how many it took to convert him. "Two," he replied. "How was that? Did not God do it all?" "The Almighty and myself converted me," he said. "I did all I could against it, and the Almighty did all He could for it, and He was victorious."

THE ARK IN ZION.

READ 2 Samuel 6. 1-15. LEARN Revelation 21. 3. HINTS, God's dwelling places, Exodus 25. 8, 1 Kings 6. 13, Isaiah 57. 15, 1 Cor. 3. 16, 2 Cor. 6. 16.

HAVING ascended the throne of Israel, David's first concern was to give the worship of God its proper place in the nation.

A Great Assembly. "David gathered together all the chosen men" (v. 1). In his effort to re-establish the worship of God in Israel he sought the fellowship of his people. He consulted with them about all that was in his heart (see 1 Chron. 13). David knew well that if God got His proper place in the hearts of the people everything else would come right. "Seek ye *first* the kingdom of God."

A Serious Mistake. "They set the ark of God upon a new cart" (v. 3). According to the Lord it was the Levites who should have carried the ark (see Num. 4. 15; 7. 9; 10. 21). Before acting David should have consulted God's law, but he appears to have copied the Philistines (1 Sam. 6). The Philistines had no Bible, David had, and this made him responsible. For the believer to disobey God is a grievous sin. And the sinner who disobeys God's Gospel will suffer eternal loss (1 Thess. 1. 8).

A Solemn Lesson. "Uzzah put forth his hand to the ark of God" (v. 6). The Levites were forbidden to touch the ark on pain of death (Num. 4. 15-20). Uzzah put up his hand to steady the ark, and he died. Thus the joyous procession was stopped, and a day of gladness became one of sadness, all through failure to attend to God's commands. No one need have any *dread* of God's presence who approaches Him in the right way (Heb. 4. 16).

A Blessed Reception. "David carried the ark into the house of Obed-edom" (v. 10). The result of Obed-edom opening his house to the ark of the Lord was that a special blessing attended his household. This blessed result always attends the reception of the Lord Jesus Christ into the heart or home (Acts 16. 34).

Illustration. A Scotchman who, prior to conversion, was a drunkard, gave his testimony recently. He told how that when serving the devil he was not able to provide a home for his wife and four children, but having received the Gospel he had now one of the most comfortable homes in the large city in which he lived. Thus the Gospel of Jesus Christ not only saves the soul, but solves the social question.

THE KINDNESS OF GOD.

READ 2 Samuel 9. 1-13. LEARN Ephesians 2. 13. HINTS, Love to friends, John 15. 13; to a world, John 3. 16; to enemies, Rom. 5. 8; to a person, Gal. 2. 20.

THE kindness of David towards the household of his enemy, Saul, can only be surpassed by the loving kindness of our Lord and Saviour Jesus Christ.

David's Kindness. "Is there any left of the house of Saul?" (v. 1). Saul had been David's inveterate enemy, yet David would show kindness to his household for Jonathan's sake. This was true grace, and reminds us of the grace of our Lord Jesus Christ who died for His enemies (Rom. 5. 8). On the ground of that death God is able in boundless grace to pardon the sinner for Christ's sake.

Saul's Son. "A servant whose name was Ziba" (v. 2). The subject on whom David would show kindness to had to be searched for, and was found at Lo-debar, a poor cripple, lame in both feet. There was nothing about him to commend him to the king but his abject need. How like the sinner! "When we were without strength, . . . Christ died for the ungodly" (Rom. 5. 6). David sent and "fetched" him to himself. This is a beautiful illustration of the Gospel (1 Peter 3. 18).

Royal Grace. "I have given unto thy master's son all that pertained to Saul" (v. 9). In royal grace David showed God's kindness in bringing Mephibosheth to himself to sit at his table, and that for all his days (John 17. 24). How good to know that a poor sinner can be loved and borne with "for Jesus' sake," and wonderful the assurance that this love and grace will last to all eternity (1 John 2. 12).

True Humility. "A dead dog as I am" (v. 8). Mephibosheth acknowledged that he was utterly unworthy, and all the kindness shown him was the result of pure unmerited grace. Isaiah acknowledged he was "a man of unclean lips." The prodigal son said, "I am not worthy;" and Paul that he was "the chief of sinners." When the sinner acknowledges his unworthiness he is not far from the kingdom of God.

Illustration. A king, before he ascended the throne, declared that he would destroy all his enemies. Afterwards the people were surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said. "And have I not destroyed my enemies?" he asked. "I have changed them into friends."

THE SAVIOUR'S INVITATION.

READ JOHN 1. 35-51. LEARN REV. 22. 17. HINTS, All may come, Matthew 11. 28, John 6. 37; all will not come, John 5. 40; all will see, Rev. 1. 7, Luke 13. 28.

OUR blessed Saviour is the great Magnet who attracts to Him all classes and conditions of men.

Pointing the Way. "Behold the Lamb of God" (v. 36). John, like every true servant of Christ, pointed men to the Saviour. Elsewhere he said, "He must increase, but I must decrease" (John 3. 30). Note that John speaks of Him as the "Lamb of God," the one who was to die as the Substitute for sinners. The starting point for Heaven is the Cross of Calvary.

Following Jesus. "The two disciples . . . followed Jesus" (v. 37). Andrew has been called the patron saint of Scotland, but he can safely be called a pattern saint in this respect, that having found Christ himself he next brought his own brother, Simon Peter, to the Saviour. He commenced to work for the Lord amongst his own friends and relations (Luke 8. 39).

Revealing Character. "Whence knowest Thou me?" (v. 48). Philip next followed Jesus. We do not know whether Andrew and Peter had any hand in bringing Philip to Jesus. Probably they had, for he belonged to the same place (Bethsaida). He was perhaps a companion. Then again, Philip brought Nathaniel to Jesus. Nathaniel was surprised when the Lord told him that He knew all about him; and he at once acknowledged Him to be more than a man—the Son of God.

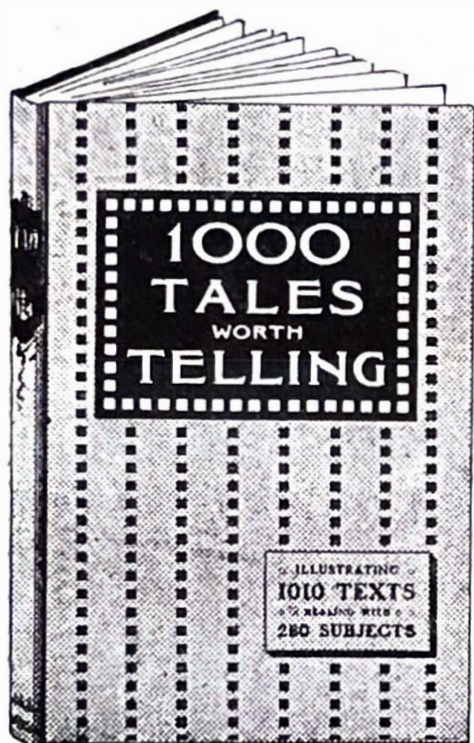
Future Glory. "Ye shall see Heaven open" (v. 51). This verse has reference to Jacob's dream, which is not yet accomplished. It will yet be fulfilled; believers will see it, and are looking forward to it. We see in Jesus not only the Lamb of God dying for us on the cross, but the Son of God living, risen, and glorified, and the coming King of glory (Heb. 7. 25).

Illustration. Dr. Guthrie used to tell how that one day passing up a street in Edinburgh he saw a little girl carrying a very heavy baby. He accosted the little girl with the kindly remark, "Lassie, surely that child is too heavy for you." With a tone of surprise in her voice she replied, "No, sir; he is my brother." In our endeavours to bring our friends and relations to Jesus no trouble should be considered too much.

Contain a lot of matter compressed into small space."—*Times*.

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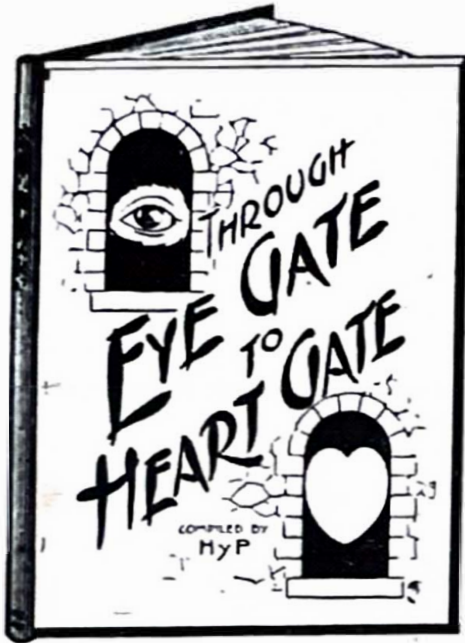
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